

The Signs of the Times, vol. 14

ESR

Ellet Joseph Waggoner

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January 6, 1888

“The Sure Word (Continued.)” *The Signs of the Times*, 14, 1.

E. J. Waggoner

Now read from the word of the Lord which came unto Zephaniah:-*SITI January 6, 1888, page 6.1*

“I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; and them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him.” *Zephaniah 1:2-6.SITI January 6, 1888, page 6.2*

Here we learn again that this destruction is not going to be a local affair. Although the prophecy came to the Jews, it was directed not only against those of them that turned back from the Lord and worshiped Baal and the host of heaven, but against “those that have not sought the Lord, nor inquired for him.” In confirmation of this, we read again:-*SITI January 6, 1888, page 6.3*

“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.” *Zephaniah 3:8.SITI January 6, 1888, page 6.4*

We close this list of quotations from the prophecies of the Old Testament, by a portion of “the burden of the word of the Lord to Israel by Malachi.” Says the Lord through this prophet:-*SITI January*

“Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.” *Malachi 3:1-5.SITI January 6, 1888, page 6.6*

And after this solemn question and warning, the following view is presented, not only of the destruction that shall attend the coming of the Lord, but also of what shall follow that:-*SITI January 6, 1888, page 6.7*

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.” *Malachi 4:1-3.SITI January 6, 1888, page 6.8*

Thus we have seen, although we have selected only a few instances, that the sure word of prophecy is fairly burdened with references to “the power and coming of our Lord Jesus Christ.” More extended investigation would reveal the fact that the great body of prophecy was given for the sole purpose of giving instruction concerning either the first or the second advent of Christ.

Thus the apostle Peter says to those who are in heaviness through manifold temptations, that it is, -*SITI January 6, 1888, page 6.9*

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.... Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” *1 Peter 1:7-11. SITI January 6, 1888, page 6.10*

What the sufferings of Christ brought to mankind is known to all in so-called Christian lands, and to nearly all in the world. He suffered for sin, “The just for the unjust, that he might bring us to God.” Through his spilled blood, all who believe on him may be justified freely by the grace of God, receiving the remission of sins; and being thus justified by faith, they may have peace with God. At Christ’s first advent, he was made an offering for sin, and he “bare our sins in his own body on the tree” (*1 Peter 2:24*); but when he comes the second time, he comes “without sin unto salvation.” *Hebrews 9:28*. Concerning this coming there is less knowledge among men than of the first; yet it brings the consummation of the gospel and of this world’s history. Without “the glory that should follow,” the sufferings of Christ, would be to no purpose. But as we have seen, that glory which the justified and sanctified ones are to share with him (*Romans 8:17*), when he comes, will also destroy the wicked. Therefore, since that event is of such overwhelming importance, how true the words that we “do well” to “take heed” to the sure word of prophecy “as unto a light that shineth in a dark place, until the day dawn, and the day-star arise.” *SITI January 6, 1888, page 6.11*

This present age is called night. Says Paul, “The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.” *Romans 13:12*. And this he says in view of the fact previously stated, that it is high time to wake out of sleep, because our salvation is near. The dawning of the day,

and the arising of the day-star, refer to the coming of Christ, who is "the bright and morning star." *Revelation 22:16*. So Isaiah, like Paul, tells of the night of darkness, and the coming of the dawn. Looking with prophetic sight down the ages, he says:-*SITI January 6, 1888, page 6.12*

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." *Isaiah 60:1-3.SITI January 6, 1888, page 6.13*

This is commonly applied simply to the spread of the gospel; but what follows, taken in connection with parallel passages in the New Testament, shows that the prophet saw the triumph of the gospel in the final destruction of the wicked, and the salvation of the righteous in the New Jerusalem. Read the following, and compare with the 21st of Revelation:-*SITI January 6, 1888, page 6.14*

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." *Isaiah*

The dawning of the day, and the rising of the day-star, will be when the glory of the Lord shall fill the earth, and the people shall be righteous. This present time is night because the darkness of sin covers the people. In the midst of this night, our only light is that which shines from God's word. David said: "Thy word is a lamp unto my feet, and a light unto my path." *Psalm 119:105*. The lamp of prophecy, lighted from the glory that surrounds the throne of God, sheds its beams amidst the darkness that overspreads the earth, and is the wayfaring man's only guide till the glory of the Lord shall arise in full splendor upon him. Whosoever takes heed to it, his path shall be "as the shining light, that shineth more and more unto the perfect day." *Proverbs 4:18*. W. *SITI January 6, 1888, page 6.16*

"Extent of the Sabbath Commandment" The Signs of the Times, 14, 1.

E. J. Waggoner

Although there is no limitation either in the Sabbath commandment as spoken from Mt. Sinai, or as recorded in *Genesis 2:1-3*, the fact that many claim that it was limited in its application, makes it necessary for us to consider the question, For whom was the Sabbath sanctified? or, in other words, who were commanded to keep the Sabbath holy? When we consider that the day was sanctified, *i.e.*, appointed or commanded, in Eden, there can be but one answer: The commandment was given to those then living. It is not possible that it could have been otherwise; that the account here is anticipative, and that the Sabbath was then sanctified for the use of some future generation. For to every command there must be two parties: the one commanding and the one commanded. A command cannot be made unless someone is present to receive it. In this case God issued the command, and Adam and Eve were the ones to whom it was directed. But they represented all who should afterward live upon the earth. See *Genesis 3:20*. It follows, then, that the Sabbath commandment embraces the whole world; all who have descended from Adam and Eve. *SITI January 6, 1888, page 6.17*

In harmony with this conclusion we have the words of our Saviour,

in *Mark 2:27*, “The Sabbath was made for man.” This can mean nothing less than the whole human race, for the word “man,” when used without any limiting word, means “mankind; the totality of men.” When the word is limited, it means man to the exclusion of women, and no one will claim that the women of whatever race or class of people to whom the commandment is given are not under obligation to keep the Sabbath. No one will be found bold enough to claim that the word “man” in *Mark 2:27* has a different meaning from what it has in *Genesis 1:27; 2:7*. *SITI January 6, 1888, page 6.18*

It is also most evident from the Scriptures that God designed to have the Sabbath kept by all men in all parts of the world. Christ said that “the Sabbath was made for man,” and the inspired apostle declared that God “hath made of one blood all nations of men for to dwell on all the face of the earth.” *Acts 17:26*. The God who made the round earth, and made all men to dwell in all the face of it, also made the Sabbath for man—all men—to keep as his holy day. What further evidence is needed to show that God designs that “all men everywhere” should keep the Sabbath? *SITI January 6, 1888, page 6.19*

This being the case, it is manifestly improper to speak of the Sabbath as the “Jewish Sabbath,” for it belongs to no special class of men. It belongs to no man at all, but is the property of God; he claims it as his own. See the commandment, also *Isaiah 58:13*. If men, regardless of the commandment, choose to rest on some other day, they may call it *their* Sabbath, or give it any name they please; but “the seventh day is the Sabbath of the Lord.” There is just as much difference between keeping man’s Sabbath and the Sabbath of the Lord as there is between worshiping man and worshiping God. *SITI January 6, 1888, page 7.1*

We see that the commandment, as given at creation and renewed on Sinai, furnishes no warrant whatever to the idea that the Sabbath was to be local, or was given simply to the Jews. Not only this, but even in the Old Testament it is expressly stated that the Sabbath was not designed for the Jews alone. Thus we read: “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.... Also the sons of the stranger, that

join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.” *Isaiah 56:2, 6, 7.SITI January 6, 1888, page 7.2*

The position of the commandment in the law of God is also enough of itself to convince anyone that it is binding upon all men. Even profane persons will admit that it is wrong to take God’s name in vain; and none claim that there is any privileged class who may swear with impunity. The fifth commandment is almost universally disregarded, yet no one thinks of asserting that its obligation does not extend to all mankind. The sixth, seventh, eighth, ninth, and tenth are admitted to be of universal obligation, yet they are not more emphatic than the fourth, and the penalty for disregarding them is no more severe than that for violating the Sabbath commandment.*SITI January 6, 1888, page 7.3*

It is true that the Sabbath rests solely on the commandment. This is urged by some as an objection. They say that it was always wrong to kill or to steal, but was not always wrong to break the Sabbath, since the Sabbath did not always exist. Hence they claim that the Sabbath is not moral. To this we reply (1) that the Sabbath has existed ever since day and night existed; (2) that God has always been the Supreme Being, and it always has been wrong to disobey him. Therefore, whenever he issues a command it is man’s moral duty to obey. (3) The Lord claims the Sabbath as his own; he calls it “my holy day;” he has set bounds about it, and forbidden man to trespass upon it; he warns us not to venture to take it for our own use. Now if we violate this commandment, we take that which is not our own, and are guilty of theft, a thing which is admitted by all to be immoral. Many other proofs might be adduced to show the morality of the fourth commandment.*SITI January 6, 1888, page 7.4*

But although “the Sabbath was made for man,” it does not thereby become his property, to do with as he pleases. It was made for his use, not for his abuse. Paul, in *1 Corinthians 11:9*, says that the woman was made for the man. He does not mean that she was

made to be the slave of man, who could be taken or put away at his pleasure, as in heathen lands, but that she was made as a help, a blessing to man. So the Sabbath was made *for* man, *i.e.*, not against him; it was designed to aid him both spiritually and physically. A farmer who has hired servants may, in order to lighten their labor, buy certain tools for them. But no one would suppose that the servants would have any right to sell those tools which their employer had thus purchased. All would understand that he bought them for the servants to *use*, and to use in his service only. On this subject the “Speaker’s Commentary” uses the following forcible language:-*SITI January 6, 1888, page 7.5*

“On what principle of legislation can it be maintained that, because laws are imposed by the ruler for the benefit of the subject, therefore they may be dispensed with by the subject at his own convenience? This is utterly untenable as regards the laws of man; still more as regards the laws of God.” *W.SITI January 6, 1888, page 7.6*

“Back Page” The Signs of the Times, 14, 1.

E. J. Waggoner

According to the Government Signal Officer’s report, the highest temperature in the United States on the 30th of December was about San Francisco Bay.*SITI January 6, 1888, page 16.1*

An opponent of the Sabbath of the Bible says: “When the word ‘Sabbath’ was used of the seventh day, it was used simply as the long-established *name* of that day.” Very true. No better reason could be given for calling the seventh day the Sabbath than that that is its name. “The seventh day *is* the Sabbath.” God himself gave it its name, and it is daring presumption on the part of any man to deprive it of its rightful title, or to transfer it to another day.*SITI January 6, 1888, page 16.2*

If there was ever an exhibition of cool assurance it is for a Spiritualist to manifest righteous indignation over the “infidelity” of Adventists. How long will it be before Spiritualists will pose as the only defenders of the Bible, and all who differ with them will be

called heretics? Only till the National Reformers succeed in their schemes. When the National Reform kingdom is set up, then it will be considered the unpardonable sin to speak against the manifestations of the devil.*SITI January 6, 1888, page 16.3*

We are in receipt of a letter from a man who signs himself "Christian," who thinks that Ecclesiastes wasn't inspired when he said that "all go to one place." Well, we can't help it, we can't stop quoting the Bible just because it doesn't suit some people. And we must say, in all candor, that we think that one who has not read the Bible enough to know that Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ecclesiastes, etc., are not the names of men who wrote those books, is hardly competent to sit in judgment on any part of it.*SITI January 6, 1888, page 16.4*

A true Protestant is not one who believes in everything just as did Luther, or Melancthon, or Zwingle; but a true Protestant is one who is animated by the same spirit that they were. They were Protestants indeed, and were imbued with the true spirit of Protestantism,-in other words they were true followers of Christ,-yet they did not have all the truth, and held to some errors. The man who believes what Luther did, no more and no less, cannot be a true Protestant. What made them Protestants, followers of Christ, was the fact that they walked in the light, and protested against the error that advancing light revealed to them. As a matter of fact, there are very few Protestants in the world to-day.*SITI January 6, 1888, page 16.5*

A correspondent of the *Golden Gate* has an article "Addressed to the Seventh-day Adventist," which is entitled, "Christian or infidel-Which?" The object of the article is to show that Seventh-day Adventists are infidels, because they do not accept the heathen doctrine that men are by nature immortal, and therefore gods. He starts out thus: "I first propose to let 'Buck's Theological Dictionary'-a standard author among Christians-settle the definitions of soul and spirit." All we have to say is that "Buck's Theological Dictionary" may settle the definition of soul and spirit to his satisfaction, but not to ours. We do not recognize any man in this world as authority on any doctrinal point. We once listened to a sermon designed to show that Adventists are infidels, and the way the speaker "proved" his

point was by reading certain portions of his creed, and then showing that Adventists held different views. Our Spiritualist friend does the same thing. He quotes some Spiritualist definitions from "Buck's Theological Dictionary," and has no difficulty in showing that we do not accept them; hence he says we are infidels. That is, we are infidels because we do not believe as *he* does. Well, nobody could do us any better favor than to emphasize the fact, and keep it before the people continually, that we are diametrically opposed on every point to the theories advocated by Spiritualists. *SITI January 6, 1888, page 16.6*

Every little while we see inquiries about the "Star of Bethlehem." Sometimes it is claimed that certain astronomers have predicted its early re-appearance, and country newspapers will gravely tell how often it has been seen. Just now Venus is the morning star, and is unusually bright, and wiseacres who get up early in the morning, delude themselves, and try to delude others, that the Star of Bethlehem is now shedding its light upon the earth. The facts are that no astronomer has ever predicted the return of the Star of Bethlehem, and none pretend to know of any such star in the heavens. The star that appeared to the wise men, and guided them to the place of the Saviour's birth, has never been seen since that memorable night when "it came and stood over where the young child was." A little thought would suffice to show anybody that it was not an ordinary star that kept just ahead of the wise men, and finally stood over a little hut so as to distinguish that place from all the other houses in the town. That star was a special light sent by God to guide the devout wise men to the place where Jesus lay. *SITI January 6, 1888, page 16.7*

The following notice of a book entitled "Romanism and the Reformation," by H. Grattan Guinness of England, which appeared in the *Christian Union*, gives a good idea of the tender regard which the so-called Protestantism of to-day has for the Roman Catholic Church:-*SITI January 6, 1888, page 16.8*

"Dr. Guinness, who is alarmed and distressed at the growth which the Roman Catholic Church has made during the last half-century, especially in his own country, finds in the prophetic writings of Daniel and the Apocalypse the most trenchant of anti-Papal

arguments. He has accordingly elaborated these arguments in a series of popular lectures, delivered last spring in Exeter Hall, and now sent out for a larger audience. Without discussing his principles of prophetic interpretation, which have probably few adherents, we doubt that he will lead many not otherwise notified to avoid the 'horned beast.' When he urges a return to the Reformation methods of dealing with the Papacy, he ignores too much the changes which three centuries have wrought." *SITI January 6, 1888, page 16.9*

There was a time when no doubted that 'the most trenchant anti-Papal arguments' could be found in the prophetic writings of Daniel and the Apocalypse. But that was in the days of Sir Isaac Newton, and other men who studied the Bible, and were *Bible* expositors. Now the Protestant churches have adopted the Papal custom of studying the Fathers, and it has become exceedingly unfashionable to say anything against "Babylon the great, the mother of harlots and abominations of the earth." Yet three centuries have wrought wonderful changes, but not in the Roman Catholic Church. Who will awake to the danger, and be true Protestants. *SITI January 6, 1888, page 16.10*

The Indianapolis *Journal* tells the following story illustrative of how far some professed Christians come from realizing what the gospel is for: - *SITI January 6, 1888, page 16.11*

"A former minister of Indianapolis mixed with the common people, and from the highways and byways drew all classes-gamblers, toppers, Magdalenes, among the rest-to hear his pulpit teachings. A worthy official, scandalized by this irruption of sinners into the sanctuary, could only gasp in horrified response to congratulations on the 'drawing' power of his pastor. 'But think of the kind of people who come!'" *SITI January 6, 1888, page 16.12*

When Jesus was on earth he gave as one evidence that he was the Messiah, the fact that "the poor have the gospel preached unto them." And yet sometimes churches in which the prevailing spirit is that of the official referred to above, are called churches of Christ. *SITI January 6, 1888, page 16.13*

The *Christian Advocate* makes the following very just observation: - *SITI January 6, 1888, page 16.14*

“It is amazing how readily some godly people are to employ evangelists without inquiry as to their antecedents. A good voice, a commanding presence, and large audacity seem to be sufficient endorsement for a revivalist in many sections of our country. Last summer a horse-thief posed as an evangelist in certain towns of Indian Territory, and is reported to have ‘made many converts.’ In Missouri, a few weeks later, he was arrested for theft and convicted. He sawed and filed his way out of the prison, and hastening to Arkansas, assumed a new name, and began a new series of ‘revival meetings.’ Detectives traced him, and after what is described as ‘an earnest sermon’ he was again arrested. Nothing tends more directly to belittle the cause of Christ than the culpable thoughtlessness of Christians in engaging irresponsible parties as leaders in spiritual endeavor.” *SITI January 6, 1888, page 16.15*

And if the churches had more spirituality, they would have a good deal less of this “culpable thoughtlessness.” If they cared more for righteousness than for “revivals,” they could not be so easily taken in by rascally revivalists. If they cared more for the law of God and less for the sentimentalism, that now passes for the gospel, they would not be so ready to take up with horse-thief evangelists. *SITI January 6, 1888, page 16.16*

It would seem as though no man professing to believe the Bible could deny the pre-existence of Christ. It is not a question that needs argument, because we read the explicit declarations of Scripture concerning the matter. Says John, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.” *John 1:1-3*. Read also *Colossians 1:14-17* and *Hebrews 1:1-3* for further evidence that Christ was the active agent in creation. If he created all things, he certainly existed before he was born in Bethlehem. But the words of Jesus himself are even more explicit. In his prayer for his disciples he said: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” *John 17:5*. There can be no argument on the subject; it is simply a question of whether we believe Christ or not. To say that Christ had no pre-existence is to deny the declaration of Christ, and to say that the mystery of godliness is not great, and that God was not

manifest in the flesh.*SITI January 6, 1888, page 16.17*

The pertinacity with which the friends of the Sunday-sabbath insist that their movement is part and parcel of the temperance question, is worthy of a better cause. Every man who insists that the saloons must be closed on Sunday, tacitly admits that they may remain open on other days; and thus he acknowledges that the business of selling liquors is as legitimate six days in the week as other branches of trade.*SITI January 6, 1888, page 16.18*

If the man who owns two horses, a gray and a bay, says to his son, "John, you must not ride the *gray* horse," he implies that he may ride the *bay*; for it is equally within his power to say, "John, you shall not ride either horse;" and his neglect to exercise his parental authority in the case of the bay horse, is a tacit permission to his son to ride that horse. And just so it is with the liquor question. Those who have the power to close saloons on Sunday, can also close them on Monday, and on every other day; and their failure to do so shows that they are zealous, not in the cause of temperance, but for the Sunday. They only are worthy the name of temperance men who favor prohibition seven days in the week.*SITI January 6, 1888, page 16.19*

January 13, 1888

“Peter Confessing Christ” The Signs of the Times, 14, 2.

E. J. Waggoner

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

(January 20.-*Matthew 16:13-28.*)

This is a lesson so full of strong points that but little space can be devoted to each. Jesus had just returned from healing the daughter of the Syro-Phoenician woman, and had reached the region of Cæsarea Philippi. Seemingly without any previous introduction, he asked his disciples: “Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.” These ideas that were held by different persons were no doubt derived from *Deuteronomy 18:18*; *Malachi 4:5*. Besides this, it seems they had a tradition that before the end some of the prophets would rise from the dead; they were looking for the Messiah at about the time of Christ’s advent, but they had confounded the prophets concerning his first and his second advent, and were looking for him to come in glory. Accordingly, some thought that Jesus might be one of the prophets risen from the dead as a pledge of the general resurrection. Notice, however, that nobody is reported as saying that Christ was the Son of God. It seems that a belief of this was confined almost exclusively to his disciples. *SITI January 13, 1888, page 25.1*

“He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” Here was a recognition of Christ’s real nature and mission. “Thou art the Christ, the Son of the living God,”-the Son of the Author of life,-conveying the same idea as in the confession recorded in *John 6:68, 69*: “Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.” The confession of faith which Peter made on behalf of the disciples, must have been as a refreshing draught to Jesus, in view of the way in which he was regarded by the world at large. *SITI January*

And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona [Simon son of Jonas]; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." No human being had revealed this wonderful truth to Peter; no human being *could* reveal it. For "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." *1 Corinthians 2:14*. Says Paul: "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God." *2 Corinthians 5:16-18*. From these texts we learn that no matter how much one may have heard of Christ, he doesn't know him if he has not received the revelation which God alone can give by his Spirit. He who has this knowledge indeed, is a new creature. Many can testify that when Christ was revealed to them as the Saviour of sinners, and not merely of sinners in general, but of them in particular, it was in the place of secret prayer; or perhaps it was after hearing words, the like of which they had often before heard unmoved. And nothing could be more positive than the knowledge which is thus revealed. No argument could make it so plain, and no argument could make the individual doubt the knowledge thus revealed. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." *John 3:8*. *SITI January 13, 1888, page 25.3*

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Upon this we quote the following from Edersheim's "Life of Jesus the Messiah:"-*SITI January 13, 1888, page 26.1*

"Not less Jewish in form are the succeeding words of Christ: 'Thou art Peter (*Petros*), and upon this Rock (*Petra*) will I build my church.' We notice in the original the change from the masculine gender, "Peter" (*Petros*), to the feminine, "Petra" ('Rock'), which seems the more significant, that *Petros* is used in Greek for 'stone,' and also sometimes for 'rock,' while *Petra* always means a 'rock.'

The change of gender must therefore have a definite object, which will presently be more fully explained. Meantime we recall that, when Peter first came to Christ, the Lord had said unto him: 'Thou shalt be called Cephas, which is, by interpretation, Peter [*Petros*, a Stone, or else a Rock]-the Aramaic word *Kepla* meaning, like Peter, both 'stone' and 'rock.' But both the Greek *Petros* and *Petra* have (as already stated) passed into Rabbinic language. Thus, the name *Peter*, or rather *Petros*, is Jewish, and occurs, for example, as that of the father of a certain Rabbi Jose bar *Petros*). When the Lord, therefore, prophetically gave the name Cephas, it may have been that by that term he gave only a prophetic interpretation to what had been his previous name, Peter. This seems the more likely, since, as we have previously seen, it was the practice in Galilee to have two names, especially when the strictly Jewish name, such as Simon, had no equivalent among the Gentiles. Again, the Greek word *Petra*-Rock-('on this *Petra* [Rock] will I build my church') was used in the same sense in Rabbinic language." *SITI January 13, 1888, page 26.2*

"Believing that Jesus spoke to Peter in the Aramaic, we can now understand how the words *Petros* and *Petra* would be purposely used by Christ to mark the difference, which their choice would suggest. Perhaps it might be expressed in this somewhat clumsy paraphrase: 'Thou art Peter (*Petros*)-a Stone or Rock-and upon this *Petra*-the Rock, the Petrine-will I found my church.' If, therefore, we would not entirely limit the reference to the words of Peter's confession, we would certainly apply them to that which was the Petrine in Peter: the Heaven-given faith which manifested itself in his confession. And we can further understand how, just as Christ's contemporaries may have regarded the world as reared on the rock of faithful Abraham, so Christ promised that he would build his church on the Petrine in Peter-on his faith and confession." *SITI January 13, 1888, page 26.3*

Some have thought from the reading of *Ephesians 2:19, 20* that Christ referred, not to Peter alone, but to all the apostles, as the rock upon which his church should be built. That text reads: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ

himself being the chief corner-stone.” But *1 Corinthians 3:10, 11* shows just how this should be taken. There the apostle Paul says: “According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.” *SITI January 13, 1888, page 26.4*

This text teaches that Jesus Christ is the only foundation; he is not only the chief corner-stone, but the entire foundation. Then how could Paul say to the Ephesian brethren that they were built on the foundation of the apostles and prophets? He means the foundation which the apostles and prophets laid, as he says in *1 Corinthians 3:10*, that is, Jesus Christ as the Life-giver and the Saviour of sinners. That this is the foundation to which he refers, is proved by the second verse of the preceding chapter: “For I determined not to know any thing among you, save Jesus Christ, and him crucified.” This was the foundation which all the apostles laid, as Peter himself said after he had healed the lame man: “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” *Acts 4:10, 12*. And this was likewise the foundation of the prophets, as Peter further says: “To him [*i.e.*, to Jesus] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” *Acts 10:43*. Thus we see that the rock upon which Christ’s church is founded, is belief from the heart in him as the one whose blood can cleanse from sin. *SITI January 13, 1888, page 26.5*

“And the gates of hell [*hades*, the grave] shall not prevail against it.” This does not mean that the gates of the grave are carrying on an aggressive warfare against the church, hurling themselves against it in a vain endeavor to overthrow it. Gates don’t “prevail” in that way, neither do men use gates in that way in warfare. Gates “prevail” against anyone when they effectually bar his passage. Now Christ is the Son of the living God; and “as the Father hath life in himself;

so hath he given to the Son to have life in himself" (*John 5:26*), "that he should give eternal life" to as many as the Father should give him. See *John 17:2*. He says of himself, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." *Revelation 1:18*. *SITI January 13, 1888, page 26.6*

Satan has the power of death (*Hebrews 2:14*); the grave is his prison-house, and all the dead he counts as his lawful prey, since death came because of sin. So he, as "a strong man armed keepeth his palace" (*Luke 11:21*), and "opened not the house of his prisoners." *Isaiah 14:17*. But Christ is the stronger than he, who has come upon him, and overcome him, and passing through his prison-house, has carried away the keys, and will divide the spoils. *Luke 11:22; Isaiah 53:12*. The saints of God may go into the grave; Satan may stir up persecution against them, and may slay them by the thousands; but the gates of the grave cannot prevail to hold a single soul that has been fastened to the eternal Rock. "He that believeth in Me, though he were dead, yet shall he live." *SITI January 13, 1888, page 26.7*

"And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." No power was here conferred upon Peter that was not conferred in equal measure upon the other apostles, and in more limited measure, perhaps, to the entire church. In his instructions as to the method of dealing with an obstinate church member, Jesus said: "But if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." *Matthew 18:17, 18*. Whatever the church does acting unitedly and in the fear of God, is ratified in Heaven, because it is the body of Christ. *Ephesians 1:22, 23*. As such, it is Christ's representative on earth, and he has no other. To no individual, in the church or out, has Christ given power to bind or loose. And even "the church" cannot do this, except when it is walking in the light, and its members are abiding in Christ; for when this state of things ceases, it ceases to be the church of Christ, no matter what its name or pretensions. *W.SITI January 13,*

1888, page 26.8

“The Fall of Man” The Signs of the Times, 14, 2.

E. J. Waggoner

LESSON 3.—SABBATH, JANUARY 21

1. In what condition was the whole creation when it came from the hand of God?*SITI January 13, 1888, page 27.1*

“And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” *Genesis 1:31.SITI January 13, 1888, page 27.2*

2. Did this include man also?*SITI January 13, 1888, page 27.3*

“Lo, this only have I found, that God hath made man upright.” *Ecclesiastes 7:29, first part.SITI January 13, 1888, page 27.4*

3. Did man retain his uprightness?*SITI January 13, 1888, page 27.5*

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” *Romans 5:12.SITI January 13, 1888, page 27.6*

4. What prohibition had God laid upon the pair in the garden of Eden?*SITI January 13, 1888, page 27.7*

“But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” *Genesis 2:17.SITI January 13, 1888, page 27.8*

5. Who first partook of this forbidden fruit?*SITI January 13, 1888, page 27.9*

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” *Genesis 3:6.SITI January 13, 1888, page 27.10*

6. Was Adam deceived as to the consequences of the act?*SITI January 13, 1888, page 27.11*

“And Adam was not deceived, but the woman being deceived was in the transgression.” *1 Timothy 2:14.SITI January 13, 1888, page 27.12*

7. How was Eve deceived?*SITI January 13, 1888, page 27.13*

“But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.” *2 Corinthians 11:3.SITI January 13, 1888, page 27.14*

8. Who was the serpent?*SITI January 13, 1888, page 27.15*

“And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.” *Revelation 20:2.SITI January 13, 1888, page 27.16*

9. How did he begin his work?*SITI January 13, 1888, page 27.17*

“Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?” *Genesis 3:1.SITI January 13, 1888, page 27.18*

10. When Eve repeated the prohibition, what did the serpent reply?*SITI January 13, 1888, page 27.19*

“And the serpent said unto the woman, Ye shall not surely die.” *Verse 4.SITI January 13, 1888, page 27.20*

11. What did he say that eating from the tree would do for them?*SITI January 13, 1888, page 27.21*

“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” *Verse 5.SITI January 13, 1888, page 27.22*

12. In so saying, what imputation did he cast upon God?*SITI January 13, 1888, page 27.23*

13. In telling them that by eating the forbidden fruit they should be like God, what was Satan instilling into their minds? *Pride.SITI January 13, 1888, page 27.24*

14. What was the cause of Satan's fall? *SITI January 13, 1888, page 27.25*

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High." *Isaiah 14:12-14.SITI January 13, 1888, page 27.26*

15. What always follows pride? *SITI January 13, 1888, page 27.27*

"When pride cometh, then cometh shame; but with the lowly is wisdom." "Pride goeth before destruction, and a haughty spirit before a fall." *Proverbs 11:2; 16:18.SITI January 13, 1888, page 27.28*

16. What was it that brought the heathen nations into their deplorable condition? *SITI January 13, 1888, page 27.29*

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." *Romans 1:22, 23.SITI January 13, 1888, page 27.30*

17. What was the result of Adam's transgression? *SITI January 13, 1888, page 27.31*

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and

unto dust shalt thou return.” *Genesis 3:17-19.SITI January 13, 1888, page 27.32*

18. Was he allowed to remain in the garden?*SITI January 13, 1888, page 27.33*

“Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” *Verses 23, 24.SITI January 13, 1888, page 27.34*

19. How extensive were the consequences of his fall?*SITI January 13, 1888, page 27.35*

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” *Romans 5:12.SITI January 13, 1888, page 27.36*

20. Did death pass upon all men regardless of their character, just because Adam sinned? See last clause of *Romans 5:12.SITI January 13, 1888, page 27.37*

21. What kind of nature do all men inherit?*SITI January 13, 1888, page 27.38*

“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man.” *Mark 7:21-23.SITI January 13, 1888, page 27.39*

22. By what means may we get rid of this evil nature, and have a better one?*SITI January 13, 1888, page 27.40*

“Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” “For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” *2 Peter 1:4; 1 John 5:4.SITI January 13, 1888, page 27.41*

The mean cunning of the serpent may be seen in the way that Satan approached Eve. From the fact that while they were talking Eve took of the forbidden fruit, and ate, indicates that when the conversation began they were near the tree. Said the serpent, "Is it so, that God hath said, Ye shall not eat of every tree of the garden?" "Is it possible that God would make so arbitrary and unjust a command?" The object of this speech can be seen at once. It was threefold, namely, to cause her to doubt the goodness of God; to raise himself in her estimation to the same extent that he lowered God; and to make her feel that she was being deprived of her "rights." Pride and discontent were aroused, which prepared the way for open rebellion. *SITI January 13, 1888, page 27.42*

"And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Here was a square issue between Satan and God, and Eve had been worked into such a condition of doubt and discontent that she readily sided with Satan. This was the first sermon on the natural immortality of the soul of man. Notice that it was this teaching that caused the fall; consequently the teaching that man is by nature immortal, is responsible for all the evil that has ever come to mankind. *SITI January 13, 1888, page 27.43*

"For God doth know," etc. Here again Satan charged God with deliberately withholding a good thing from Adam and Eve, so that he might keep them in a position inferior to that which their natural talents entitled them to. What was that position? "For God doth know that in the day ye eat thereof ye shall be like God." This is just what Satan said, and a literal translation of the Hebrews. Said Satan, "You might as well be like God; he knows this, and has placed this prohibition upon you, so that he may keep you down. Now will you consent to be thus imposed upon? Don't do it; assert your rights and be free." Who is there that doesn't recognize this kind of talk? *SITI January 13, 1888, page 27.44*

We see that Satan caused Eve to fall, by instilling into her mind the same ideas that caused his fall. See *Isaiah 14:12-14*. We see, also,

whence Spiritualism comes, which claims that what the Bible calls evil is a necessity, that men cannot die, no matter what they do, and that each individual is the judge of his own acts, and is therefore equal to God. But read in *Isaiah 5:20-24* the fate of those who call evil good. *SITI January 13, 1888, page 27.45*

Beware of the flatterer. When a man begins to sympathize with you, to tell you how you are being “kept down” and abused, and what high positions you might occupy if it were not for the grasping selfishness of some in authority, then make up your mind at once that Satan is talking to you through him. Don’t listen to him. Says Paul: “But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.” *2 Corinthians 11:3. SITI January 13, 1888, page 27.46*

There is a vast difference between honest praise and flattery. It is right and just to encourage people by letting them know that their good work is appreciated. But flattery is always lying. It is Satanic in its origin. Look up and read carefully what the Bible has to say of the flatterer. “A man that flattereth his neighbor spreadeth a net for his feet.” *Proverbs 29:5*. See also *Job 32:21, 22; Psalm 12:3; Proverbs 20:19; 26:28. SITI January 13, 1888, page 27.47*

Solomon’s words in *Proverbs 20:19* indicate that a tale-bearer is likely to be a flatterer. Satan’s question to Eve, “Is it so that God hath said,” etc., carries with it the air of virtuous indignation. The idea designed to be conveyed was, “I would never do such a thing; just trust me, and you shall have liberty.” How aptly the apostle Peter describes the people who work in this Satanic manner: “For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.” *2 Peter 2:18, 19*. The man who comes with some false story about somebody else, trying to cast reflections upon him, does so only to conceal his own faults. The gist of all his talk is this: You and I wouldn’t do such things, would we? He is seeking to build himself up, and by flattering your vanity, to take advantage of you. Look out

for such; and, above all, “be not thou like unto them.” W.*SITI January 13, 1888, page 27.48*

“Back Page” The Signs of the Times, 14, 2.

E. J. Waggoner

The *Methodist Recorder* tells of a preacher who was forced to discontinue his subscription to the paper, on account of lack of means, and says: “He has been preaching three years, has organized three churches in that time, and has received but fifteen dollars for his work, and hence is compelled to seek secular employment.” We just venture the opinion that in the section of country where that man lives, there are some very *poor* Christians.*SITI January 13, 1888, page 32.1*

The *Pacific Health Journal and Temperance Advocate* comes to our table with a new dress, which adds greatly to its appearance. And, by the way, it is to make its appearance twice as often as formerly, having been changed to a monthly. We understand that the list of subscribers is increasing, and the publishers design to steadily improve the *Journal* as the list increases, thus making it still more worthy of patronage. Every number contains matter that is worth more to any family than the price of a year’s subscription. Send a dollar to the publishers, and see if it is not so. See advertisement on preceding page.*SITI January 13, 1888, page 32.2*

The following question appears in the *Christian Advocate* (New York):-*SITI January 13, 1888, page 32.3*

“In a certain Methodist Church, by the minister’s consent and procurement, a play was enacted in the church for the benefit of the Missionary Society. Is this right and helpful to the cause of missions?”*SITI January 13, 1888, page 32.4*

And we are glad to be able to present the following answer by the *Advocate*:-*SITI January 13, 1888, page 32.5*

“It is wrong, disgraceful, and destructive to the missionary spirit. The way to get money for the cause of missions is to present it intelligently to the people; to use practical means; to see that an

application is made to every person, and leave the result to their hearts and consciences.”*SITI January 13, 1888, page 32.6*

Of the 2,974 persons arrested by the Oakland police during the year just passed, 418 were under eighteen years of age. In the police court a few mornings ago, when the judge pronounced sentence upon two youngsters, he said:-*SITI January 13, 1888, page 32.7*

“It is the hardest duty I have to do-this sentencing of boyish misdemeanants to imprisonment in the public jail. But if I show mercy, and suspend sentence, the lads take advantage of the leniency, to commit other and greater crimes. I know that it will do these lads no good to send them to jail, but society must be protected from their depredations.”*SITI January 13, 1888, page 32.8*

This is a sad state of things, and indicates a great lack of family government, without which all other government is not much of a success. As the *Tribune* says: “Unfortunately the spanking power is not vested in the officers, and parents, in whom it is vested, will rarely exercise it.” Solomon knew what he was talking about when he said: “He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.”*SITI January 13, 1888, page 32.9*

The term “rod,” as used by Solomon in speaking of the training of children, is a comprehensive one, embracing all methods designed to correct and restrain. It is a grave error to suppose that Solomon advocated continual beating of children; but that he did advocate the judicious use of the literal rod is true, and he thereby showed his wisdom. The child who is chastened “betimes” will not need to be continually corrected. There is such a thing as a child getting in the habit of obeying, and this is the end to be sought in all training of children. When this sort of government is maintained in the home the child never appears in the police court. The parents of such children will experience the truth of the proverb: “Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.” But parents who allow their children to “come up,” and to govern themselves, too soon learn that “a child left to himself bringeth his mother to shame.”*SITI January 13, 1888, page 32.10*

We have often stated that the matter which most of the daily newspapers furnish their readers, is a good index of the taste of the majority of those who read newspapers. *Harper's Weekly* cannot be accused of being unduly prejudiced, and it says concerning "slugging:"-*SITI January 13, 1888, page 32.11*

"The newspapers must be supposed to know the tastes and wishes of their readers, and that their readers are really profoundly and especially interested in the story of the efforts of two men to beat and bruise each other into swollen and disgusting helplessness, throws instinctive light upon the character of the general newspaper reader." *SITI January 13, 1888, page 32.12*

Not all newspaper readers enjoy such reports, by any means. Respectable people who must have the real news are obliged to tolerate this pandering to the baser element, which, according to indications, seems to be by far the larger. *SITI January 13, 1888, page 32.13*

In noticing "Romanism and the Reformation from the Standpoint of Prophecy," by Rev. H. Grattan Guinness, the *Independent* says: "There is enough in the general spirit and teaching of the Bible to argue against Rome and her teachings, without forcing prophecy into such definite identification of Rome with the man of sin as Mr. Guinness attempts." Ah, yes; talk against Romanism in a sort of general way, but don't say anything definite about it. That is the spirit of the so-called Protestantism of to-day. But it is a fact that an argument from "the general spirit and teaching of the Bible" never convinced anybody of sin and never converted a single soul. If a system of religion is wrong, any conscientious Bible student can find plenty of passages in the Book for the "definite identification" of that error; and if the Bible is not definitely against anything, its "general spirit and teaching" are not against it. The Bible is the one book that gives no uncertain sound. It is the true Protestant book, for it vehemently protests against all iniquity whether it calls itself "Christian" or not. *SITI January 13, 1888, page 32.14*

The *Jewish Messenger* says: "It is useless to deny that the majority of our people, especially the young, are not attracted to our religious shrines, except on rare occasions." And the *Family*

Treasury adds: "The young Israelites do not stick to the faith of their fathers. Neither do they become Christians. They cease to be religious. And the chief cause of their apostasy is that the young Jew has no Sabbath. He is for the most part surrounded by such associations as keep him from the synagogues on Saturday; and so he neglects religion, and becomes an infidel." But that isn't the primary reason. The reason which lies back of even the Sabbath-breaking is that the life of the Jewish religion died out more than eighteen hundred years ago, and since then it has been mere dead formalism. The young Jew becomes an infidel, because the religion of his fathers, totally rejecting Christ, is itself practically infidel. *SITI January 13, 1888, page 32.15*

On a recent Sunday morning all the churches in Ukiah, Cal., were closed, with one exception, and to that house of worship all the Christian people of the place resorted to listen to a sermon by a Jewish rabbi upon "Liberal Religion." Commenting upon this occurrence, which we believe is without precedent, an Oakland paper says: "Such a service is a pleasing indication of the growing harmony among religious sects, and of the feeling of courteous fellowship whence may come at some time more unity of doctrine than at present exists." *SITI January 13, 1888, page 32.16*

This note would not be worthy of comment, were it not for the fact that it is the echo of a sentiment which is becoming very common among the various schools of religionists. We do not pretend to say that it is wrong to hear a rabbi; but we do believe that this note does not express a healthy Christian sentiment. There can be no "more unity of doctrine than at present exists," between Jews and Christians, unless the Jews acknowledge Christ, or the Christians deny him. That the former will ever, as a people, acknowledge the lowly Nazarene, we have no warrant for believing; though alas! too many of the latter do in reality deny their Saviour. The spirit which leads professedly Christian people to abandon principle, and to surrender sacred truths for the sake of "unity of doctrine," is not the spirit of the Master, but of the enemy of all righteousness. The Saviour himself refused all compromises, and plainly said, "He that is not with me is against me." Christian courtesy does not require any follower of Christ to place himself in the attitude of even seeming to admit, either by word or act, that any Christless religion

is as good as the religion of Christ. And it does seem that the Christian minister who surrenders his pulpit, even for a single day, to an avowed enemy of Christ, and of the religion which bears his name, can scarcely have proper conceptions of the importance and sacredness of the gospel of the Son of God.*SITI January 13, 1888, page 32.17*

The *Christian at Work* says that “the custom is growing among the Jews of keeping their places of business open on Saturday for half the day;” and adds: “Of course this is a direct violation of the fourth commandment.” Yes, of course it is a direct violation of the fourth commandment, for that commandment enjoins the observance of the seventh day of the week, as the *Christian at Work* has often before admitted. But if it is a violation of the fourth commandment for the Jews to work on Saturday, isn’t it a violation of that commandment for professed Christians to work on Saturday? Of course it must be. According to the *Christian at Work*’s own admission, almost all professed Christians are breaking the fourth commandment. Then the issue comes squarely on whether or not the fourth commandment is binding on anybody. We would like to learn the position of the *Christian at Work* on this point. If it shall decide that the fourth commandment is not binding, then by what argument can it make it appear that any part of the moral law is binding?*SITI January 13, 1888, page 32.18*

January 20, 1888

“The Spirit of Anti-Christ. No. 5” *The Signs of the Times*, 14, 3.

E. J. Waggoner

We come now to our own time and to so-called Christian countries. In the *third chapter of 2 Timothy* the apostle describes the condition of the mass of the professors of religion, in the days immediately preceding the coming of Christ. He says:-*SITI January 20, 1888, page 38.1*

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.” *2 Timothy 3:1-7. SITI January 20, 1888, page 38.2*

Compare this list of sins with the list given in *Romans 1:20-32*, which were characteristic of the ancient heathen, and with the list of “the works of the flesh,” in *Galatians 5:19-21*, and it will be seen that all are the same,-the product of the same spirit. We shall have to recur to this text again, when we come to show the danger that threatens the churches at the present time; but first we must show the cause of this state of things to be Spiritualism, the same in modern as in ancient times. Now read further concerning these wicked ones in the last days, who have a form of godliness, but deny the power thereof:-*SITI January 20, 1888, page 38.3*

“Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.” *2 Timothy 3:8. SITI January 20, 1888, page 38.4*

The only ones besides Pharaoh, of whom we have any account that

they resisted Moses, were the magicians whom Pharaoh called to his aid. Hence Jannes and Jambres are the names of the magicians who used their enchantments to confirm Pharaoh in his rebellion against God. It is sufficient to refer to the account in *Exodus 7* and *8*. When Moses performed miracles to prove his divine commission, the magicians and sorcerers did the same, up to a certain point. Their rods became serpents (*chap. 7:10, 12*); they turned water into blood (*Chap. 7:19-22*); they brought up frogs upon the land of Egypt (*chap. 8:5-7*); but when the third plague came, -the plague of lice, -they could not do the same with their enchantments, but were forced to say, "This is the finger of God." *Chap. 8:17-19*. By the aid of the devils whom they worshiped, they performed miracles which served to harden Pharaoh's heart against the truth; but they were not allowed to proceed very far before their folly was made manifest. Notice also, in this connection, that while the magicians could, with their enchantments, bring calamities, they could not cause those calamities to depart. This is in keeping with the character of the master whom the magicians served. Satan is the destroyer; to build up and do good is no part of his work. *SITI January 20, 1888, page 38.5*

The work which the Egyptian magicians did is the very work that modern Spiritualism is doing. That modern Spiritualism is accompanied by wonders, must be admitted by everybody who has given the subject any candid investigation. It is true that there is a great deal of fraud connected with it. Many persons who are unable to conjure up the evil spirits at will, seek the notoriety of genuine mediums by counterfeiting genuine manifestations. Nevertheless there are Spiritualistic manifestations that are not the work of sleight-of-hand performers. Many things have been accomplished which show the presence of a power not human. Of the many phenomena of Spiritualism, it will be sufficient to refer to slate-writing, as that is probably as good evidence of spirit power as has yet been afforded, and, under certain conditions, affords the least opportunity for collusion. *SITI January 20, 1888, page 38.6*

The phenomenon of slate-writing has been manifested under conditions that absolutely precluded the possibility of any human intervention in the matter. The report of the Seybert Commission to investigate Spiritualism, says that when this writing is done the

slates must always be concealed, and must be in contact with the medium, thus affording opportunity for the clean slates to be replaced by slates upon which messages have previously been written. But this is not so. The writing is often produced when the slates are at a considerable distance from any person, and under gaslight or in open daylight. It is a very common thing for people to bring their own slates, which they know are perfectly clean, lay them upon the floor in plain view, and several feet away from the medium, and have the writing produced while they watch. On one occasion, in the city of San Francisco, two slates that were perfectly clean were fastened together, with a pencil point between them, and were hung upon a lighted gasjet, in the presence of a large congregation. Without any person being within reach, the scratch of the pencil was distinctly heard, and in a few minutes the slates were found to be covered with legible writing. *SITI January 20, 1888, page 38.7*

At another time two slates were fastened together as above described, and when they were opened, the surface of one was found to contain messages in twelve different languages, namely, English, Germany, French, Spanish, Italian, Egyptian, and old Asiatic or Assyrian cuneiform writing. We have in our possession a *fac-simile* of the writing upon the slate. The slates were clean when the *séance* began, which was held in open daylight, and they were kept in sight all the time. More than this, the medium through whose influence the writing was obtained, had no knowledge of any language, except the English; and no person present had any knowledge of any language besides English, further than a smattering of Spanish and French. Therefore it is absolutely certain that no human being could have produced the writing upon the slate. The question is, Who did the writing? *SITI January 20, 1888, page 38.8*

Spiritualists tell us that this writing was done by the spirits of men who once lived on this earth, and that such phenomena are proof that death does not put an end to conscious existence. But reason and revelation are both opposed to such an explanation. We have learned from the Bible that “the dead know not anything,” and that as soon as their breath goes forth their thoughts perish. We know that there is neither work nor device nor knowledge nor power, in

the grave, whither all men go. But we know that there are spiritual beings whose nature is entirely different from that of man, who were created before man was, and that some of these beings, having sinned, and been cast down from their high estate in Heaven (2 *Peter* 2:4; *Jude* 6), have ever since, together with their leader, Satan, been warring against the truth. These are the beings to whom we attribute this phenomena of Spiritualism, whether slate-writing, materialization, or anything else.*SITI January 20, 1888, page 38.9*

But then Spiritualists will ask, How do you know that these spirits are evil spirits? And if these are evil spirits, then how do you know but that the beings who appeared to ancient prophets and the apostles, were also evil spirits? The answer to this is simple; we tell what kind of spirits they are by trying them. The apostle John says: "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 *John* 4:1. And in trying these spirits we follow the directions given in *Isaiah* 8:19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Tried by this rule, the spirits that produce the phenomena of modern Spiritualism, like those that produced the wonders of ancient heathenism, are proved to be the spirits of devils. We shall allow the spirits and Spiritualists to speak for themselves.*SITI January 20, 1888, page 38.10*

We have already shown the similarity between modern Spiritualism and ancient heathenism, and we quote the following to show that Spiritualists themselves acknowledge that heathenism and Spiritualism are the same thing:-*SITI January 20, 1888, page 38.11*

"The oracles of Delphi were nothing more nor less than the utterance of spirits through the lips of sensitives."-*Gold Gate, January 22, 1887. SITI January 20, 1888, page 38.12*

Again in the same journal, September 17, 1887, we find the following concerning Confucius:-*SITI January 20, 1888, page 38.13*

"In common with the majority of his countrymen, he believed in spirit

communion, and we shall find that all orientals are Spiritualists rather than idolaters when we understand them; their images are only symbols like the statutes in Catholic churches.”*SITI January 20, 1888, page 38.14*

We have already shown that all heathenism is devil-worship, therefore there need be no question as to the origin of Spiritualism, since it is identical with heathenism. W.*SITI January 20, 1888, page 38.15*

“The Transfiguration” The Signs of the Times, 14, 3.

E. J. Waggoner

The Commentary.
(February 5.-*Matthew 17:1-13.*)

The lesson last week closed with these words: “Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” *Matthew 16:28.* That our Saviour did not refer to his coming at the end of the world is evident from the fact that in his discourse on that event, in *Matthew 24*, he foretold a long period of persecution that was to intervene; and that he did not refer, as some have supposed, to the day of Pentecost or to the destruction of Jerusalem, nor to the spread of the gospel, is evident, because (1) Christ did not come in any sense of the word either at Pentecost or at the destruction of Jerusalem; (2) the spread of the gospel is not the coming of Christ in any sense of the word; and (3) the gospel work had already been begun by Christ and had indeed been carried on from the days of Abel.*SITI January 20, 1888, page 42.1*

In 2 *Peter 1:16-18* we are set upon the track of that which our Saviour did really refer to in *Matthew 16:28*. That text reads as follows: “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard,

when we were with him in the holy mount.”*SITI January 20, 1888, page 42.2*

The apostle here refers to the transfiguration scene which took place about a week after Christ’s statement found in *Matthew 16:28*, and the account of which immediately follows those words. That account reads as follows: “And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.” *Matthew 17:1-5.SITI January 20, 1888, page 42.3*

Remembering that Peter referred to this event as proving the power and coming of our Lord Jesus Christ, and that it follows closely upon Christ’s statement that some standing there should see him coming in his kingdom, and that just before he made that statement he was speaking of his second coming (*Matthew 16:27*), we must conclude that in the statement made in *verse 28*, Christ referred, not to his actual coming at the end of the world, but to a miniature representation of that coming.*SITI January 20, 1888, page 42.4*

In his “Life of Our Lord” (p. 321), Samuel J. Andrews makes the following clear statement of the case:-*SITI January 20, 1888, page 42.5*

“The promise that some then standing before him should not taste death till they had seen ‘the Son of man coming in his kingdom’ (*Matthew 16:28*), or had seen ‘the kingdom of God come with power’ (*Mark 6:1*), was fulfilled when, after six days, he took Peter, James, and John into a high mountain apart, and was transfigured before them. These apostles now saw him as he should appear when having risen from the dead, and glorified, he should come again from Heaven, to take his great power and to reign. They saw

in the ineffable glory of his person, and the brightness around them, a foreshadow of the kingdom of God as it should come with power; and were for a moment 'eyewitnesses of his majesty.' 2 *Peter* 1:16. Many errors still remained to be removed from their minds, especially respecting the time of its establishment (*Acts* 1:6), but the great fact of its supernatural character they could not mistake." *SITI January 20, 1888, page 42.6*

Now let us briefly notice the details of this wonderful scene, to see how they agree with what we are told of the second coming of Christ in his kingdom. *SITI January 20, 1888, page 42.7*

1. "A cloud overshadowed them." So of Christ it is said, "Behold, he cometh with clouds." *Revelation* 1:7. He departed in a cloud, and he is to return just as he went away. See *Acts* 1:9-11. *SITI January 20, 1888, page 42.8*

2. "His face did shine as the sun, and his raiment was white as the light." Mark says that "his raiment became shining, exceeding white as snow; so as no fuller on earth can white them;" and Luke says that "his raiment was white and glistening." So of Christ's coming we are told that it shall be "in the glory of his Father." One, prophetically describing that coming, says: "His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams out of his side." *Habakkuk* 3:3, 4, margin. John, who afterward had a view of his coming, said, "His eyes were as a flame of fire." *Revelation* 19:12. And Paul speaks of "the brightness of his coming" as being so great as to destroy the wicked. None but those who have been strengthened by the Lord can behold the glory of his coming and live. *SITI January 20, 1888, page 42.9*

3. When he comes the second time he comes to take his people to himself, and this he does by raising the righteous dead, and translating the living. Says Paul: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 *Thessalonians* 4:16, 17. Again he says: "Behold, I show

you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” *1 Corinthians 15:51, 52.* *SITI January 20, 1888, page 42.10*

When Christ comes on his throne of glory, with a cloud of angels, to give reward to the righteous, there will be two great classes of them: those who shall be translated without seeing death, and those who shall be raised from the dead. These, when Christ, who is our life, shall appear, shall also appear with him in glory. *Colossians 3:4*. Now representatives of these two classes were with him on the mount of transfiguration. If they had not been, it would not have been a true representation of the “power and coming of our Lord Jesus Christ,” as Peter says it was. All Bible readers are familiar with the fact that Elijah (the Hebrew form of the name which in Greek is Elias) was translated without seeing death. See *2 Kings 2:1-11*. The record says that as he and Elisha went on, and talked, “behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into Heaven.” So Elijah was there with Christ in the mount, as a representative of those who, when Christ comes, shall be caught up to meet the Lord without tasting death. *SITI January 20, 1888, page 42.11*

Concerning Moses, we have the record: “So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulcher unto this day;” *Deuteronomy 34:5, 6*. Turn now to *Jude 9*, where we read: “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” What could cause a dispute between Christ (who is Michael) and the devil, concerning the body of Moses? Only this one thing, that the devil has the power of death (*Hebrews 2:14*); he brought sin into the world, and death comes by sin; those who die he considers as his lawful prey, and he refuses to open the house of his prisoners (*Isaiah 14:16, 17*), which is the grave. He is the strong man keeping guard over his house; but Christ is the stronger than he, who has

entered into his house, overpowering him (*Luke 11:21, 22*), and who now has the keys of death and the grave. *Revelation 1:18*. This power Christ gained by his death (*Hebrews 2:14*); but long before his death and resurrection he had this power by virtue of the promise and the oath of God, which were the surety that he would be offered. Knowing these facts, and reading that Christ contended with the devil over the body of Moses, we are forced to the conclusion that their dispute was concerning the resurrection of Moses, Satan claiming that Christ had no right to take him. But in every contest with Satan, Christ has come off victorious, and so Moses was raised from the dead, and appeared with Christ on the holy mount, as the representative of those who, at the second coming of Christ, shall be brought from their graves to ever be with the Lord. *SITI January 20, 1888, page 42.12*

If there should still be a lingering doubt in the minds of any that Moses was really raised from the dead, and they should think that it was only his disembodied spirit that appeared on the mount, we will state (1) that the transfiguration is expressly declared by Peter to have been a representation of “the power and coming of our Lord Jesus Christ,” and that at that time he and James, and John were “eyewitnesses of his majesty,” which shows that it was a view of Christ in his kingly glory; (2) it is absolutely certain that when Christ comes there will be no such thing as disembodied spirits, because, says Paul, he “shall change our vile body that it may be fashioned like unto his glorious body” (*Philippians 3:21*), and this change is performed for both the living and the dead. *1 Corinthians 15:51*. When the saints are caught up to meet the Lord in the air, it is with their own bodies glorified like the body of Christ. Therefore, (3) since, as shown above, the transfiguration was a representation, on a small scale, of this glorious event, it is certain that Moses must have been there in person, and not in shadow. *SITI January 20, 1888, page 43.1*

The transfiguration stands for us, as it did for the apostles, as a sure pledge of Christ’s second coming in power and great glory; and yet “we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.” *2 Peter 1:19*. Let us study this sure word of prophecy, that we may

walk in the light, and be prepared for the dawning of the “perfect day.” *W.SITI January 20, 1888, page 43.2*

“Abel’s Sacrifice” The Signs of the Times, 14, 3.

E. J. Waggoner

LESSON 4.—SABBATH, JANUARY 28

1. What was the name of the first son of Adam and Eve?*SITI January 20, 1888, page 43.3*

“And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord.” *Genesis 4:1.SITI January 20, 1888, page 43.4*

2. What was the name of the second son?*SITI January 20, 1888, page 43.5*

“And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.” *Verse 2.SITI January 20, 1888, page 43.6*

3. What, occupation did each follow?*SITI January 20, 1888, page 43.7*

4. What offering did Cain bring to the Lord?*SITI January 20, 1888, page 43.8*

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.” *Verse 3.SITI January 20, 1888, page 43.9*

5. What was Abel’s offering?*SITI January 20, 1888, page 43.10*

“And Abel, he also brought of the firstlings of his flock and of the fat thereof.” *Verse 4, first clause.SITI January 20, 1888, page 43.11*

6. How did the Lord regard Abel’s offering?*SITI January 20, 1888, page 43.12*

“And the Lord had respect unto Abel and to his offering.” *Verse 4, last clause. SITI January 20, 1888, page 43.13*

7. How did the Lord regard Cain’s offering? *SITI January 20, 1888, page 43.14*

“But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.” *Verse 5. SITI January 20, 1888, page 43.15*

8. What made Abel’s offering more acceptable than Cain’s? *SITI January 20, 1888, page 43.16*

“By faith Abel offered unto God a more excellent sacrifice than Cain by which he, obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.” *Hebrews 11:4. SITI January 20, 1888, page 43.17*

9. What did Abel obtain by his offering? *Ib. SITI January 20, 1888, page 43.18*

10. What was the defect in Cain’s offering? *SITI January 20, 1888, page 43.19*

“And almost all things are by the law purged with blood; and without shedding of blood there is no re-mission.” *Hebrews 9:22. SITI January 20, 1888, page 43.20*

11. Then since Cain did not take the proper steps to secure the remission of sins, what lay at his door? *SITI January 20, 1888, page 43.21*

“If thou doest well, Shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.” *Genesis 4:7. SITI January 20, 1888, page 43.22*

12. Through whose blood alone may remission of sins be obtained? *SITI January 20, 1888, page 43.23*

“For all have sinned, and come short of the glory of God; being

justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” *Romans 3:23-25.SITI January 20, 1888, page 43.24*

13. Then since Abel was accepted, in whom must he have had faith?*SITI January 20, 1888, page 43.25*

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved.” *Acts 4:10-12.SITI January 20, 1888, page 43.26*

14. What is the highest attainment of faith?*SITI January 20, 1888, page 43.27*

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” “For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith? *Romans 5:1; 1 John 5:4.SITI January 20, 1888, page 43.28*

15. Since Abel was justified, was not his faith in Christ as perfect as ours can be?*SITI January 20, 1888, page 43.29*

16. What did Cain do to Abel?*SITI January 20, 1888, page 43.30*

“And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.” *Genesis 4:8.SITI January 20, 1888, page 43.31*

17. Why did he do this?*SITI January 20, 1888, page 43.32*

“For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own

works were evil, and his brother's righteous." *1 John 3:11, 12.SITI January 20, 1888, page 43.33*

18. Of what scripture was Abel the first to demonstrate the truth?*SITI January 20, 1888, page 43.34*

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." *2 Timothy 3:12.SITI January 20, 1888, page 43.35*

19. Is it any wonder if the world hates the righteous?*SITI January 20, 1888, page 43.36*

"If the world hate you, ye know that it hated me before it hated you. If ye were of ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." *John 15:18-20.SITI January 20, 1888, page 43.37*

20. How should the righteous feel when they are persecuted for their faith?*SITI January 20, 1888, page 43.38*

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." *Matthew 5:11, 12.SITI January 20, 1888, page 43.39*

21. What consolation has the Christian in all tribulation?*SITI January 20, 1888, page 43.40*

"These things I have spoken unto you, that in me ye might have peace. In the Lord ye shall have tribulation; but be of good cheer; I have overcome the world." *John 16:33.SITI January 20, 1888, page 43.41*

NOTES

"By faith Abel offered unto God a more excellent sacrifice than

Cain, by which he obtained witness that he was righteous, God testifying of his gifts.” *Hebrews 11:4*. The difference between the two offerings was in the matter of faith. That is, it was faith in Abel, and a lack of faith in Cain, that made the offerings different. By bringing “of the firstlings of his flock,” Abel showed his faith in the fact that “without shedding of blood is no remission,” and in the Lamb of God, whose blood alone can cleanse from sin. By this sacrifice he obtained witness that he was righteous, here was a case of justification (making righteous) by faith. As with the woman in the days of Christ, so with Abel, his faith made him whole. *SITI January 20, 1888, page 43.42*

The same witness, and in exactly the same measure, may be obtained in this generation. Says Paul: “Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.” *Romans 8:15, 16*. And the beloved disciple says: “If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.” *1 John 5:9-11*. This witness is not primarily a certain *feeling* of pardon, but is the assurance (*Concluded on page 46.*) of God’s word, than which there can be no better witness. He who believes this witness, and knows that his sins are forgiven because he has complied with the conditions upon which God has promised that he will certainly pardon, will find joy and peace in believing. But the joy and peace will never come until the witness of God is accepted, for the sole reason that it is the word of God. *SITI January 20, 1888, page 43.43*

Although *verses 6 and 7 of Genesis 4* are not quoted in the lesson, the thorough student will certainly read them in studying the context, and the thoughtful student will wonder what their force may be. From the Authorized Version the reader gets the idea that Abel’s desire would be to Cain, and that Cain would rule over him. But this seems forced and unnatural, because it is sin that the Lord is talking about, and Abel is not once mentioned in God’s talk to Cain at this time. Every Bible reader must have noticed that the

masculine pronoun is often used to designate a neuter object, and by substituting the neuter for the masculine in this place the meaning will be more apparent. Following are the verses, with the marginal reading, as given in the Revised Version.*SITI January 20, 1888, page 46.1*

“And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over it.” This is harmonious throughout. Cain had not yet committed his great sin, but he was envious of Abel. Those envious feelings if not repressed would result, as they finally did, in murder, for in envy murder lies concealed. So the Lord represented sin as a wild beast, just ready to spring upon its prey. It was there beside Cain’s door, and its desire was to him; but as yet he had the power to rule over it, and drive it away. In this we are taught to shun the beginnings of sin. “Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.” *James 1:14, 15.* Therefore the thoughts should be carefully guarded. “Keep thy heart with all diligence; for out of it are the issues of life.” *Proverbs 4:23.* W.*SITI January 20, 1888, page 46.2*

“Respected by the Ungodly” The Signs of the Times, 14, 3.

E. J. Waggoner

“If any man serve, me,” says Christ, “him will my Father honor.” Who is the man that is really the most respected, even by the ungodly? Is it not that man who affords the strongest evidence of the sincerity of his heart and the fidelity of his life as a humble follower of Jesus Christ? Ungodly men may affect to despise him while they are in health, but let them be laid upon a bed of sickness and death, and then they will manifest their appreciation of his character by seeking the benefit of his counsels and his prayers. Whatever men may say, or profess to believe, in the depths of their hearts they revere a truly pious and consistent Christian. The declaration of the wise man is still true, that “the righteous is more excellent than his neighbor.” God will honor them that serve him in

this life, and he will honor them forever in the life that is to come.*SITI January 20, 1888, page 46.3*

“Back Page” The Signs of the Times, 14, 3.

E. J. Waggoner

The editor of the *Pilgrim Press*, a paper issued in the interest of the Congregational churches of Washington, D.C. says: “Undoubtedly the hypothesis of future probation has as much scriptural authority and reason for itself, as the Roman Catholic doctrine of purgatory. In fact the two are twin brothers, though, like all twins, not exactly alike, but with a strong family resemblance.*SITI January 20, 1888, page 48.1*

It now transpires that the gift of a copy of the Constitution of the United States, which President Cleveland made to Leo XIII., was suggested indirectly by the Pope himself. This explains why among all the gifts there were no duplicates. The Pope is crafty, but we are surprised at the modesty of his request of the President. If he had suggested a more costly present would it have been made?*SITI January 20, 1888, page 48.2*

The *Christian at Work* has admitted to its editorial columns, without comment, a two-column article by one of the secretaries of the National Reform Association, stating the aims of that Association, and giving a brief outline of the arguments which the National Reformers are wont to use. The *Christian at Work* has thus fairly committed itself to the work of the National Reform Association, and other religious journals are falling into line.*SITI January 20, 1888, page 48.3*

A call has been issued for a national congress of Law and Order League, to be held in Philadelphia, on the 21st and 22nd of February. The chief object of the Law and Order Leagues is the enforcement of the laws against gambling and Sunday labor. It is expected that the coming meeting will be a most important one. Special invitations have been addressed to the President of the United States, to the Governors of the several States, to the members of Congress, and to the judges of the Appellate Courts

throughout the Union. We shall await the outcome of this meeting with interest.*SITI January 20, 1888, page 48.4*

The New York *Observer* has the following plain words, which no newspaper in the land can gainsay:-*SITI January 20, 1888, page 48.5*

"The newspapers are mainly responsible for the perpetration of prize fighting, which can only be carried on now in most civilized countries in defiance of the law. The journals that send their representatives to the secret meeting places where these unlawful contests are held, in order that they may publish detailed accounts of the fighting, are in reality aiding and abetting crime, as much so as though they sent their representative, sneaking away in the night to keep a tryst with a thief, and write up the cracking of a safe. If the newspapers obtain information of a proposed fight in the ring, it is their duty to communicate the information to the authorities, in order that the crime may be prevented."*SITI January 20, 1888, page 48.6*

But this they will not do, for the reason that the prize ring is under the patronage of the whisky element, which also controls politics, and if the political "losses" should be too greatly offended, the newspapers' popularity would cease.*SITI January 20, 1888, page 48.7*

Of the 10,000,000 gallons of liquor of the vilest kind, that was sent to Congo in 1885, Germany and the Netherlands sent 600,000, New England 737,500, and Great Britain 314,800. Under the heading, "Rum and Ruin in the Congo Free State," a contemporary religious journal gives the following account of the result of this export from "Christian" lands:-*SITI January 20, 1888, page 48.8*

"One missionary complains the he finds great difficulty in assembling a sober congregation. Drink demoralizes faster than the Bible can reform the wretched victims of barbarism on the one hand, and of the white man's conscienceless temptations on the other. 'To procure it they will join,' we are told, 'In slave hunts, and massacre their nearest neighbors. Savage by nature, drink makes devils of them, and renders all prospect of raising them, vain.' The Congo Free State that was founded a few years ago with so much of eager hopefulness and joy, is simply paralyzed by the demon

clutch of alcohol. While Christian people are giving freely of their money and prayers and missionary efforts to disenthral swarming millions from the dense ignorance and superstition and fetichism of heathenism, the liquor manufacturers and dealers from Christian lands are doing the devil's work in awakening a pandemonium of drunkenness around the missionary stations." *SITI January 20, 1888, page 48.9*

"Sunday Prosecutions in Nova Scotia" The Signs of the Times, 14, 3.

E. J. Waggoner

A brother has kindly sent us copies of Halifax (Nova Scotia) papers of December 30 and 31, which contain the account of the arrest and trial in the Police Court, of two men for working on Sunday. The offense with which they were charged was, "doing servile labor on the Lord's day." It appears that a policeman went to the shop of one of the men where he found him at work with the doors closed, tacking some gimp upon a sleigh, and that when the policeman requested him to cease his work he did so. Nevertheless he, and a fellow-workman were arraigned in the Police Court the next day, where they pleaded that they did not recognize Sunday as the Lord's day, and that they had conscientiously rested on Saturday, the Sabbath enjoined by the fourth commandment. It was argued in their behalf that it is the inherent right of the subject to enjoy perfect freedom and liberty of conscience on matters of religion; that "the fourth commandment overrides all human law, and any act of the Legislature, compelling the keeping of the first day of the week by the Seventh-day Adventists, as the Lord's day, is against liberty of conscience, and must therefore be *ultra virce*." *SITI January 20, 1888, page 48.10*

The magistrate, in reviewing the case prior to passing judgment, quoted freely from old decisions in English courts. One was the following: "The law of England is the law of God; it is pure primitive reason, uncorrupted and unpolluted by human humors or human corruptions, writs or wills." From this he concluded that since the law does requirement to abstain from labor on Sunday, it cannot be against liberty of conscience. Another notable decision we reserve for more extended comment. *SITI January 20, 1888, page 48.11*

The result of the trial was that the two men were convicted of misdemeanor in performing servile labor on Sunday, December 7, and were fined \$8.00 each or an alternative of four days in jail. We understand that it is the intention of the brethren to appeal the case to the Supreme Court. If this is done, we shall let our readers know the result.*SITI January 20, 1888, page 48.12*

“The Jews and the Sabbath” The Signs of the Times, 14, 3.

E. J. Waggoner

The *Jewish Times*, of San Francisco, contains an article from a correspondent in Chicago, entitled, “The Transference of Our Sabbath.” The writer states that Sunday services in Jewish synagogues were first held in 1846, and were established as an acknowledgment of the fact that “men do work on Saturdays, consequently it is essential that Jewish truths be inculcated on the day they need not work.” He supposes the case of an international council called for the purpose of deciding upon a uniform day of rest, and says: “Our representatives would attend that congress; after advocating the claims of Saturday, and finding themselves beaten, they would, in the interests of civilization, accept the day decided upon by the majority.”*SITI January 20, 1888, page 48.13*

Further on he speaks of the confusion that exists, and of the Sunday-temperance Movement, and says:*SITI January 20, 1888, page 48.14*

“Why should we not rise to the occasion and as a great moral power take credit to ourselves as the pioneers of a movement for a uniform day of rest? Why not generously make a concession to the interests of civilization? The idea will develop itself. The Parliaments of the world will declare that Sunday is no longer a Christian institution but the Civil day of rest.”*SITI January 20, 1888, page 48.15*

And then he throws the fourth commandment overboard completely, by saying:-*SITI January 20, 1888, page 48.16*

“Judaism in its moral bearing will remain intact even if the Sabbath

be held on Wednesday, for the Sabbath idea is to rest the seventh part of time in harmony with and in conjunction with our neighbors and all mankind.”*SITI January 20, 1888, page 48.17*

Let no one henceforth call Saturday “the Jewish Sabbath.” Not merely because the Jews have nearly, if not quite, abandoned it, but because it never was the Jewish Sabbath. It always was, as it is now, the Sabbath of the Lord. For a time the Jews were honored by being made the depositaries of the Sabbath commandment, with the other nine; they had no proprietary interest in it, but were to make it known to others. They failed to do their duty in this respect, and now have lost it altogether. God never intrusts great light to any people for their sole benefit. It is only that they may transmit it to others. If they fail to do this, their light becomes darkness.*SITI January 20, 1888, page 48.18*

In the above extracts we can see how rapidly the way is preparing for a universal Sunday law. The very people who, it would naturally be supposed, would antagonize it are asking for it. When it comes, the only ones who will be found protesting, will be the ones who are keeping both the commandments of God, and the faith of Jesus.*SITI January 20, 1888, page 48.19*

“Cigarette Pictures” The Signs of the Times, 14, 3.

E. J. Waggoner

Perhaps the innate meanness of those who, for the sake of filling their pockets, pander to the most depraved appetites and basest passions of their fellow-men, is now here better exemplified outside of the brothel than in the manner in which certain manufacturers and dealers in cigarettes attempt to increase the sales of their crime and disease-breeding wares. Speaking of one of their most reprehensible practices, a prominent San Francisco daily recently said the following very sensible and pertinent things:-*SITI January 20, 1888, page 48.20*

“A vile custom has grown up lately of making the cigarettes attractive to the callow youth who most affect them by putting into each box a picture. And such pictures as they are! ... They appeal

to no sentiment except the purely animal, and are debasing and demoralizing in the extreme. The evil of such vile and lewd pictures circulating with perfect freedom among boys-and sometimes, it may be feared, among girls-cannot be overestimated or overstated.... It is time to begin a crusade against this debased form of so-called art, and to ruthlessly and uncompromisingly destroy every one of the vile things which pollute the minds and imaginations of the young.*SITI January 20, 1888, page 48.21*

“For those who devise and put into circulation these obscene pictures no punishment can be too severe. No business enterprise can afford a shadow of excuse for those who have undertaken the task of debauching the youth of our land. Not content with poisoning the bodies of our children with the filthy cigarettes which they distribute far and wide, some of these enterprising manufacturers have undertaken to poison their minds as well, and to destroy them for the present and for the future. Let them be made to understand that they cannot bring indecency and lewdness to their aid in advertising their wares.”*SITI January 20, 1888, page 48.22*

January 27, 1888

“The Spirit of Anti-Christ. No. 6” *The Signs of the Times*, 14, 4.

E. J. Waggoner

In the next place, we know that the spirits that are responsible for the phenomena of modern Spiritualism, are evil spirits, and not the beings who appeared to the patriarchs, prophets, and apostles of old, because they deny the Bible. This is their great work. N. F. Ravlin was for many years a Baptist minister, but is now an ardent Spiritualist lecturer. In the *Golden Gate* of December 18, 1886, he gave an account of how and why he became a Spiritualist, and also some of his experience since becoming one. Among other things, he said, concerning a message purporting to have come from his father:-*SITI January 27, 1888, page 54.1*

“The message of my father contained an epitome of my history for the last thirty years, and closed by a most emphatic indorsement of my recent preaching according to the spiritual interpretation of the Scriptures. He commended my published discourses, which the Baptist denomination have repudiated as heresy.”*SITI January 27, 1888, page 54.2*

Farther on in the article he said:-*SITI January 27, 1888, page 54.3*

“Nearly half a score of old Baptist preachers, with whom I have been associated in the past, have already come to our home, and explained wherein their former preaching was erroneous. The whole system of biblical interpretation is far away from the truth, as everyone will find when they enter the spiritual world.”*SITI January 27, 1888, page 54.4*

The spirits deny God. The following we clipped from an article in the *New Thought* of January 1, 1886:-*SITI January 27, 1888, page 54.5*

“I was told, not long since by a God-worshiping Spiritualist, that they believed that ‘deep down in my heart, I believe in a God.’ I have not only been told that once, but many times; I consider it an insult, both to my intelligence and my honesty. But perhaps they only

judge by themselves, and may be, in part, excusable. They may have one belief deep down in their hearts for Sundays, and another nearer the surface for week-day use.*SITI January 27, 1888, page 54.6*

“As for me, I have lived without hanging on to a God for a good many years and do not see but that I am as well off as before; though from early training, I was obliged to let go, inch by inch. How can we progress when tied fast to a God idea? To me it looks like tying a calf to a stake; he goes the length of his rope then goes around in a circle, and still thinks he is making progress.”*SITI January 27, 1888, page 54.7*

The above seems the more horrible because it was written by a woman. We do not wish to multiply testimony on any point, but we could give many more equally blasphemous extracts from Spiritualist writings. There are some Spiritualist papers that do not contain such bold statements as the above, but there is not one that does not deny God as revealed in the Bible.*SITI January 27, 1888, page 54.8*

Light in the Word, a Spiritualist paper published in St. Louis, Mo., contained the following question addressed to a spirit, and the answer of that spirit, in its issue of July 14, 1886:-*SITI January 27, 1888, page 54.9*

“‘We are taught that God made man after his own image; consequently, when we think of God we are apt to imagine him a being shaped like ourselves. How is this understood over on your side-are we correct?’*SITI January 27, 1888, page 54.10*

“The answer came quickly-*SITI January 27, 1888, page 54.11*

“‘It is not correct; it is an error. What you call God is the great creating spirit of the universe. Man is a part of God,-a spark thrown off from the Great Spirit. Imagine, if you please, a great circle. Man is placed upon it an infant, and commences his long journey around it. His first great change is what you call death; from thence he progresses, onward and onward, from sphere to sphere, until he reaches the place of beginning, when he again becomes a part of the Great Spirit, but retains his individuality.’”*SITI January 27, 1888,*

page 54.12

They deny Christ and the atonement. The editor of *New Thought* in his issue of September 11, 1886, when writing of Andrew Jackson Davis, a noted Spiritualist, said:-*SITI January 27, 1888, page 54.13*

“Jesus was no more of an instrument in the hands of the superior powers than is Mr. Davis.”*SITI January 27, 1888, page 54.14*

And in the same paper of June 14, 1887, I find the following, which is a part of an interview between a man and his wife, who was on her death-bed:-*SITI January 27, 1888, page 54.15*

“‘It is very true, Maggie, I have done wrong, as we all have; but “the blood of Christ cleanseth from all unrighteousness.” If I have repented and been forgiven for Christ’s sake, you ought to forgive me.’*SITI January 27, 1888, page 54.16*

“‘O James,’ said his wife, ‘lean no longer upon this treacherous fallacy. So far as my forgiveness is concerned, you might have it a thousand times. But no forgiveness can change your crimes into virtue; no blood can wash out the guilty deeds deeply graven on your soul. You must atone for your own sins, and work out your own salvation. There is no alternative.’”*SITI January 27, 1888, page 54.17*

In the same paper, October 22, 1887, we find the following under the heading, “Our Creed”:-*SITI January 27, 1888, page 54.18*

“We believe that God does not pardon sin, as is represented in the Scriptures; and we also believe that *sin* is as much of a necessity as a *righteousness*, so-termed; that *sin* in the evolution of Nature’s (God’s) laws is converted into *righteousness*, and *vice versa*.”*SITI January 27, 1888, page 54.19*

This is straight Spiritualist teaching. There is not a Spiritualist in the world who holds any different view of the atonement.*SITI January 27, 1888, page 54.20*

The Bible gives the devil the following character: “He was a murderer from the beginning, and abode not in the truth, because

there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” *John 8:44*. Of course all his angels have the same character. Now that Spiritualism emanates from that source is virtually acknowledged by a Spiritualist of many years’ standing. In the *Golden Gate* of August 7, 1886, the following appeared as part of an editorial entitled “Misleading Spirits:”-*SITI January 27, 1888, page 54.21*

“Whoever surrenders his individual judgment and gives his trust implicitly upon the communications of spirits, as given through promiscuous mediumship, is almost certain to be deceived. It matters not how confident his trust or implicit his faith, nor how sincere or honest he may be in his intentions, he will find the ... spiritual message a veritable broken reed, if he attempts to lean upon it to the exclusion of the staff of his own reason.” *SITI January 27, 1888, page 54.22*

Now with the evidence already produced, showing that Spiritualism is of the devil, and with the above admission that the spirits are not to be trusted,-in other words, that they are lying spirits,-read the following from E. A. Brackett’s “Materialized Apparitions:”-*SITI January 27, 1888, page 54.23*

“When I had finished my investigations on this point, I found that I stood on the shore of a boundless sea of speculation and uncertainty. I could not help asking myself the question, ‘What are these forms that, for a few moments only, clothe themselves in objective reality, bearing the semblance of my friends, blended with the likeness of the medium? Are these my father, my mother, my wife, my brother?’ ...*SITI January 27, 1888, page 54.24*

“In the midst of this perplexity, this whirl of unanswered questions, the voice of my old friend came to me: ‘Don’t stare these sensitive beings out of your countenance, but give them all that you can of your better nature, and you shall have your reward. If there is a possibility of mistake as to identity, if you are in any way deceived, the responsibility is theirs not yours. In all true séances, if the forms are not what they are supposed to be, they are at least beings from another life, seeking strength and comfort from association with you, else they would not come. Let not a shadow of doubt or

distrust bar their approach. Have no awe, no reserve, no fear as to what they are, and they will blend into your soul, become a part of your life.' ...*SITI January 27, 1888, page 54.25*

"I decided to follow the course which had been suggested to me. I would lay aside all reserve, and greet these forms as dear departed friends who had come from afar, and had struggled hard to reach me.*SITI January 27, 1888, page 54.26*

"From that moment the forms, which had seemed to lack vitality, became animated with marvelous strength. They sprang forward to greet me; tender arms were clasped around me; forms that had been almost dumb during my investigations now talked freely; faces that had worn more the character of a mask than of real life, now glowed with beauty. What claimed to be my niece, ever present and earnest in aiding me to obtain the knowledge I was seeking, overwhelmed me with demonstrations of regard. Throwing her arms around me, and laying her head upon my shoulder, she looked up and said, 'Now we can all come so near you.'*"SITI January 27, 1888, page 54.27*

All Spiritualist writers give advice to the same effect, that the investigator should yield himself to the influence of the forms that come professing to be his dead friends. What a terrible thought that men will voluntarily put themselves into the hands of the devil, allowing him to obtain complete control of them. If the majority of the people on earth should thus submit themselves to his influence, who can imagine the evil that would follow? The only way in which a person can get any just conception of what would follow, is by reading *2 Timothy 3:1-7*.*SITI January 27, 1888, page 54.28*

"But," says one, "when we see the forms of our departed loved ones, and hear their voices, and they recall memories of the past, how can we be deceived? Can we not trust the evidence of our senses?" We reply, No; in this matter the senses are not a safe guide. Our only sure guide is the word of God, which declares that "the dead know not anything," that their thoughts are perished, and that their dearest relatives may come to honor or be ruined, and they will not be affected by it in the least, because they cannot know anything of it. As further evidence that the senses cannot be trusted

to determine whether a spirit is the one whom he professes to be, or not, we quote the following. It is from the *New Thought* of July 16, 1887, in a description of a Spiritualist *séance*:-*SITI January 27, 1888, page 54.29*

“Among other new demonstrations of spirit power was the transfiguration of Maud. Sitting right in her chair in the full gas-light, she assumed several transformations which were marvelous. At one time she assumed almost the exact image of Mrs. Woodard, then in an instant she represented old Mrs. Graves, then her light brown hair and blue eyes and *petite* form was changed into a stout, full-chested lady with very dark eyes, and almost black hair, unknown to the circle. The, again, she appeared a young man whom Calvin recognized as a college classmate. All this time she was semi-conscious.”*SITI January 27, 1888, page 54.30*

The apostle Paul says: “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” *2 Corinthians 11:13-15*. In view of the testimony both of the Bible, and of Spiritualists themselves, none need be in doubt as to the source of Spiritualistic manifestations, or as to the identity of materialized forms. “They are the spirits of devils working miracles.” *Revelation 16:14*. W.*SITI January 27, 1888, page 54.31*

“The Earth Corrupted” The Signs of the Times, 14, 4.

E. J. Waggoner

The Commentary.

LESSON 5.—SABBATH, FEBRUARY 4

1. When men became very numerous on the earth, what did they do?*SITI January 27, 1888, page 56.1*

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God

saw the daughters of men that they were fair; and they took them wives of all which they chose.” *Genesis 6:1, 2.SITI January 27, 1888, page 56.2*

2. What commandment then was specially disregarded?-*The seventh.SITI January 27, 1888, page 56.3*

3. In pursuing this wicked course, what good influence were they resisting?*SITI January 27, 1888, page 56.4*

“And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.” *Genesis 6:3.SITI January 27, 1888, page 56.5*

4. What is the special office of the Spirit in connection with sinners?*SITI January 27, 1888, page 56.6*

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” *John 16:8.SITI January 27, 1888, page 56.7*

5. By what means does the Spirit reprove the world of sin?*SITI January 27, 1888, page 56.8*

“And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” *Ephesians 6:17.SITI January 27, 1888, page 56.9*

6. What two things always necessarily work together in producing a perfect character?*SITI January 27, 1888, page 56.10*

“God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” *2 Thessalonians 2:13, 1 Peter 1:22.SITI January 27, 1888, page 56.11*

7. Then how must the Lord have striven with the antediluvians by his Spirit?-*By keeping continually before them the right way.SITI January 27, 1888, page 56.12*

8. By whom was the right way presented to them?*SITI January 27, 1888, page 56.13*

“And spared not the old, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.” *2 Peter 2:5.SITI January 27, 1888, page 56.14*

9. How long did God say that he would bear with them? *Genesis 6:3.SITI January 27, 1888, page 56.15*

10. At the end of that time, how great was the wickedness of men?*SITI January 27, 1888, page 56.16*

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” *Verse 5.SITI January 27, 1888, page 56.17*

11. What was the condition of the whole earth?*SITI January 27, 1888, page 56.18*

“And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” *Verse 12.SITI January 27, 1888, page 56.19*

12. With what was it filled in consequence?*SITI January 27, 1888, page 56.20*

“The earth also was corrupt before God, and the earth was filled with violence.” *Verse 11.SITI January 27, 1888, page 56.21*

13. What was the only consistent thing that God could then do?*SITI January 27, 1888, page 56.22*

“And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” *Verse 13.SITI January 27, 1888, page 56.23*

14. Upon whom alone did the Lord look with favor?*SITI January 27, 1888, page 56.24*

“But Noah found grace in the eyes of the Lord.” *Verse 8.SITI*

January 27, 1888, page 56.25

15. Why did the Lord regard Noah with special favor?*SITI January 27, 1888, page 56.26*

“These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.” *Verse 9; see also chap. 7:1.SITI January 27, 1888, page 56.27*

16. Upon what alone does the Lord look in his estimation of men?*SITI January 27, 1888, page 56.28*

“For the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh on the heart.” *1 Samuel 16:7.SITI January 27, 1888, page 56.29*

17. How was it possible for Noah to remain upright in the midst of universal corruption?*SITI January 27, 1888, page 56.30*

“Noah was a just man and perfect in his generations, and Noah walked with God.” *Genesis 6:9, last clause.SITI January 27, 1888, page 56.31*

18. What is the extent of God’s requirement of man?*SITI January 27, 1888, page 56.32*

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” *Micah 6:8.SITI January 27, 1888, page 56.33*

19. What effect did Noah’s godly life have upon the world?*SITI January 27, 1888, page 56.34*

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith.” *Hebrews 11:7.SITI January 27, 1888, page 56.35*

NOTES

And the Lord said, "My Spirit shall not always strive with men, for that he also is flesh; yet his days shall be an hundred and twenty years." *Genesis 6:3*. "The long-suffering of God" (see *1 Peter 3:20*) was abundantly manifested here. Men were recklessly plunging into vice, disregarding the marriage relation, and violating the seventh commandment, and with that every other one, yet the Lord said that he would bear with them one hundred and twenty years. "The long-suffering of God *waited* in the days of Noah." Waited because God "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." *2 Peter 3:9*. *SITI January 27, 1888, page 56.36*

The Lord does not wait for sinners to desire pardon, before he makes an effort to save them, but he "commendeth his love toward us, in that, while we were yet sinners, Christ died for us." *Romans 5:8*. So he says through the prophet Isaiah: "I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts." *Isaiah 65:1, 2*. At least two lessons should be learned from this. One is a lesson of hope and courage, because of God's intense longing for the salvation of sinners. We should also learn a lesson of forgiveness, for Paul exhorts us to forgive one another even as God hath for Christ's sake forgiven us. *Ephesians 4:32*. That is, willingly, gladly, and without reserve. More than this we are to be willing to forgive, to long to forgive, before the one who has offended makes any sign of repentance or of wishing to be forgiven,-from the very moment that the offense is committed. That utterly excludes all malice or hard feelings from our hearts. We have no right to entertain such feelings for a moment. *SITI January 27, 1888, page 56.37*

Yet though God is so long-suffering, stretching out his hands to a rebellious people, it will not do to be presumptuous, and to continue in sin, in order that he may have an opportunity to display his mercy. There will come a time when God will leave the rebellious to themselves. He will cut them off because nothing else can be done with them. But if they are cut off, it is solely their own fault. Because they deliberately reject God's gracious invitation, and choose the

evil, "Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." *Proverbs 1:31, 32.SITI January 27, 1888, page 57.1*

It is by his Spirit that God strives with men. This striving is not the producing of a vague, uncertain impression, but is a conviction of sin. In this work the Spirit uses a sword "Which is the word of God" (*Ephesians 6:17*), a sword which is "quick living and powerful," "piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." *Hebrews 4:12*. From this we learn that conviction of sin is produced by the Spirit bringing to our remembrance, and keeping before the mind, the truth of God, which condemns our evil course.*SITI January 27, 1888, page 57.2*

But some will imagine that the Spirit sometimes, at least, works independently of the truth of God as revealed in his word, because many persons who have not had the Bible, have been convicted of sin. Paul explains this, when he says: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." *Romans 2:14, 15*. That is, everybody by nature knows something of right and wrong, from the traces of the law that remain in their hearts. The natural tendency is to forget, but the Spirit keeps it before the mind as much as possible, so that conviction of sin may be produced. The antediluvians had the truth brought to them by Noah, "a preacher of righteousness." *2 Peter 2:5.SITI January 27, 1888, page 57.3*

We said above that the natural tendency of men is to forget the truth. So the Spirit of God has to *strive* with them. Some persons will submit themselves to God, and willingly yield to the influence of the Spirit. In such will be perfected "the fruit of the Spirit." See *Galatians 5:22, 23; Ephesians 5:18; Philippians 1:11*. But to by far the greater number of people it might be said as Stephen said to the Jewish Sanhedrim: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." *Acts 7:51*. With such

the Spirit finally ceases to strive, because there comes a time when the law is entirely obliterated from their hearts, and they become insensible to all appeals, being unable to see any difference between right and wrong. While the Spirit is *striving* with them, Satan is also working through their own natural inclinations to fasten them in sin. So Paul says of those who have pleasure in unrighteousness, that strong delusion shall come upon them, that they should all be damned. *2 Thessalonians 2:9-21*. Men cannot live under a continued conviction of sin; they must obtain peace of mind in some way. Those who do not obtain true peace from God (See *Romans 5:1; 8:1; Isaiah 48:18*), try to get peace of mind by resisting the strivings of the Spirit, and putting from them the sense of their sin. When they have succeeded in this, they feel perfectly easy, but it is a fatal ease. It is the case which the man feels who is benumbed and about to perish with the cold. And so it often happens with the wicked that "there are no bands in their death." *Psalms 73:4*. A seemingly peaceful death is not by any means a sure sign of acceptance with God. *SITI January 27, 1888, page 57.4*

"Noah was a just man, and perfect in his generations, and Noah walked with God." *Genesis 6:9*. The man who walks with God must be a perfect man, for God is perfect, and two cannot walk together except they be agreed. *Amos 3:3*. The man who walks with God, must forsake his own ways, and adopt the ways of God. See *Isaiah 55:7-9*. David speaks thus of those who walk with God: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways." *Psalms 119:1-3*. Then to walk with God is to keep the commandments of God. Those who walk in the way of his commandments, must be perfect, for "the law of the Lord is perfect, converting the soul." *Psalms 19:7*. The law of God is the righteousness of God (*Isaiah 51:6, 7*); it is his will (*Romans 2:17, 18; Psalms 40:8*); it is a transcript of his character, a description of the ways of God. All that God requires of men is that they should do justly, love mercy, and walk humbly with him. And in order that they may know what justice and mercy are, and what they must do to walk with him, he has described himself and his way in his law. *SITI January 27, 1888, page 57.5*

The life of the man who thus walks with God, is the best sermon that can be preached to the ungodly. Such a life can be lived only by faith, for without faith it is impossible to please God. *Hebrews 11:6*. They who seek righteousness in any other way than by faith, will come short of it. And so it was by faith that Noah obeyed God and condemned the world. *W.SITI January 27, 1888, page 57.6*

“Jesus and the Little Ones” The Signs of the Times, 14, 4.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.

JESUS AND THE LITTLE ONES.

(February 12.-*Matthew 18:1-11.*)

In studying this lesson, particular attention should be given to the parallel passages in *Mark 9:33-50* and *Luke 9:46-50*, for only by so doing can all the circumstances be learned. In Matthew we read: “At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of Heaven?” From Mark’s account we learn that something had preceded this question. Jesus had first asked them what they had been disputing about by the way, and, ashamed to acknowledge that they had been disputing as to who should have the supremacy, they held their peace. Doubtless some of the other disciples who had not been so prominent in the discussion, but who were equally anxious with the rest that the question should be settled, asked the question which Matthew records. *SITI January 27, 1888, page 57.7*

“And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” *Matthew 18:2-4*. Mark says that before this he said, “If any man desire to be first, the same shall be last of all, and servant of all.” How different the kingdom of Heaven is from this world. Here the man who wishes to be first, and accounted great, must push his claims. No man could hope for any political preferment if he did not “work” for position. But just the opposite must be done by the one who wishes

to be great in Christ's kingdom. He must entirely forget himself, and must prefer that others should be honored rather than himself. Otherwise he cannot be the follower of the Son of man, who "came not to be ministered unto, but to minister, and to give his life a ransom for many." *Matthew 20:28*. It is evident that Christ must be the greatest one in his own kingdom. His whole life was one of self-denial and humble service to others, and on the night in which he was betrayed, he washed his disciples' feet. Now the man who should esteem himself too exalted to perform such menial service, would esteem himself greater than Christ, and consequently could not enter his kingdom. Such an one would want to divide honors with Christ, as did Satan, in Heaven. "The servant is not greater than his Lord; neither he that is sent greater than he that sent him." *John 13:16*. *SITI January 27, 1888, page 57.8*

Christ did not mean, when he said that they must be as a little child, that children are sinless. The seeds of sin are in the heart of every child that is born. Solomon says that "foolishness is bound up in the heart of a child." But there are characteristics of childhood that must also be exhibited in the man who expects to enter the kingdom of Heaven. The child is trustful, accepting everything that is told it as literally true. It has not learned "the wisdom of the world," which is doubt. So the one who would share Christ's kingdom must believe, without any mixture of doubt, whatever God says. When the Lord made a promise to Abraham, which was so great as to be incomprehensible, and was contrary to all natural law, the simple record is, "Abraham believed God, and it was counted unto him for righteousness." *Romans 4:3*. *SITI January 27, 1888, page 58.1*

In childhood there is naturally a lack of self-consciousness, which means an absence of pride. It is pride that leads us continually to wonder what others are thinking of us, and often to imagine that we are the center of observation, when nobody is thinking of us. The child has not this morbid care for what others think, because it does not think of itself. Again, the child does not harbor resentment. It is utterly foreign to a little child's nature to hold a grudge. To cherish animosity is something that the child learns only after repeated ill-usage unaccompanied by Christian training. So we, if we would be followers of Christ, must love even those who use us despitefully. In a word, artless simplicity, loving confidence, and an entire absence

of self-seeking, must characterize the candidate for heavenly honors. He must “put on charity, which is the bond of perfectness” (*Colossians 3:14*), and “charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.” *1 Corinthians 13:4, 5*. *SITI January 27, 1888, page 58.2*

The student will lose much if he fails to connect this answer of Christ as to who should be greatest in the kingdom of Heaven, with his words on the same subject in the sermon on the mount: “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” *Matthew 5:17-19*. *SITI January 27, 1888, page 58.3*

In one case he said that he who would be greatest must humble himself as a little child; in the other he said that the one who should do and teach the commandments of God, should be great in the kingdom of Heaven. Therefore we must conclude that these two things go together, and that true humility and the keeping of the commandments are identical. For further proof, read the following text: “Now the end [object, or design] of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” *1 Timothy 1:5*. We have already read the description of charity, in *1 Corinthians 13:4, 5*. So we find that the design of the commandment is to make a man long-suffering, kind, free from envy, or malice, and humble. It is to make a man love God with all the powers of his being, and his neighbor as himself. Such a man cannot be a self-seeker. *SITI January 27, 1888, page 58.4*

It is quite fashionable to speak slightly of the ten commandments, as adapted for a low state of civilization, serving only to give people some crude ideas of holiness, but as unfitted for the mature Christian. Some have said that the man whose life is no better than the ten commandments require a man's life to be,

cannot be much of a Christian. Such ones have no conception of the depth and the breadth of God's love. It stops not with outward acts but covers "every work, with every secret thing." There is not a grace which the angels of God possess, that will not be exhibited in the life of the one who keeps the commandments perfectly. The beautiful character of Christ, "who went about doing good," and his life of sweet humility, and tender, self-denying love, was due to the fact that the law of God was in his heart. Every act of his life was simply the natural working of the law of God. If anybody wants to know just how much is required by the ten commandments, let him study the life of Christ. It requires no less of love and mercy and justice than was manifested in the character of Jesus. As Isaac Watts beautifully expressed it:-*SITI January 27, 1888, page 58.5*

"My blest Redeemer and my Lord,
I read my duty in thy word;
But in thy life the law appears,
Drawn out in living characters." *SITI January 27, 1888, page 58.6*

"It must needs be that offenses come." *Matthew 18:7*. Not because God wills that they should come, but because of the perverseness of human nature. "But woe to that man by whom the offense cometh!" If offenses were necessary, that is, if it were fixed by fate that certain men should commit certain evils, then it would be unjust to pronounce a woe upon them. But the "offenses" here spoken of are stumbling-blocks. The idea is that in this world it is impossible but that there will be things tending to make Christians stumble in the way; but the one who shall be a cause of such stumbling is in a sad case. This should teach extreme carefulness in every act of life "lest that which is lame be turned out of the way." *Hebrews 12:13. SITI January 27, 1888, page 58.7*

Right here we may express this thought with the first part of the lesson, concerning the law of God as the rule of humility which will make one a sharer in the kingdom of Heaven. Offenses are stumbling-blocks; offenses will come, and some will fall, yet not all. Says David: "Great peace have they which love thy law; and nothing shall offend them." *Psalms 119:165*. That is, those who love and adhere to the law, shall not stumble. This is what the same writer says of the righteous in *Psalms 37:31*: "The law of God is in

his heart; none of his steps shall slide.” But we have learned that the keeping of the law produces humility, and lowliness of heart. Now what is more evident than that a humble man will not fall? “Pride goeth before destruction, and an haughty spirit before a fall.” *Proverbs 16:18*. “When pride cometh, then cometh shame; but with the lowly is wisdom.” *Proverbs 11:2*. So here again we see that Christian humility is simply conformity by the aid of Christ, to the ten commandments. The fact that those who humble themselves and keep humble cannot fall, is thus aptly expressed by Bunyan:-*SITI January 27, 1888, page 58.8*

“He that is down need fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.”*SITI January 27, 1888, page 58.9*

“Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.” *Matthew 18:10*. Much misapprehension has existed in regard to this text. It does not refer exclusively to literal little children, but to all who have been converted and have become as little children. It is thus that the beloved disciple uses it in his epistle. *1 John 3:7; 5:21*. The expression “their angels” indicates that each follower of Christ has an angel to whose special care he is intrusted. Compare *Hebrews 1:14*. “Their angels do always behold the face of my Father which is in Heaven.” This does not teach that they always remain in Heaven, looking at the face of God; for then they would not be “ministering spirits, sent forth to minister for those who shall be heirs of salvation.” But it means that they always have access to the throne of God. There is no business so pressing but that it can wait while God gives audience to one of his messengers who comes with a plea for one of his stricken children. What a wonderful thought! and how full of encouragement, and at the same time of warning!
W.SITI January 27, 1888, page 58.10

“Back Page” The Signs of the Times, 14, 4.

E. J. Waggoner

An old law is still extant in Virginia, which imposes a fine of fifty pounds of tobacco on a man if he absents himself from church one month without a valid excuse. What the church does with the tobacco is not stated.*SITI January 27, 1888, page 64.1*

In one neighborhood in Philadelphia, ten churches, representing no less than seven denominations,-Methodist, Baptist, Lutheran, German Reformed, Episcopal, Congregational, and Presbyterian,-are making preparations for a union in evangelistic services next month. After that effort is over, the evangelist who conducts it is to go to Providence, where six churches, of three different denominations, are to unite in services. The *New York Mail and Express* says of this movement: "Whatever may be thought of the ultimate possibility of the organic union of the church of Christ in this country, these evidences of common purpose and of a desire to sink differences and to unite now, on essentials, in the face of a common enemy and a common peril, are indications that there is to be a practical union, good enough for all immediate purposes, right away."*SITI January 27, 1888, page 64.2*

If Congress shall admit Utah into the Union as a State, polygamy will be forever intrenched in this country. It is true that the Constitution that has been prepared, declares polygamy a misdemeanor, and provides for the punishment of polygamists; but since a majority of the citizens of Utah are Mormon polygamists, that clause would be repealed about as soon as the Territory had been admitted. The clause which declares that the Constitution shall not be amended or revised in any way, unless such amendment or revision shall receive the approval of Congress, has not a particle of validity. Congress has no power to interfere in any way with the Constitution of any State, when once it is a part of the Union. This clause is simply a trick by which the Mormons hope to be able to fasten their polygamy upon the Government.*SITI January 27, 1888, page 64.3*

The following news item, which we clip from the *Union Signal* will be a difficult one for the advocates of high license to explain:-*SITI January 27, 1888, page 64.4*

"At a conference of distillers recently held in Chicago, it was

declared that the business was never in a better condition, and the trade did not need any legislation at the hands of Congress this winter. They *protested against the reduction of the present high license*, even the representatives from Nebraska, which has a \$1,000 saloon license.”*SITI January 27, 1888, page 64.5*

License for the liquor traffic, whether high or low, is just what the liquor men want, and the higher the license is, the more profit will there be for those who can afford to pay the license, because a few men will sell the same amount of whisky that with low license was sold by a great many. But nobody ever heard of such a thing as distillers and brewers pleading that prohibition might be allowed to continue.*SITI January 27, 1888, page 64.6*

There is a fiction with which many people of the United States amuse themselves, namely that the laws of this country are made in the Congress at Washington. It is true that they first appear to the public view from that place, but their ultimate source is the saloons in the large cities. Gen. Clinton B. Fisk says: “Two hundred thousand dramshops control our politics.” And ex-Secretary Windom says:-*SITI January 27, 1888, page 64.7*

“In my judgment there is no other evil in our politics comparable with the liquor power. It is the deadly foe to all that is sacred in free institutions. It destroys the home and desecrates the ballot. It is the chief cause and instrument of political corruption. Its shameless boast of controlling elections and Legislatures by the use of money, is without a parallel in political effrontery. It breeds ignorance and crime for pay. It saps the foundation of public confidence and destroys respect for law, by polluting the sources of political power. It is the arch enemy of intelligence, purity, morality and social order. It costs the country in taxation, waste of money, property and productive power, as much to support our two hundred thousand saloons as it did to support the Union army. Their fatal weapons are as destructive of American life as were the shot and shell of both armies during the Rebellion.”*SITI January 27, 1888, page 64.8*

The Cincinnati *Commercial Gazette* has of late contained considerable correspondence on the Sabbath question, a few pleading for the Bible Sabbath, but most upholding laws prohibiting

Sunday labor. In its issue of January 8, the *Gazette* speaks editorially, under the heading, "Loosening the Fourth Commandment," and says: "Public writers who have not the infallibility which is conferred by the D. D., have often to admire and envy the free way which some of these endowed writers have in dealing with the Scriptures." And then after reviewing some of the arguments that its correspondents have made, it adds the following, which needs no comment:-*SITI January 27, 1888, page 64.9*

"The commandment is, by its terms, fixed unalterably to the six days' work of creation and the seventh day of rest from that labor. Can any other than He that pronounced it repeat it? Can human authority abolish it as to the seventh day, and then re-enact it for the first day? Has any authority done either of these? Where is it recorded? All can assent to the beneficence of a weekly day of freedom from compulsory work, to be spent as is best for each one's well being; but reason has to inquire into the authority for the playing fast and loose with the Sabbath commandment?"*SITI January 27, 1888, page 64.10*

"Sunbeams of Health and Temperance" is the title of a book recently put out by the Health Publishing Company, Battle Creek, Mich. Its evident object is to interest and instruct old and young in the important subjects mentioned in the title, by giving a knowledge of right principles and an "account of the health habits of all nations." This account is given in brief articles, original and compiled, ... a great variety of information, which is presented in a most interesting style. The author plainly disapproves of the use of condiments in eating and drinking, and yet he has served up to his readers a feast of the very best reading, and he has not "left out the spice."*SITI January 27, 1888, page 64.11*

Of the object of the book we cannot speak too highly, and we judge from a brief examination that the book is well adapted to its object. It is in a popular and convenient form, and is beautifully illustrated. It contains 216 quarto pages, and several full-page engravings and colored plates. The book will be sold by subscription, and we predict that the arduous efforts of the author will be rewarded by a wide circulation of the work with its unique and useful contents.*SITI January 27, 1888, page 64.12*

There are some exceedingly fine points made occasionally by courts and lawyers in regard to Sunday laws. Pennsylvania has a law which absolutely prohibits secular pursuits on the first day of the week, and does not even exempt from its provisions those who religiously observe the seventh day. Some years since, however, one of the courts of that State decided that cigars might be sold as they were “a necessity;” but under the same law men were fined and imprisoned for following their usual avocations as mechanics and farmers, after having conscientiously refrained from labor on the seventh day, in obedience to the fourth commandment. *SITI January 27, 1888, page 64.13*

Only about a year ago a barber was arrested and fined in Massachusetts for doing business on Sunday; the case was appealed to the Supreme Court and that tribunal sustained the lower court, holding that the law was constitutional. But only a week or two since the same court decided that the bill of a certain barber for work done on Sunday must be paid because that, under certain circumstances, shaving on Sunday “is essential to health and cleanliness.” *SITI January 27, 1888, page 64.14*

Taking both these decisions of the same court into consideration, it would seem that before a Massachusetts barber can lawfully shave a man on Sunday he must determined whether under the circumstances, “health and cleanliness” demand that he be shaved! If, perchance, the knight of the razor should err in his *diagnoses* of his customer’s case, or if he should incorrectly estimate the amount of dirt in the man’s beard, and shave one whose “health and cleanliness” did not demand it, he would be liable to a fine; but if, on the other hand he should refuse to shave a man whose “health and cleanliness” did require it, then we suppose he might be mulcted in damages for refusing to serve a customer who was legally entitled to his services. Such are some of the mysteries of Sunday laws. Cigars may be sold because they are a “necessity;” and men may be shaved because that, under certain circumstances, “health and cleanliness” require it; but men who keep the Sabbath of the Lord cannot be allowed to work on Sunday for the support of their families, because-well because the majority of the people don’t want them to. *SITI January 27, 1888, page 64.15*

E. J. Waggoner

If anything were needed to show the inherent wickedness of strikes, it is furnished in the recent strike of bakers in San Francisco and Oakland. Seven men, employed by a large restaurant firm, had a grievance because they were obliged to work extra hours. Thereupon the union ordered a strike of all the bakers in San Francisco. No other bakers had any special grievance, but the union “bosses” compelled them to quit work. In several instances strikers invaded restaurants, and drove out bakers and waiters who did not feel inclined to obey the edict of the union. But this was not enough, so the union ordered all the bakers in Oakland to quit work. Thus there are nearly 2,000 bakers lying idle, and losing an aggregate of \$5,000 a day in wages, just to satisfy the whims of a few men. For a few days restaurants and boarding-houses had to go without bread, but now enough new hands have been secured to supply actual necessity. In some instances the bakers went to their places of employment, and with full knowledge that they were ordered to strike, set the sponge for the day’s baking, and then left it to spoil, thus deliberately causing their employers to lose barrels of flour.*SITI January 27, 1888, page 64.16*

The very men who did this thing will rail by the hour at the danger that this country is in from monopoly. So it is, but a monopoly of capital is less to be dreaded than a monopoly of labor. It is bad enough to think of men enslaved against their will, and driven about by the lash of the taskmaster; but it is pitiable indeed to see thousands of men driven to and from their legitimate work by “labor bosses” who probably never lift their hands in honest toil; and what makes this so pitiable is that the sensibilities of the men who consent to be thus driven, are so blunted that they imagine that they are free men, and not slaves.*SITI January 27, 1888, page 64.17*

If those who order these strikes were the ones to suffer, no pity would be wasted upon them; but the families of those who are thus thrown out of employment have to suffer. The strikers are now beginning to be taken back, but their old employers refuse to receive them unless they leave the union.*SITI January 27, 1888,*

February 3, 1888

“The Spirit of Antichrist. No. 7” The Signs of the Times, 14, 5.

E. J. Waggoner

But it is urged that the spirits often do good service, giving valuable advice in business matters, healing the sick, etc., and that those who do such things must be good spirits. Again we recur to our rule: “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Do they acknowledge the God of the Bible, and accept Jesus Christ as the Saviour of the world? Never. Then they are of the devil. Is it strange that the devil should do a little seeming good for a person, in order more completely to entangle that person in his toils, and to lure scores of others into his net? Does not the libertine often profess the utmost piety, in order that he may win his way into the homes of innocence? If *men* will steal the livery of the court of Heaven, to serve the devil, is it any wonder that *Satan* should steal the same livery in order to serve himself? *SITI February 3, 1888, page 70.1*

Christ says that just before the end “there shall arise false Christ’s, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” *Matthew 24:24*. And Paul says that just before the coming of Christ, Satan will work “with all power and signs and lying wonders, and with all deceivableness of unrighteousness.” *2 Thessalonians 2:9, 10*. The miracles which Satan works are intended to deceive, and since they almost deceive even the saints of God, it is evident that they have the appearance of good. In order to capture professed Christians, Satan is going to profess to be Christ, and he must therefore counterfeit as far as possible the work of Christ. *SITI February 3, 1888, page 70.2*

Sometimes men wonder why the Lord should allow Satan to deceive people. He doesn’t allow him to deceive anyone who doesn’t want to be deceived. Only those who receive not the love of the truth, will fall under Satan’s wiles. No matter what garb Satan or his angels may assume, they can always be detected by comparing their words with the plain declarations of the Bible. *SITI February 3,*

In previous articles we showed that from the very nature of the case, Spiritualism must tend to immorality; and now we have shown that it denies God, denies Christ, and makes man his own saviour, denies the Bible, and, consequently, the morality of the Bible, makes every man's desires and natural propensities his own law, and advises men to submit themselves to spirits which it acknowledges are lying spirits. What more is needed to show that Spiritualism is the spirit of antichrist? Yet we give one more quotation. It is from an article in the *Golden Gate* of August 20, 1887, written by Dr. John B. Wolff, of Washington, D. C., who says that he was a Spiritualist years before the Rochester knockings, and a Methodist minister before he was a Spiritualist. Hence he ought to know whereof he speaks. He says:-*SITI February 3, 1888, page 70.4*

"There have been many attempts to unite Christianity and Spiritualism, but they have all been signal failures, and will continue so to be, because there is not enough in common to make the basis of a solid union." *SITI February 3, 1888, page 70.5*

Again he says:-*SITI February 3, 1888, page 70.6*

"Spiritualism strikes at the root of every cardinal doctrine of Christianity; hence there can be no conciliation or reconciliation between that and genuine Spiritualism, except at the expense of the latter. The churches have control of public opinion, the press, and the machinery of the governments, and are using all these instruments to crush us out. While this state of facts exists, I do not propose to belittle and stultify myself by any concessions or courtships. I am ready to meet them half-way upon the platform of equality. Till then no compromise in mine. With me Spiritualism must stand alone upon its own facts and doctrines, perfectly discredited from any and all system, past or present. Those who are fond of conglomerates, such as Daniel's model of iron and clay, can mix to suit their tastes and necessities, but I will have one of it." *SITI February 3, 1888, page 70.7*

Yet in spite of all this, Spiritualism will ere long profess to be the Christianity of the Bible, and as such will be accepted by a very

large majority of the people of the earth. It will not change its character in the least, but will still continue to teach doctrines having the same immoral tendencies that it now does. This could not be done if it were not the fact that it is engineered by Satan, the archdeceiver. W.*SITI February 3, 1888, page 70.8*

“The Reasonableness of Faith” The Signs of the Times, 14, 5.

E. J. Waggoner

The Christian’s faith in something that cannot be seen is a source of wonder to the unbeliever, and is often the object of ridicule and contempt. The worldling regards the simple faith of the Christian as an evidence of weakness of mind, and with a complacent smile at the thought of the superiority of his own intellect, he declares that *he* never believes a thing without evidence; *he* never jumps at conclusions, and doesn’t believe anything that he cannot see and understand.*SITI February 3, 1888, page 70.9*

The saying that the man who believes nothing that he cannot understand will have a very short creed, is as true as it is trite. There is not a philosopher living who can understand the one-hundredth part of the simple phenomena that he sees every day. Scientists have found out by observation that certain kinds of soil are specially adapted to certain kinds of produce; but nobody can tell why.*SITI February 3, 1888, page 70.10*

As a matter of fact, faith is one of the commonest things. There is no skeptic who does not have faith to a greater or less degree; and in very many cases they go even farther, and manifest simple credulity. But the element of faith underlies all business transactions, and all the affairs of life. Two men make an appointment to meet at a certain time and place, to transact certain business; each has to trust the other’s word. The merchant has to exercise faith in his employés and his customers. Yea, more, he has to, unconsciously it may be, exercise faith in God; for he will send his ships across the ocean, with confidence that they will return again loaded with merchandise, and yet he must know that their safe return depends on the winds and the waves, which are beyond human control. And even though he never once thinks of

the power that controls the elements, he puts confidence in the officers and crew. He will even trust himself on board of one of the ships, whose captain and crew he never saw, and confidently expect that they will bring him to the desired heaven.*SITI February 3, 1888, page 70.11*

One of these men who thinks that it is foolish to trust in a God “whom no man hath seen, neither can see,” will go to a little window and lay down a twenty-dollar gold-piece, and in return will receive from a man whom he never saw before, and whose name he does not know, only a little strip of paper which says that he is entitled to a ride to a distant city. He perhaps has never seen that city, and knows of its existence only by the reports of others, yet he steps aboard the cars, gives his bit of paper to another total stranger, and settles down in comfort. He has never seen the engineer, and does not know but that he may be incapable or malicious; yet he is perfectly unconcerned, and confidently expects to be carried safely to the place, the existence of which he knows only by hearsay. More than this, he holds in his hand a piece of paper prepared by some men whom he never saw, which states that these strangers, to whose care he has intrusted himself, will land him at his destination at a certain hour; and so implicitly does this skeptic believe this statement, that he sends word ahead to some other person whom he has never seen, making arrangements to meet him at that specified time.*SITI February 3, 1888, page 70.12*

Still further, his faith is drawn upon in the sending of the message announcing his coming. He steps into a little room, writes a few words on a slip of paper, which he hands to a stranger sitting by a little machine, pays the man half a dollar, and then goes his way believing that in less than half an hour his unknown friend a thousand miles away will be reading the message which he left in the station behind him.*SITI February 3, 1888, page 70.13*

When he reaches the city, his faith is still further manifested. While on the cars he has written a letter to his family, whom he has left at home. As soon as he reaches the city, he spies a little iron box fastened to a post in the street, and straightway goes and drops his letter into it, and walks off without giving the matter a second thought. He confidently expects that the letter which he has

dropped into that box without saying a word to anybody, will reach his wife within two days. And yet this man thinks that it is extremely foolish to talk to God with the expectation that any attention will be paid to the words.*SITI February 3, 1888, page 70.14*

But to all this the skeptic will reply that he does not blindly trust in others, but that he has *reason* to believe that he will be carried safely, that his message will be sent correctly, and that his letter will reach his wife in good season. His faith in these things is based on the following grounds:-*SITI February 3, 1888, page 70.15*

1. Others have been carried in safety, and thousands of letters and telegrams have been correctly sent and promptly delivered. Whenever a letter has been miscarried, it has almost invariably been the fault of the sender.*SITI February 3, 1888, page 70.16*

2. The men to whom he intrusts himself and his messages, make a business of carrying people and messages; if they should fail to fulfill their agreements, nobody would place any confidence in them, and their business would soon be ruined.*SITI February 3, 1888, page 70.17*

3. He has had the assurance of the Government of the United States. The railroad and telegraph companies receive their charter from the Government, which thereby becomes in a measure responsible for their faithfulness. If they do not do as they agree, the Government can revoke their charter. His confidence in the letter-box was due to the fact that he saw upon it the letters "U.S.M.," and he knew that they mean that the Government has promised safely to deliver any letter placed in the box, if it is properly addressed and stamped. He believes that the Government will fulfill its promises, because if it does not, its existence must soon come to an end. Its existence depends on its power to fulfill its promises, and its integrity in performing them. It is to the interest of the Government to fulfill its promises, just as much as it is to the interest of the railroad and telegraph companies to fulfill theirs. And all these things form a solid ground for his faith.*SITI February 3, 1888, page 70.18*

Well, the Christian has a thousand-fold more ground for his faith in the promises of God. Faith is not blind credulity. Says the apostle:

“Now faith is the substance of things hoped for, the evidence [ground, or confidence] of things not seen.” *Hebrews 11:1*. This is an inspired definition, and therefore we may conclude that the Lord does not expect us to exercise faith except on evidence. Now it can readily be shown that the Christian has the same ground for exercising faith in God, that the skeptic has for his confidence in the railroad and telegraph companies, or in the Government; and a great deal more. *SITI February 3, 1888, page 70.19*

1. Others have trusted the promises of God, and have found them to be sure. The eleventh chapter of Hebrews contains a long list of those who have verified the promises of God; who “through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens. Women received their dead raised to life again.” And this is not confined to the days of old. Anyone who wishes can find abundance of testimony to the fact that God is “a very present help in trouble.” Thousands can testify of prayers answered in so marked a manner as to leave no more doubt that God answers prayer than there is that the United States Government carries the mails that are intrusted to it. *SITI February 3, 1888, page 70.20*

2. The God whom we trust makes a business of answering prayers, and of protecting and caring for his subjects. “It is of the Lord’s mercies that we are not consumed, because his compassions fail not.” *Lamentations 3:22*. And “He delighteth in mercy.” *Micah 7:18*. “For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.” *Jeremiah 29:11*. If he should break one of his promises, men would cease to believe him. This was the ground of David’s confidence. Said he: “Help us, O God of our salvation, for the glory of Thy name; and deliver us, and purge away our sins, for Thy name’s sake. Wherefore should the heathen say, Where is their God?” *Psalms 79:9, 10*. *SITI February 3, 1888, page 71.1*

3. The existence of God’s Government depends on the fulfillment of his promises. The Christian has the assurance of the Government of the universe, that every lawful request that he makes will be

granted. Government is especially for the protection of the weak. Suppose now that God should fail to fulfill one of his promises to the very weakest and most insignificant persons in the world; that single failure would destroy the entire Government of God. The whole universe would at once be thrown into confusion. If God should break one of his promises, no one in the universe could ever have any confidence, and his rule would be at an end. So the humble Christian *depends* on the word of God, knowing that God has more at stake than he has. If such a thing were possible as that God should break his word, the Christian would lose only his life, but God would lose His character, the stability of his Government, and the control of the universe. *SITI February 3, 1888, page 71.2*

Moreover, those who put their trust in human government, or in any institution of men, are liable to be disappointed. With the best of intentions, mistakes will be made, because men are but fallible. But to the Christian the firm assurance is given: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." *Deuteronomy 33:26, 27*. His power is shown in creation. The things that he has made attest His eternal power and Godhead. The more powerful the Government, the greater the confidence in it. Then what more reasonable than that we should have implicit confidence in the God whom nature and revelation combined declare to be omnipotent, eternal, and unchangeable? *SITI February 3, 1888, page 71.3*

If I should express to an infidel my doubts as to the integrity of one of his friends, he would say: "That's because you don't know him; just try him, and you will find him as true as steel." This would be a fair reply; and so we say to the infidel who doubts the promises of God. "O taste and see that the Lord is good; ... there is no want to them that fear him." *Psalms 34:8, 9*. What right has anybody to doubt the promises or the power of God before he has given them a fair trial? And in that case, what right has anybody to doubt God, since everybody is testing his power and goodness every moment of his life? *W. SITI February 3, 1888, page 71.4*

"A Lesson on Forgiveness" The Signs of the Times, 14, 5.

E. J. Waggoner

The Commentary.

Notes on the International Lesson.

(February 19.-*Matthew 18:21-25.*)

The parable which forms the principal part of this lesson is recorded only in Matthew, but the principle which it inculcates is stamped upon every page of the Bible. Peter came to the Lord and asked, "How oft shall my brother sin against me, and I forgive him? till seven times?" Doubtless Peter thought that he was stretching the grace of forgiveness to its utmost limit, for he had not then learned so fully of Christ as he afterwards did. Imagine his surprise when Jesus answered, "I say not unto thee, Until seven times; but, Until seventy times seven." *Matthew 18:22. SITI February 3, 1888, page 73.1*

We cannot understand by this that Jesus intended to limit the number of times that one should forgive another to just four hundred and ninety, but that he intended to express an indefinite, unlimited number. As Schaff aptly says: "It is a symbolical expression for never-ending forgiveness. Love is not to be limited by the multiplication table." Our Saviour's words recorded in *Luke 17:3, 4*, convey the same idea: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." The Christian's life is to be one constant stream of love; he is never to cease to forgive until offenses cease. *SITI February 3, 1888, page 73.2*

Although the matter of rebuking is not directly in the lesson, it is so closely connected with it that it ought not to be passed without a notice. From the text last quoted, some have supposed that they were not required to exercise forgiveness unless the trespasser expressly asked for it, and that they were warranted in severely censuring anyone who offended them. They do not understand the spirit with which they are to rebuke the offender. Paul explained it when he said to Timothy: "Reprove, rebuke, exhort with all long-suffering and doctrine." *2 Timothy 4:2*. Still more it is explained in *Galatians 6:1*: "Brethren, if a man be overtaken in a fault, ye which

are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” And our Lord himself makes it still more plain: “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.”
Matthew 18:15. SITI February 3, 1888, page 73.3

These texts show that the object of the “rebuke” is not to irritate the trespasser, and make him feel bitter, but to win him from his evil way. The one trespassed against is to go with a spirit of forgiveness in his heart, utterly forgetful of the fact that he has been injured, but mindful only of the fact that the one before him has by the course which he has taken, wronged his own soul. His object must not be to make the brother feel that he has injured *him*; self must not appear. He must simply try to win the erring one to the right path.
SITI February 3, 1888, page 74.1

The parable which followed our Saviour’s answer to Peter, shows not only the duty of forgiveness, but also the danger of not forgiving. Following is a summary of this familiar parable. A certain man owed the king whom he served, ten thousand talents, about fifteen million dollars. The debtor had nothing with which to meet that debt, so, according to custom, he was commanded to be sold, together with his wife and children, and all that he had. Then the unfortunate man fell down and prayed, “Have patience with me, and I will pay thee all.” His lord well knew that he could not pay, but was moved with compassion, and forgave him the debt. Then that same servant went out and found a fellow-servant who owed him a hundred pence, about fifteen dollars. Forgetful of the favor that he had just received, he took his fellow-servant by the throat, and demanded immediate payment of the paltry sum. The poor man made the same plea that the first servant had made to his lord, but the hard-hearted servant, who had been forgiven so much, would not listen to the cry for mercy, and cast his fellow-servant into prison. When the master heard what had been done he said: “O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.”
SITI February 3, 1888, page 74.2

The first lesson to be drawn from this is the lesson which our Saviour himself emphasized. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." What an awful thought for those who cherish resentment in their hearts, over any real or fancied wrong. It matters not if our sins have been once forgiven; if we so far forget that fact, and lose the influence of it to such a degree, as to refuse to forgive our brother, it will be as though we had never been forgiven. When we pray, we are to say, "Forgive us our debts, as we forgive our debtors." If we do not fully and freely forgive every injury that is done to us, when we repeat the Lord's prayer we ask the Lord to remember our sins against us. If we refrain from praying the Lord's prayer, or its equivalent, we cannot have any favor or pardon from God, for "he that asketh receiveth." So if we do not forgive, there is no hope for us. Jesus himself said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." *Matthew 6:14, 15. SITI February 3, 1888, page 74.3*

This is not an arbitrary decree, that is, a decree depending solely on the will of the maker, but is fixed by the very nature of things. It is like all of God's decrees, a part of his eternal justice. It would be simply impossible for God to forgive an unforgiving man. Because when God forgives, it is not a mere form, but a cleansing from sin. But God does not cleanse anyone from sin who does not repent of it and desire freedom from it. He does not force forgiveness upon anybody; that would be an impossibility. And the man who will not forgive, cherishes sin, and shows that he does not want forgiveness. He is proud, and would dispute for his "rights" with the Almighty himself. *SITI February 3, 1888, page 74.4*

But what of the man who has once received pardon from God? He certain must be willing to forgive everybody. If not, he shows that he has no appreciation of the love of God. He shows an utterly selfish disposition, and indicates that he feels that he has received only his just due, in the pardoning love of God. He acts as though everything belonged to him by right. Take the case of the man in the parable. When his debt was forgiven, he virtually received from his master a gift of fifteen million dollars. Now what can we think of

a man who has just received fifteen million dollars as a free and unmerited gift, who will refuse to give a needy fellow-creature the paltry sum of fifteen dollars? Language is inadequate to express the meanness of such a man. Surely he is not worthy of the slightest consideration. Well, that which God bestows in forgiving our sins is infinitely greater than anything we can bestow upon our fellows in forgiving their trespasses. If we have really felt the pardoning love of God, the little trespasses of our fellow-men against us will appear as nothing. When we have received so freely of the boundless love of God, it is but a small matter for us to let a little of that love overflow to our fellow-men. And this is what the apostle had in mind, when he wrote: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." *1 Peter 4:10. SITI February 3, 1888, page 74.5*

The parable shows that God forgives upon conditions. His pardon is on condition that we really and humbly desire it, and that we continue in the same humility. The sin is not blotted out as soon as it is pardoned. If it were, God could not deal with us as the king did with his servant. The merit of Christ's blood is set down opposite the sins of the one who is forgiven, and if it remains there until "the times of refreshing shall come from the presence of the Lord" (*Acts 3:19*), they will be blotted out. But if the forgiven one shows by his actions that he is unworthy of the grace of Christ, and attempts by his evil course to make Christ the minister of sin, then the favor is withdrawn, and he stands face to face with his sin, the same as though he had never been forgiven. He will then be required to pay all that he owes to the Lord, which will be impossible; for he is not able even to live uprightly and do his duty for the future, and he has behind him a debt, to meet which he has nothing. He must then be eternally a debtor, and must receive eternal punishment. How wonderful is the love of God, which provides free pardon for all! Who can fail to allow the goodness of God to lead him to a thorough repentance? *W. SITI February 3, 1888, page 74.6*

"The Flood" The Signs of the Times, 14, 5.

E. J. Waggoner

Lesson 6.—Sabbath, February 11

1. When the world became wholly corrupt, what did God determine to do?*SITI February 3, 1888, page 74.7*

“And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” *Genesis 6:13.SITI February 3, 1888, page 74.8*

2. What provision did the Lord make for the preservation of righteous Noah? *Genesis 6:14, 17, 18.SITI February 3, 1888, page 74.9*

3. Had there ever been anything to indicate the possibility of a flood?*SITI February 3, 1888, page 74.10*

“And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.” *Genesis 2:5.SITI February 3, 1888, page 74.11*

4. In obeying the command of the Lord to make an ark, what grace did Noah manifest?*SITI February 3, 1888, page 74.12*

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” *Hebrews 11:7.SITI February 3, 1888, page 74.13*

5. After the ark was completed, and Noah and his family had gone into it, what wonderful thing took place to convince the people of the truth of what Noah had preached?*SITI February 3, 1888, page 74.14*

“And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.” *Genesis 7:7-9.SITI February 3, 1888, page 74.15*

6. How long after this before the flood began?*SITI February 3, 1888, page 74.16*

“And it came to pass after seven days, that the waters of the flood were upon the earth.” *Verse 10.SITI February 3, 1888, page 74.17*

7. Was it possible then for Noah to do anything more for the people?*SITI February 3, 1888, page 74.18*

“And they that went in, went in male and female of all flesh, as God had commanded him; and the Lord shut him in.” *Verse 16.SITI February 3, 1888, page 74.19*

8. How long did it rain?*SITI February 3, 1888, page 74.20*

“And the rain was upon the earth forty days and forty nights.” *Verse 12.SITI February 3, 1888, page 74.21*

9. What besides rain from heaven helped to make the flood?*SITI February 3, 1888, page 74.22*

“In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.” *Verse 11.SITI February 3, 1888, page 74.23*

10. How extensive was the flood?*SITI February 3, 1888, page 74.24*

“Whereby the world that then was, being overflowed with water, perished.” 2 *Peter 3:6; Genesis 7:17-23.SITI February 3, 1888, page 74.25*

11. How long did the waters remain at their height?*SITI February 3, 1888, page 74.26*

“And the waters prevailed upon the earth a hundred and fifty days.” *Genesis 7:24.SITI February 3, 1888, page 74.27*

12. How long did Noah have to remain in the ark? Compare *Genesis 7:11* with *Genesis 8:12-16.SITI February 3, 1888, page 74.28*

13. When Noah came out what did he do?*SITI February 3, 1888, page 74.29*

“And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet.” *Genesis 8:20.SITI February 3, 1888, page 74.30*

14. What did the Lord say about floods in the future?*SITI February 3, 1888, page 74.31*

“And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.” *Genesis 9:11.SITI February 3, 1888, page 74.32*

15. What pledge did he give to confirm this promise?*SITI February 3, 1888, page 74.33*

“And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.” *Verses 12-15.SITI February 3, 1888, page 74.34*

16. What peculiar force is there in the expression, “I do set my bow in the cloud?”*SITI February 3, 1888, page 74.35*

“And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.” *Revelation 4:3.SITI February 3, 1888, page 74.36*

“As the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.” *Ezekiel 1:28.SITI February 3, 1888, page 74.37*

17. Then how strong was the assurance that there should never be another universal flood?—*God has pledged his own glory that it shall not be.* *SITI February 3, 1888, page 74.38*

18. Will this earth never be destroyed by any means? *SITI February 3, 1888, page 74.39*

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” *2 Peter 3:10.* *SITI February 3, 1888, page 74.40*

19. What word has decreed this?—*The same word that created the earth in the beginning, and that destroyed it once by a flood. Verses 5, 7.* *SITI February 3, 1888, page 74.41*

20. Why will this destruction take place? *SITI February 3, 1888, page 74.42*

“And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.” *Luke 17:26, 27.* *SITI February 3, 1888, page 74.43*

21. What description have we of the wickedness that shall be in the last days? *SITI February 3, 1888, page 74.44*

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.” *2 Timothy 3:1-5.* *SITI February 3, 1888, page 74.45*

22. Will the earth be filled with violence as it was before the flood? See *verse 3.* *SITI February 3, 1888, page 74.46*

23. Who alone will be saved from the destruction that comes because of this wickedness?*SITI February 3, 1888, page 74.47*

“The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off.” *Isaiah 33:14-17.SITI February 3, 1888, page 74.48*

NOTES

In last week’s lesson we learned the special direction in which the antediluvians sinned, namely, in reference to the seventh commandment. But where this commandment is long and openly violated, there is no regard for any other commandment; and there is no other form of sin that so quickly and so surely deadens all moral sensibility. So we learn that before the time that God had fixed as the limit of man’s probation, “all flesh had corrupted his way upon the earth,” and “the earth was filled with violence through them;” “and God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” There was not the slightest trace of good left in men; nothing by which the Spirit of God could produce conviction of sin, so that it could not strive with them. The only good that men knew was wickedness. They called evil good, and good evil. See *Isaiah 5:20-24.SITI February 3, 1888, page 75.1*

From the flood, and the time just before it, many lessons are drawn for us. We are told that “as it was in the days of Noah, so shall it be also in the days of the Son of man.” *Luke 17:26*. The wickedness of man will be just as great before the coming of the Lord, as it was in the days before the flood. To many this seems incredible, but if it were not so, God would not destroy the earth. Men will be lovers of their own selves, and utterly indifferent to the welfare of others,

except as the welfare of others may contribute to their own selfish gratification. They will be incontinent and fierce, and so, through sensuality, violence will fill the earth as it did in the days of Noah. See *2 Timothy 3:1-7*. *SITI February 3, 1888, page 75.2*

Many think that the spread of civilization and the general diffusion of knowledge will be an effectual bar to any such moral degeneration. But these very things, which may be instruments of the highest good, will be what will bring the world to the condition that it was in before the flood. The Egyptians were the wisest people in the ancient world, yet their idolatry was of the grossest character. The Greeks were the most intellectual people who ever lived; it is doubtful if the civilization of the present day is equal to that of ancient Greece; and it is certain that in the fine arts and in scientific knowledge they were far superior to any nation now in existence. And yet they were heathen, and their worship was often characterized by the grossest licentiousness. No; intellect ever can keep a nation from moral degradation. In fact, it was their knowledge, or rather their trust in their own wisdom, which led to their ruin. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Nothing but humble faith in Christ, can keep any soul from ruin. *SITI February 3, 1888, page 75.3*

The elements that will result in bringing this world into the degraded state that existed before the flood, are working to-day. First, men are trusting to science, and to their own wisdom. Second, many who occupy the highest positions, are teaching that evil is a necessity, and that there is in reality no such thing as evil, but that what we call evil is only a lesser form of good. This position was taken by Professor Fiske, of Harvard College, in a lecture in Oakland, last summer. Anyone can figure out the result of such a theory, if it should become general; and the fact that such men hold it is evidence that it would not require a miracle to make it general. Then there is Spiritualism, a cardinal doctrine of which is that there is no atonement, and that every man is his own judge, and is amenable to no one but himself; that his own heart is the only tribunal before which he is to be judged. Read *Mark 7:21-25* and *Galatians 5:19-21*, and you will find out what will result when men

follow the natural promptings of their own hearts. Now bear in mind the fact that the corner-stone of Spiritualism, namely, a belief that man is by nature immortal and cannot die, is part of the faith of the mass of professed Christians, and you will see how the way is prepared for all to accept the teachings of Spiritualism, as soon as Satan shall present to them the forms of their dead, whom they believe are really alive. This is but the barest outline, yet the reader can see from it how easily men may be led into the grossest sins. At the same time they will talk of virtue, and will actually think that they are working for the up-building of humanity. Such power has Satan to blind those who do not receive the love of the truth.*SITI February 3, 1888, page 75.4*

It is becoming quite common to say that the flood was limited in extent. Such a statement is directly contrary to the express declarations of Scripture. Peter says that "the world that then was, being overflowed with water, perished." *2 Peter 3:6*. And the word of God has decreed that the heavens and the earth which followed the flood, shall be destroyed by fire. The flood, then, must have been as extensive as the heavens and the earth which now exist, and as the destruction at the last day. To limit the flood to a small portion of the earth, is virtually to deny that "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." It is, in fact, to place one's self among the scoffers who say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Let all take heed how they receive the word of God. W.*SITI February 3, 1888, page 75.5*

"Back Page" The Signs of the Times, 14, 5.

E. J. Waggoner

Several of the large cities of the East are being canvassed for the *American Sentinel*, with good results. Over four thousand yearly subscriptions to that paper have been received within the past month, and the canvass has just begun. Let the work go on, for we believe it is a good one. As one subscriber says of the *Sentinel*, "every voter in the United States should read it." And those who are not voters should read it too.*SITI February 3, 1888, page 80.1*

A brewery in New York City is called, because of its location, "Hellgate Brewery." A more fitting name could not be devised, not only for that particular brewery, but for every brewery, distillery, and liquor shop, in the land. Every one of them is a gate to hell and destruction. If everything in this world were called by its true name, there are some things that would have less patronage. Even with man's natural tendency to evil, the devil finds it necessary to glid sin to a great degree, in order to catch the multitude, and so those gateways to hell are made to appear very attractive.*SITI February 3, 1888, page 80.2*

We have received from James A. O'Connor, publisher, Bible House, N.Y., the fourth bound volume of *The Converted Catholic*, a monthly magazine specially designed for the conversion of Roman Catholics to evangelical Christianity. This magazine is not only good for Christians to read, that they may learn the evangelical way of salvation, but all Protestants will be interested in its contents. It is boldly and aggressively opposed to the Roman Catholic Church, but as Luther said, it was not with men but with the doctrines of that church. Rev. James A. O'Connor, the editor, was formerly a Roman Catholic priest, and is now doing a good work in New York. The subscription price is only \$1.00 per year.*SITI February 3, 1888, page 80.3*

A bright, readable paper, and one that we can heartily recommend, is *Our Dumb Animals*, published monthly, by the Massachusetts Society for the Prevention of Cruelty to Animals, 19 Milk Street, Boston, Mass. It is devoted to teaching how to make the lives of our domestic animals more comfortable, and to arousing a healthy sentiment concerning the treatment in general of those of God's creatures who cannot speak for themselves. It is neatly gotten up, well illustrated, and the matter is adapted to the comprehension of the young, who would certainly be benefited by its perusal. Kindness to animals is as essential to true Christianity as is kindness to men, and we bid the publishers of the little sheet Godspeed in their work.*SITI February 3, 1888, page 80.4*

A tree is known by its fruits. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Judged by this tree standard, the liquor traffic is evil, and only evil. A dispatch of recent

date, from Kingston, Ontario, says:-*SITI February 3, 1888, page 80.5*

“In retaliation for the hard fight being made by the temperance people of Leeds County, eleven buildings have been burned at Irish Creek. The Methodist Church and a tannery have been burned at Kemptville, and five constables have been stoned and assaulted. Dr. Ferguson, Member of Parliament, and three others, one of them a minister, were assaulted and threatened with murder, and two deacons of the Baptist Church have been warned to dismiss their ministers or have their church burned.”*SITI February 3, 1888, page 80.6*

This is the kind of fruit that the liquor traffic bears. It manufactures criminals, and then commits crime on its own account, in order to perpetuate its own existence. And yet it has the effrontery to seek the protection of the laws. No man who loves law and order will ever be found pleading for it, and so it is begotten in crime, it lives by crime, and begets only crime and misery. It is for this reason, and this alone, that it should be suppressed.*SITI February 3, 1888, page 80.7*

The *Banner of Light* says:-*SITI February 3, 1888, page 80.8*

“All things are preparing the way for the advent of the new age that is fast coming in. it is to be the higher age, because the more spiritual one. The scoff at spiritual realities that is now heard from the materialist on the one hand, and the religionist on the other, will be silenced before the resistless power of that great wave which is to overwhelm the world as a tide from Eternity’s ocean.”*SITI February 3, 1888, page 80.9*

Thus the devil is seeking to prepare the minds of men for the strong, overmastering delusions, when he will attempt to counterfeit the coming of the Lord. And all the time that the poor souls who are taken captive by him at his will, are talking about the “higher age,” and “spiritual life,” and imagining that they are approaching the divine ideal, they will be going deeper into degradation. The exceeding deceitfulness of sin is such that vice itself may appear to be virtue.*SITI February 3, 1888, page 80.10*

The *Review and Herald* in its first issue for 1888, gives some interesting statistics concerning the progress of the work of Seventh-day Adventists for the past year. The gain shown by figures is fourteen ministers, sixteen licentiates, ninety-one churches, 2,790 members, and \$45,784.21 in Conference funds. The Central Publishing Association located at Battle Creek, Michigan, has printed of books and tracts 65,611,008 pages, periodicals 22,771,080 pages. The total number of pages printed up to November 1, 1887, was 481,718,747. The sales in 1887 amounted to over \$98,000. *SITI February 3, 1888, page 80.11*

The accessions to our ranks form no criterion by which to judge of the progress of the work. The work is not to gather out a multitude, but it is to go to all the world; and the best evidence that it is very rapidly accomplishing this is seen in the broadcast sowing of the printed page. *SITI February 3, 1888, page 80.12*

The *Review* says: "We turn our eyes to the future. The prospect, year by year, grows clearer, the cadence surer, that we have not followed cunningly devised fables in making known the soon coming of the Lord. Prophecies are converging to their fulfillments. Events are moving with accelerated velocity. The word of God is demonstrating its claim to truthfulness, and comforting every humble believer with the thought that the hope that is built upon his word can never fail. *SITI February 3, 1888, page 80.13*

The *Christian Union* is devoting considerable attention to the matter of Sunday railroad trains. In an issue of January 5 there is an article giving the result of interviews with railroad men, all of whom say that no more trains are run on Sunday than are absolutely demanded by the public, and that much less freight is handled on Sunday than on any other day. A letter to the editor, from a prominent railroad man, says that the traffic will be substantially the same per week, whether moved in 178 hours or 144, and that it can be moved in 144 hours per week. He says: "The roads and the public will be put to temporary inconvenience in conforming to this service, but the roads will soon be convinced that it is feasible, and the public will acquiesce." And the *Christian Union* itself, in an extended editorial, says:-*SITI February 3, 1888, page 80.14*

“Nearly all railroads run a Sunday mail train, and nearly all the Sunday newspapers take advantage of the lines of the railroad. Now, for this, not the railroad, but the people of the United States are to blame. If we do not want Sunday mail trains distributing Sunday newspapers, we have simply to produce such a state of public opinion, that Congress will pass a law that no newspaper mail shall be carried on Sunday, and the reform is accomplished. The *Christian Union* promises its co-operation in such a reform.” *SITI February 3, 1888, page 80.15*

We have been requested by friends at the Rural Health Retreat to state that G. C. Foye is not now employed at that institution. The reason for the statement is that he has been borrowing money from the brethren, on the strength of his having been connected with the Retreat. Any who help him will do so at their own risk, and we fear to the loss. *SITI February 3, 1888, page 80.16*

“‘Pearl of Days’” *The Signs of the Times*, 14, 5.

E. J. Waggoner

Such is the title of a new monthly published in New York City and “devoted to the maintenance of the Lord’s Day,” so-called. In noticing this new journal and its mission, the *Occident*, a good Presbyterian paper in San Francisco, takes occasion to say of Sunday that it “is indeed the pearl of days,” and that “every thoughtful Christian in our country, and perhaps especially in California, must often tremble lest this day shall be lost to us.” But why this fear? The *Occident* answers: “We have in this State no human law for its protection. Every man doeth on this, as on other days, that which seemeth right in his own eyes.” *SITI February 3, 1888, page 80.17*

The expression, “no human law,” would seem to imply the existence of a divine law for the protection of this so-called “pearl of days;” but can the *Occident* cite any such law? Is there, or has there ever been, any such law? If there be no such law, and everybody who knows anything about the matter knows that there is none, will the *Occident* please explain why every man should not do “on this, as on other days, that which seemeth right in his own eyes”? *SITI*

February 3, 1888, page 80.18

It would be vain for the *Occident* to appeal to the fourth commandment; indeed it would not be honest in it to do so, for everybody knows that that commandment says nothing of the first day of the week, except as one of the days upon which God requires us to work, that like him we may rest upon the seventh day, which “is the Sabbath of the Lord,” and upon which we are commanded not to do any work.*SITI February 3, 1888, page 80.19*

Behold! as we write, our eye catches the last paragraph of the *Occident's* article, and utterly inconsistent though it be, there a part of the fourth commandment is quoted to enforce Sunday-keeping! Surely 'tis more than passing strange that professedly Christian men, ministeres, and editors of religious papers, will, with the open Bible in their hands, labor so persistently and untiringly to foist upon the consciences of their fellows the keeping of a day, the observance of which is nowhere even hinted at in the Bible, and at the same time teach men to disregard a day for the keeping of which there is a plain “Thus saith the Lord.”*SITI February 3, 1888, page 80.20*

February 10, 1888

“The Spirit of Antichrist. No. 8” *The Signs of the Times*, 14, 6.

E. J. Waggoner

Some may think we have made a wildly extravagant statement in saying that the time is not far distant when the majority of professed Christians will be enrolled under the banner of Spiritualism, but we shall present ample proof to show that the so-called orthodox churches are even now ripe for Spiritualism, and wait only till it shall have put on a little more of the livery of Heaven, in order to accept it. In proof of this assertion, I shall quote only from those who are authorized to speak for the churches. *SITI February 10, 1888, page 86.1*

First, let it be remembered that with almost all the religious denominations of the world, the doctrine of the natural immortality of the soul, is a cardinal point of faith; and we have shown that this doctrine is the corner-stone of Spiritualism, and that a belief in it logically tends to all the vagaries and abominations of heathen Spiritualism. A writer in the *World's Advance Thought*, speaking of the phenomena of Spiritualism, says:—*SITI February 10, 1888, page 86.2*

“I can understand why materialists are unable to believe the possibility of such startling proofs of immortality; but why they should be called in question by Christians, when they come to prove the very foundation claim of their faith, and the one of all others which most taxes credulity, I cannot understand.” *SITI February 10, 1888, page 86.3*

That is, he can readily understand why Spiritualism is not accepted by those who do not believe in immortality at all; but he cannot see why those who believe in natural immortality for all men, and that there is no such thing as death, should refuse to accept the testimony which proves (?) it. But we shall see that they are not so skeptical as some think. *SITI February 10, 1888, page 86.4*

A writer in *New Thought*, under the heading, “Who Are

Spiritualists?” says:-*SITI February 10, 1888, page 86.5*

“As a matter of fact Spiritualists are found among the advocates of almost every system of religion, and all the peoples of the earth. It is received alike by orthodox and so-called heterodox Christians, by theists and deists, on its own testimony of facts. Thousands who believe in a personal God and the divine inspiration of the Hebrew and Christian Scriptures, are as really Spiritualists as those who deny both....*SITI February 10, 1888, page 86.6*

“Thousands do not think it necessary to leave their churches in order to consistently advocate the spiritual philosophy. Very many would be more active in the cause were it not for the wholesale denunciations of the churches, and of all Christian Spiritualists especially, by some who make themselves offensively conspicuous in our ranks, both as writers and speakers.”*SITI February 10, 1888, page 86.7*

That this is not the vain boasting of an enemy who wishes to cast a reproach upon the churches, will be seen by what follows. We begin with the largest body of professed Christians, the Catholics. When Monsignor Capel, the famous agent of the Roman Propaganda, and sometime chaplain to Pope Pius IX., was lecturing in California, he had something of a discussion with one G. P. Colby, a Spiritualist. Colby set forth the beliefs of Spiritualism, and charged Capel with misrepresentation. The following is a part of the *Chronicle's* account (Sept. 7, 1885) of the priest's reply:-*SITI February 10, 1888, page 86.8*

“Monsignor Capel took up Mr. Colby's chief statements *seriatim*. He at first expressed surprise that the latter had not tried to ascertain what he in the first place had said before replying to it. Much that was attributed to him was the merest parody of his real words. He was a believer in immortality. If he were not, the Catholic Church would not tolerate him within her bosom for a moment. It was brought against the Catholics that they believed themselves in daily communication with the angels and saints. But the angels and saints were spirits. To Catholics the spirit world was as clear as the light of a gas jet. They walked the streets accompanied by guardian angels. The dead were in their eyes disembodied spirits who

surrounded the throne of God. They prayed to them as well as to the saints and angels. To say that they did not hold communication with the spirit world, would be contrary to the whole evidence of the history of the church. Monsignor Capel denied that he had expressed a disbelief in spiritism. He had simply left out of the category of possible supernatural manifestations all biological phenomena. Aside from these, Spiritualism was but a misrepresentation of Catholic teaching, and it had been in the world from the beginning.”*SITI February 10, 1888, page 86.9*

Thus we find that, on the testimony of one of its foremost representatives, the Catholic Church is wholly Spiritualist. But we should know that without this testimony, for its prayers for and to the dead, and its host of “saints” to whom adoration is paid, are sufficient evidence of the fact. In his “Life of Pope Leo XIII.” (page 44), Dr. Bernard O’Reilly says of the habit that Catholics have of naming their children after Scripture personages and churchmen:-*SITI February 10, 1888, page 86.10*

“It was thought, in the firm and universal belief of the real though invisible communion between the spiritual world of the blessed in Heaven and their brethren still struggling on earth, that the bestowing of these dear and honored names on children in baptism secured them special protectors in Heaven, and was to them a powerful motive, when grown to manhood and womanhood, to honor by Christian lives the sainted names they bore.”*SITI February 10, 1888, page 86.11*

And on page 83 he speaks of Stanislas Kostka as “the boy saint whom Catholic Poland reveres as its patron and protector in Heaven.” There is probably not a reader of these lines who could not from his own knowledge of the Catholic Church add many like evidences. So we have the great Roman Catholic Church as essentially a Spiritualist church, and claiming to be such. We turn now to Protestantism.*SITI February 10, 1888, page 86.12*

The *Sunday Times* has undoubtedly as wide a circulation as any religious journal in the land, and possibly larger than any other. It is undenominational, although its leading editor is a Methodist, but it is taken and read by Sunday-school teachers and scholars of all

denominations, and among its correspondents are the leading divines and educators of both Europe and America. In an editorial in the issue of August 20, 1885, we find the following under the heading, "What Our Dead Do for Us:" *SITI February 10, 1888, page 86.13*

"Much of the best work of the world is done through the present, personal influence of the dead. And in our estimate of the forces which give us efficiency, we ought to assign a large place to the power over us, and in us, of loved ones whom we mourn as wholly removed from us. When death takes away one on whom we have leaned, ... the temptation to us is to feel that his work for *us* is done, and that henceforth, while we live on here, we must live on without his presence or aid. Yet, as a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in flesh; and they do for us very much that they could not do unless they were dead. *SITI February 10, 1888, page 86.14*

"Some of the saintly faces of fathers and mothers, which are a benediction to all who look at them, could never have shone as now with the reflected light of Heaven, unless they had been summoned to frequent upward lookings through the clouds, in loving communion with their children in Heaven. There are manly and womanly children, who are more serious and earnest and devoted in their young life struggles, because of their constant sense of the overwatching presence of their dead parents.... And so the dead live on here, for, and with, and in, those who mourn and remember them as gone hence forever." *SITI February 10, 1888, page 86.15*

"Our living friends do much for us, but perhaps our dead friends do yet more." *SITI February 10, 1888, page 86.16*

"In the bitterness of our keenest grief over the loss of our loved ones, there may be the consoling thought that we do not lose the stimulus and the inspiration of their memories, nor part, even for the time being, with the more sacred influence of their example, and of their spiritual fellowship." *SITI February 10, 1888, page 86.17*

The most ardent professed Spiritualist could not give utterance to more pronounced Spiritualist doctrine than this. The *Sunday School*

Times has an "Open Letter" Department, in which correspondents may freely ask questions or express their opinions on any subject. It often contains sharp criticism on statements that have appeared in the paper, but no criticism on the sentiments quoted above, has ever appeared. On the contrary we have seen quite a number of commendatory notices of the article.*SITI February 10, 1888, page 86.18*

The *California Christian Advocate* of September 2, 1885, contained a letter from the editor, who was visiting in Oregon. In giving an account of his doings, he said:-*SITI February 10, 1888, page 86.19*

"We visited the cemetery, and enjoyed for a little while communion with the dead."*SITI February 10, 1888, page 86.20*

The *Advance*, of Chicago, is the Congregationalist journal of the West, and is one of the leading church papers in the country. In the issue of July 9, 1885, the editor said:-*SITI February 10, 1888, page 86.21*

"God's people never work alone. No child of his is ever left unaided. A great company which no man can number is sent forth to minister unto those who shall be heirs of salvation. Just what they do, or how they help, we may not know, but that they do help and interpose to protect and guide us, we surely believe."*SITI February 10, 1888, page 86.22*

After referring to *Hebrews 1:14*, which teaches that the angels are all ministering spirits sent forth to minister for those who shall be heirs of salvation, the editor continues:-*SITI February 10, 1888, page 86.23*

"But are our departed friends among the number of those engaged in this ministry? Do those who have once lived in the flesh, and on this earth, form a part of this great host? A fair inference from the Scriptures will, it seems to us, give an affirmative answer to this question. We do not say that this is an authorized doctrine, but such inference is a fair one. No one has authority, either from nature or revelation, for the assertion that when the good die they cease to have any interest in the affairs of this world. [Compare *Job 14:19-21*.] The assumption that they never return to this earth is wholly

unwarranted. Indeed, no one can be sure that they ever leave its busy scenes. They may simply pass beyond the range of our few senses. That 'undiscovered country from whose bourne no traveler returns,' is good Shakespeare, but it is not good Scripture." *SITI February 10, 1888, page 86.24*

And the above extract from a Congregationalist journal is "good" Spiritualism. If it is not out and out Spiritualism, then there is no such thing. But we have more. The New York *Observer* is a staunch Presbyterian journal, one of the oldest and most influential in the United States. The following Spiritualist verses appeared in its issue of July 22, 1886:-*SITI February 10, 1888, page 86.25*

"How cheering the thought that spirits in bliss
Do bow their bright wings to a world such as this.
They leave the sweet joys of the mansions above,
To breathe 'oer our bosoms the message of love. *SITI February 10, 1888, page 86.26*

"They come when that pilgrim has rested from woe,
To gild the dark couch of the mourner below.
They smile on the weeper, and brightly appears
The rainbow of hope through the mists of his tears. *SITI February 10, 1888, page 86.27*

"Oh, blessings upon them wherever they fly.
To brighten the earth or illumine the sky.
Heaven grant us, when parted from life and its cares,
A pinion of light, and a mission like theirs." *SITI February 10, 1888, page 86.28*

No more direct Spiritualist doctrine was ever taught in any Spiritualist paper. Yet there are few professed Christian believers in the natural immortality of man, who would not call it orthodox. Then how far is the Christian world to-day from Spiritualism? Who can tell? W. *SITI February 10, 1888, page 86.29*

"Protestant Praise of Catholicism" The Signs of the Times, 14, 6.

E. J. Waggoner

The New York *Independent*, one of the most well-known and influential religious journals in the world, gushes after the following style over the Pope's Jubilee:-*SITI February 10, 1888, page 86.30*

"To Joachim Vincent Pecci, Bishop of Rome, and Pope of the Catholic Apostolic and Roman Catholic Church, health and an evangelical benediction! A priest of blameless life for fifty years, wise, moderate, successful as priest, governor, archbishop, nuncio, cardinal, Pope, we send him our Christian salutation. Prelates, priests, and peoples of his own communion, gladly pay him homage. We simply offer him kindly greetings in the name of Christ, to whom both Pope and Protestant bow in reverent adoration. Gifts and congratulations pour in upon him from Christian, Turk, and pagan, in honor of the jubilee of his priesthood.... The time was when Popes hurled their unapostolic anathemas against followers of Christ, and Protestants hurled them back with access of intensity, if possible. But Leo XIII. is a kindly Christian gentleman, who loves light, and peace, and purity, and progress. *Lumen in Celo* is his motto; and that his reign will be as a light in the Catholic heavens, is in no wise improbable. He has been Pope just ten years, and these years have been so many years of progress for his church.... He has made peace with France, and Germany, and Switzerland; he has brought about an era of better feeling in Italy; he has reformed many abuses, raised the tone of the church, and gained a strong influence in the councils of Europe.... And so we wish Pope Leo, of that name the thirteenth, continued health, a long reign, and Godspeed in his liberalizing policy."*SITI February 10, 1888, page 86.31*

Can our readers believe that the above, and considerable more of the same, is from a professedly Protestant journal? Where is the Protestantism? What is said about the prosperity of the church, and the progress of its influence, under Leo XIII., is all true; but is that something to rejoice over? If in time of war, a leader on one side should report with every appearance of joy, that since General X had taken command of the enemy's forces, they had made rapid and continual progress, would he not be considered as harboring traitorous feelings toward his own country? Let it be remembered that the liberties of the people have never been more trampled upon than when wise, learned, and personally upright Popes have ruled,

and that the triumph of Catholicism always means death to civil and religious liberty. *SITI February 10, 1888, page 87.1*

We have no fear that the Pope will ever be regarded in this country as he is in Europe, or that the Catholic Church, as such, will ever gain the supremacy in the United States; but what we do fear, and with good reason, is that Protestantism will become so saturated with the principles of Catholicism as to overthrow the liberties of the American people. We do not mean that Protestantism will ever pray to the virgin Mary, or adopt the confessional, or any other Romish dogma that it has not now, but that it will become intoxicated with the lust for power, which is the distinguishing characteristic of Romanism. Catholicism, stripped of its belief that the church should be recognized as supreme in politics, as well as in religion, would be nothing to be feared. If there is to be a union of religion and State, as the National Reformers now put it, we would just as willingly see the Catholic religion elevated to that position as the Protestant. The American people do well to look out for the encroachments of the Papacy; but we fear lest while they are watching the enemy that is approaching from Rome, degenerate Protestantism will steal a march on them and gain the citadel of their liberties. W. *SITI February 10, 1888, page 87.2*

“The Rich Young Ruler” The Signs of the Times, 14, 6.

E. J. Waggoner

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

(February 26.-*Matthew 19:16-25.*)

“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?” *Matthew 19:16*. From the parallel accounts in *Mark 10:17-27* and *Luke 18:18-27*, we learn that it was a young man who asked this question, and knelt down before the Saviour. This would indicate real earnestness on the part of the young man. He really wanted eternal life, but, as the sequel proved, he wanted it in his own way. He thought that he could earn eternal life by his good works, and he wanted those good works to be such as should be agreeable. There are many

thousands who will come short of eternal life, who would like to have it, and who would have it if they themselves could make the conditions. *SITI February 10, 1888, page 90.1*

But before Jesus paid any attention to the young man's question, he asked him one, in turn. Jesus caught up the expression, "Good Master," and asked: "Why callest thou me good? there is none good but one, that is God." He who sees in this any tendency on the part of Christ to depreciate himself, or to disclaim the possession of absolute goodness, comes far short of learning the lesson intended to be conveyed. Jesus was good. Peter says that he "did no sin, neither was guile found in his mouth;" and that "when he was reviled, [he] reviled not again; when he suffered, he threatened not."

1 Peter 2:22, 23. Isaiah's prophetic description of him was that "he had done no violence, neither was any deceit in his mouth." *Isaiah 53:9.* John says: "Ye know that he was manifested to take away our sins; and in him is no sin." *1 John 3:5.* Paul says that God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." *2 Corinthians 5:21.* If there had been the least trace of sin in him, he could not have been manifested to take away our sin, and we could not in him attain to the perfect righteousness of God. The fact that we may be made the righteousness of God in him, shows that his righteousness was nothing less than the righteousness of God. To his disciples he declared that Satan had nothing in him (*John 14:30*), and to the curious, prying Pharisees, who did nothing else, but play the spy upon him, that they might find something against him, he asked, "Which of you convinceth me of sin?" *John 8:46.* It will not do to say that Jesus was one jot below divine perfection. *SITI February 10, 1888, page 90.2*

It must be held as a settled fact, then, that Jesus was absolutely good; that he was the perfection of goodness. Then since, according to his statement to the young ruler, "there is none good but one, that is, God," it must be that Jesus is God, and that this was the fact that he wished to impress on the young man's mind. And the Scriptures everywhere bear out this conclusion. Says John: "In the beginning was the Word, and the Word was with God, and the Word was God." *John 1:1.* And Isaiah, foretelling his birth, said: "For unto us a child is born, unto us a son is given; and the

government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” *Isaiah 9:6*. Thus it is that his righteousness was the righteousness of God. The law of God was in his heart, because it was his own law, emanating from him as well as from the Father. “In him dwelleth all the fullness of the Godhead bodily.” *Colossians 2:9*. Christ’s object in asking the young man, “Why callest thou me good?” and then making the statement that he did, was to see whether he called him “good” as a polite compliment, or because he recognized him as God. Moreover, this question and statement showed that he spoke with authority, so that when the young man turned away, he knew that he was turning his back on the Son of God. *SITI February 10, 1888, page 90.3*

“But if thou wilt enter into life, keep the commandments.” The man who does this is perfect, for “the law of the Lord is perfect, converting the soul.” *Psalms 19:7*. They are “the righteousness of God,” which we are to be made in Christ Jesus. Almost the last words of Revelation are: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” *Revelation 22:14*. To keep the commandments is the highest ideal that any man can set for himself, it is the divine ideal. God himself requires no more of any man, for we read: “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.” *Ecclesiastes 12:14*. *SITI February 10, 1888, page 90.4*

The young man was surprised at the answer which he received from Jesus. “He saith unto him, Which?” He knew the commandments of God, and felt sure that he had always kept them perfectly; and so he doubtless thought that Jesus must have reference to some higher commandments. He could not imagine that anyone would tell so good a man as he was that he must keep the commandments. To his astonished inquiry, Jesus replied: “Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself.” *Matthew 19:18, 19*. All of the commandments of the second table of the law

were quoted by Jesus, except the tenth. "Thou shalt not covet," and that was included in the summary of the entire six, "Thou shalt love thy neighbor as thyself." Nothing was said of the first table of the law, which specifies our duties to God. This was not by any means because any one of those precepts is unnecessary, for these four commandments combined make the first and greatest commandment. But Jesus quoted the second table, because the keeping of that, or the failure to keep it, could be most readily seen. Jesus would try him on the lesser duties, and if he failed there, he would of course come short on the greater. Says John: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" *1 John 5:4. SITI February 10, 1888, page 90.5*

To Christ's enumeration of the commandments, the young man replied: "All these have I kept from my youth up; what lack I yet?" This was a great deal to say, yet the young man said it in all sincerity; and there is no doubt but that so far as any man could discern, his life had been above reproach. That there was something attractive about the man, is evident from Mark's statement that, "Jesus beholding him loved him." Of course Jesus loved all men; but this specific statement implies that Jesus loved this young man in an especial manner. He loved him for what he was, and for the possibilities of usefulness that he saw in him; and therefore he wished him to take the one step lacking to make him perfect. *SITI February 10, 1888, page 90.6*

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Mark records the thought a little more fully in these words: "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up thy cross, and follow me." Here we have a refutation of the idea that Jesus taught that any man could gain Heaven simply by his own efforts to keep the commandments. The man who thinks that this can be done is at least in as bad condition as the young man was, and he may be a good deal worse off. Yet the fact remains that he who keeps the commandments shall have eternal life. To keep them is the whole duty of man, and God requires nothing more. Then why was not the

young man sure of eternal life? Because he had not kept the commandments perfectly. He thought that he had kept them, but he had not. He had kept them as perfectly as it is possible for any man to do by himself, and that was all. The one thing needful to round out his life, and to make him a perfect commandment keeper, was to follow Jesus Christ, the sinless one, who was made to be sin for us, "that we might be made the righteousness of God in him." *2 Corinthians 5:21*. "Christ is the end of the law for righteousness to every one that believeth." *Romans 10:4*. Those who go about to establish their own righteousness will ever fall far short of attaining to the righteousness of God. We can be complete only in Christ. Our best efforts are far below perfection; but when we humbly follow Christ, divine grace comes down to meet our efforts, and thus, through faith, we out of weakness are made strong. See *Hebrews 11:34*. Nothing is required of any man, but that he should keep the commandments; but no man can keep the commandments except by the help of Christ. *SITI February 10, 1888, page 90.7*

In the young man's question, "What lack I yet?" we see evidence that he thought that eternal life could be purchased by good works. This is a sad mistake. Because of this mistaken idea, many men have gone on pilgrimages, have afflicted themselves, have done penance, and many other things all in vain. The Catholic Church has taken advantage of the natural cry of the soul that is anxious for eternal life, "What must I do to be saved?" to turn the attention of men to certain works. Thus it exhibits the spirit of antichrist, because it turns men away from the Lamb of God, who alone can cleanse from sin and make men righteous. Eternal life cannot be earned, it is too valuable. No man can give an equivalent for it. It cannot be obtained without good works, yet no amount of good works will buy it." "The *gift* of God is eternal life, through Jesus Christ, our Lord." *Romans 6:23*. After we have done all, we are still unprofitable servants, and whatever we receive must be as the free gift of God. *SITI February 10, 1888, page 91.1*

"But when the young man heard that saying, he went away sorrowful; for he had great possessions." This shows that he had not kept the commandments. He had not loved the Lord with all his heart, and his neighbor as himself. His ideas of eternal life were

altogether too low. He wanted eternal life with full possession of his earthly estate, not realizing that the riches of Heaven infinitely surpass the treasures of earth. And those riches are obtained only through self-denial. If anyone would share “the unsearchable riches of Christ,” he must be willing to become even as Christ, who though he was rich yet for our sakes become poor, that we through his poverty might be made rich. See *2 Corinthians 8:9*. In the parable in *Matthew 13:45, 46*, we learn the only way that the kingdom may be obtained: “The kingdom of Heaven is like unto a merchant-man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.” The young man had found the pearl of great price, but he was not willing to part with his present possessions, which were paltry in comparison, in order that he might gain it. *SITI February 10, 1888, page 91.2*

“Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” *Matthew 19:23, 24*. This statement must be accepted as literally true. The supposition that Jesus referred to a gate in Jerusalem, called the needle’s eye, through which a camel might with great difficulty pass, is sheer nonsense. Jesus meant just what he said. A rich man cannot enter the kingdom of Heaven. The apostle tells us whom God hath chosen: “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?” *James 2:5*. The man who can live in this world of sorrow and want, and still hoard up great possessions, cannot be a follower of the meek and lowly Jesus, who though he had not where to lay his head, went about doing good. *SITI February 10, 1888, page 91.3*

Yet it is not a sin to be rich. Abraham, the friend of God, “was very rich in cattle, in silver, and in gold.” Job, of whom God said, “There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil,” was “the greatest of all the men of the East.” But these men did not trust in riches, which is the great sin. See *Mark 10:24*. They had wealth, yet they did not consider it as their own, but were simply stewards for God. Yet in spite of all their liberality their property increased. Bunyan quaintly puts it

thus:-*SITI February 10, 1888, page 91.4*

“A man there was, though some did count him mad,
The more he gave away, the more he had.”*SITI February 10, 1888, page 91.5*

If God pours wealth upon such a person, he cannot be counted rich in the sense that the word is used in our Saviour’s words. Such a man may enter Heaven, but not as a rich man. He enters it because he is poor in spirit, in nowise puffed up because of his possessions, but regarding them as only the Lord’s. He will be his own executor, distributing his property in his life-time, and not “leaving it” when death forces him to leave it. W.*SITI February 10, 1888, page 91.6*

“Back Page” The Signs of the Times, 14, 6.

E. J. Waggoner

The New York *Observer* puts the matter of communism in a nutshell, thus: “Christian communism is the cure for infidel communism. They are antipodes. The spirit of the one is stewardship-it says, ‘Mine is yours.’ The Spirit of the other is selfishness-it says, ‘Yours is mine.’”*SITI February 10, 1888, page 96.1*

We hope that none of the readers of the SIGNS will skip the “Notes on the International Lesson,” for the reason that they may not be studying those lessons. The notes are designed to be of a practical nature, and of no less importance to the general reader than to the Sunday-school scholar. All who are interested in the consideration of Bible truth should read these notes.*SITI February 10, 1888, page 96.2*

The United States Commissioner of Labor has just rendered a report on strikes and lockouts. It appears that there has been a steady increase in strikes each year since 1881, except that there were fewer in 1887 than in 1886. The total number of employés involved in all the strikes for the entire seven years, is 1,318,674. In forty-six per cent. of the cases, the strikers gained their object. The result of the strikes, however, was a wage loss to employés of

nearly \$60,000,000, besides taking from the pockets of other employés, in supporting their fellow-laborers while on a strike, the sum of \$4,420,595. It is extremely doubtful if a strike ever pays, while it is absolutely certain that, as a whole, they are decidedly unprofitable.*SITI February 10, 1888, page 96.3*

The *International Record* furnishes some statistics concerning pauperism in the United States, which will doubtless surprise many. It shows that pauperism is more common among men than among women, and that it is much more common among white men than among negroes. The ratio of pauperism is greater in the North than in the South, and in the East than in the West. These statistics are given to verify the following statement: "If New England or Massachusetts be taken as a starting point, it matters not in what direction a line be drawn, the largest amount of pauperism will be found to exist in Massachusetts, and the smallest in the State farthest removed from Massachusetts; while the intervening States will exhibit, with scarcely an exception, a gradual decline in something like the degree of their removal from the extreme northeast." Much of this may be accounted for by the fact that the foreign-born population furnishes three-fourths of the paupers, and that the worst of these naturally cluster about the point near which they land.*SITI February 10, 1888, page 96.4*

In an article on Church Union, in the *Christian at Work* of January 12, Prof. George I. Crooks, D. D., of Drew Theological Seminary, said:-*SITI February 10, 1888, page 96.5*

"The objects to be obtained by a co-operative union are not far off. We name here a more thorough evangelism, the protection of marriage as a divine institution, the protection of the Lord's day as a Christian ordinance, and the repression of intemperance. The first of these was sufficiently discussed at the recent Washington conference. In the protection of marriage, the churches will be called on to deal with the loose divorce laws of many of our States. Their churchly function here will be to create a wholesome public opinion, to revive the Christian idea of marriage, which is in danger of perishing, and to prepare the way for legislation. In the protection of the Lord's day, I, for one, should be glad if the united American churches were to give emphasis to the declaration that this is a

Christian country, historically and politically. If we cannot unite on that, we can at least do something to revive the sense of obligation to observe the Lord's day as sacred. We can do much to prevent the sweeping away of the legal protection which our American Sunday has hitherto enjoyed." *SITI February 10, 1888, page 96.6*

Question-If, as we are sometimes told, the only object of Sunday laws is to insure needed rest to workingmen, and that they are only "police regulations," having no likeness whatever to religious legislation, why is it that the churches are so interested in the matter? and how is it that it is thought necessary that they should combine "to revive the sense of obligation to observe the Lord's day as sacred"? He who cannot see that the current is setting toward religious legislation, does not discern the signs of the times. *SITI February 10, 1888, page 96.7*

The *Michigan Christian Advocate* says:-*SITI February 10, 1888, page 96.8*

"The civil authorities of Boston are said to be already planning for a magnificent reception for Singer Sullivan upon his return from England. In the meantime, a preacher of the gospel of Jesus Christ lies in a Boston jail for the awful crime of preaching in a public square without a permit, which the same civil authorities refused to grant. And this in the proud city of the Puritans! The preaching of the gospel shamefully entreated, as at old Ephesus or Philippi, and the chief gladiator of the town honored by the highest officers!" *SITI February 10, 1888, page 96.9*

To this might be added the fact that a marble statue of the prize fighter has recently been unveiled, and the school-children of Boston have marshaled around it to admire it. Thus is art, for which so much is claimed as a refiner and civilizer, made to serve a brutalizer; for it is certain that all of the children who are taught to admire the statue of Sullivan, will insensibly be led to admire the methods by which he obtained such celebrity. Those who think that progress in art or in science will necessarily tend to elevate this generation, are trusting in a vain hope. Art did not save Greece from moral degradation, but the lesson seems lost upon this generation. *SITI February 10, 1888, page 96.10*

The SIGNS OF THE TIMES is in no sense a political paper, and takes no sides in any party contest. Nevertheless it keeps watch of the political field, especially nothing those phases which promise "reform." A question which will soon claim general attention, as incidental to the National Reform, prohibition, and W. C. T. U. work, is that of women suffrage. The benefit that it is expected will be derived from this measure, is expressed as follows by a correspondent of the *Christian Cynosure*:-*SITI February 10, 1888, page 96.11*

"It should be emphasized every day in the week that the women of our land, with the ballot in their hands, would 'fix things,' and sweep the country of beer and whisky, and secret societies into the bargain."*SITI February 10, 1888, page 96.12*

As we said before, we take no sides; but we can't help thinking of this curious fact, namely, that Maine, Iowa, and Kansas have prohibition, and have no women suffrage, and that Wyoming Territory has long had women suffrage, but has no prohibition. Does this signify anything in the case?*SITI February 10, 1888, page 96.13*

It is stated that "Father" S. Wagener, of Chicago, has renounced Romanism, and will, with Evangelist Harris, establish in that city a church of "Progressive Christians." True Christians are always progressive, ever pressing "toward the mark for the prize of the high calling of God in Christ Jesus." Whether it means this in the case of the proposed Chicago church remains to be seen.*SITI February 10, 1888, page 96.14*

"An Incentive to Wickedness" The Signs of the Times, 14, 6.

E. J. Waggoner

The somewhat trite saying, "While there's life there's hope," contains more truth than most people realize. When Satan beguiled "the mother of all living," almost his first words were, "Ye shall not surely die," and Eve, seeing "that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," and willing to incur the divine displeasure if only she

might gratify her curiosity and still live, “took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” *SITI February 10, 1888, page 96.15*

Satan’s greatest incentive to wickedness was sprung upon our race in the words, “Thou shalt not surely die.” “This secret dread and inward horror of falling into naught” is a most fearful thought, and with that removed, a vast majority of our race are willing to gamble, as it were, upon the chances of attaining felicity in some way, and at some time, in the eternity of conscious existence promised them by the enemy of all righteousness. *SITI February 10, 1888, page 96.16*

“The soul that sinneth, it shall die,” is the divine sentence, and whoever he be, whether philosopher or theologian, that teaches the natural and unconditional immortality of the soul, only re-echoes the words of the despoiler of Eden, and arrays himself against an eternal truth that underlies the very government of God. The poet sings:- *SITI February 10, 1888, page 96.17*

“The soul secure in her existence smiles
At the drawn dagger, and decries its point.” *SITI February 10, 1888, page 96.18*

And alas! true it is, that millions of souls, supposing themselves secure in their existence, have defied the God of Heaven, stimulated by the delusive thought that, whether righteous or wicked, their lives would measure with the life of the self-existent and eternal Creator of all things. *SITI February 10, 1888, page 96.19*

“More Protestant Flattery” The Signs of the Times, 14, 6.

E. J. Waggoner

On another page we have quoted and commented upon the *Independent’s* servile flattery of the Pope. The *Christian at Work* does not “gush” quite so much, yet it glorifies the head of “the mother of harlots and abominations of the earth,” in the following manner:- *SITI February 10, 1888, page 96.20*

“Pope Leo XIII. may well feel profoundly grateful, and in the best

sense happy, over the splendid and successful celebration of his Jubilee in commemoration of fifty years of service in his church as a Priest, Archbishop, Nuncio, Cardinal, and Pope. His life has been, even by the testimony of those who hate the papacy, above reproach and honest criticism. The whole Christian world, Protestant as well as Catholic, in looking upon this venerable man whose loyalty to God and zeal for the welfare of humanity are as conspicuous, as his freedom from many of the errors and bigotries of his predecessors is remarkable, is ready to exclaim, 'The hoary head is a crown of glory if it be found in the way of righteousness.' Nearly fourscore years of age, this great Ruler of a Church which Dr. Hodge, of Princeton, clearly recognized, without, however, endorsing its errors, as a branch of the true church of Christ, has richly earned the honors so lavishly bestowed the other day upon him." *SITI February 10, 1888, page 96.21*

It speaks of him as the "Holy Father" and "his Holiness," and says further:- *SITI February 10, 1888, page 96.22*

"Allying himself with boundless perseverance to the best ... in the historic creed of his church, and with the wisest and most pacific living authorities among his brethren; and bringing to these the cumulative force of a world-known character for integrity, moderation, discretion, and downright earnestness in doing good, he has been able to revolutionize in a large degree the retrogressive policy of the Roman Catholic organization." *SITI February 10, 1888, page 96.23*

Says the inspired prophet: "And all the world wondered after the beast." "And they worshiped the beast, saying, Who is like unto the beast?" We may not say that this prophecy is yet fulfilled, but such utterances as we have quoted from influential journals, professedly Protestant, certainly indicate its speedy fulfillment. When Protestants can glory in the advance of the Papacy, it must be that we are in danger from professed Protestantism. *SITI February 10, 1888, page 96.24*

February 17, 1888

“The Spirit of Antichrist. No. 9” The Signs of the Times, 14, 7.

E. J. Waggoner

The *Christian at Work* of February 18, 1886, contained an original story so full of Spiritualist teaching that one would think it was in a Spiritualist paper, instead of an independent Presbyterian journal. That the reader may get the full force of the article, we quote quite largely from it. It opens thus:-*SITI February 17, 1888, page 102.1*

“Mamma, are you thinking of Jesus?’*SITI February 17, 1888, page 102.2*

“Yes, dear, she seems to be very near me to-night.’ *SITI February 17, 1888, page 102.3*

“Bertha drew a low stool to the window by mamma’s side, and asked in hushed tones, ‘Do you indeed think that sister Jessie can sometimes be with us in this room?’*SITI February 17, 1888, page 102.4*

“‘I cannot doubt it,’ was the reply. Mamma’s hand was laid caressingly and soothingly upon the bowed head, for Bertha had not yet learned (alas, how few in this weary world do learn!) the quiet repose and steadfast hope of a perfect faith.*SITI February 17, 1888, page 102.5*

“After a moment’s silence Mrs. Grey continued: ‘I have been sitting here alone thinking of Jessie’s life among the angels. How happy she must be in her beautiful home! I often wonder in just what way the hopes and aspirations, that made her earth life so pure and true, are finding their perfect realization in the unrestricted possibilities of spiritual life.’*SITI February 17, 1888, page 102.6*

“‘But, mamma, what comfort do you find in that?’ cried Bertha. ‘I want her here; she was older and so much wiser and better than I, and she would have helped me so much.’*SITI February 17, 1888, page 102.7*

“But that is a selfish grief, dear Bertha; is it no comfort to know that Jessie is safe and happy? She knows how much you need her help, and can guide you far more truly now, in her perfect knowledge of the good and true, than she could have done in her earthly existence.’ *SITI February 17, 1888, page 102.8*

“But I cannot see her; I cannot hear her. How can she help me now?’ and Bertha sobbed with the unreasoning abandon of a grief that would not be comforted. *SITI February 17, 1888, page 102.9*

“Be quiet, my child; Jessie does not wish you to mourn for her in this rebellious way. It can be a help to you always to think in what way your angel sister would rejoice to have you think, and speak, and act. If you seek to do those things that merit her approval, you will surely feel her guiding power. Jessie can both see and hear you; but her spirit is released from its earthly fetters, because the loving Father had need of her among the angels. We cannot hear her voice, but we may feel the holy influence of her angelic presence; we cannot see her face, but we may be cheered and comforted by the thought that her bright spirit is near us, and that she loves us with a love that is purer and holier than earth-love, even as her life in its changed relations is purer and holier.’ *SITI February 17, 1888, page 102.10*

“Bertha sobbed no more, but listened with eager interest, while her mother talked to her of Heaven and the angels. The gentle voice subdued the rebellious heart. The loving words of faith, submission, and steadfast hope lifted her thoughts from the dark and narrow grave to the beauty and grandeur of the Father’s ‘many mansions.’ Sitting in the moonlight, with her mother’s hand clasped in hers, a strange, sweet peace came upon her. Her heart was filled with an unspeakable joy, born of the thought that Jessie-angel Jessie, might always be unto her an invisible guardian, an intangible, loving presence.” *SITI February 17, 1888, page 102.11*

Then follows an account of a dream that Bertha had, in which she seemed to be dead and in the spirit-land, with her sister Jessie and other spirits, all told in the regular Spiritualist style. The story closes thus:- *SITI February 17, 1888, page 102.12*

“Suddenly the scene faded from view. In another instant Jessie also

had vanished. She felt herself sinking to earth again and was soon conscious of lying in her own bed without the pangs of disease. She opened her eyes to find herself alone in the silence of night, awakened from a beautiful dream. Its calm influence entering her heart taught her that death is indeed life; that God's angels must far exceed in beauty and power any dream-like conceptions of earth; and that unseen spirits-God's messengers-may indeed be near us, if the heart be kept pure and true, receiving their whispered counsels and holy influence." *SITI February 17, 1888, page 102.13*

Is this Spiritualism, or is it not? If it is not, can anybody show us the genuine article? We affirm that no more direct Spiritualist doctrine can be found in any Spiritualist paper in the world. It is not Spiritualism simply to the extent that it teaches the intercourse of spirits of the dead with the living, but it carries the thing to the logical conclusion of utterly ignoring Christ. Notice how Bertha's doubt of the presence of her dead sister is given as evidence that she had not learned "the quiet repose, and the steadfast hope of a *perfect faith*." A "perfect faith" in what? in Christ? Oh, no! a "perfect faith" in the doctrine that her dead sister "might always be unto her an invisible guardian, an intangible, loving presence," and that if she should do the things that merited her sister's approval, she would always feel her guiding power. Thus the people are taught by a professedly Christian journal to put their trust in the dead, instead of in Christ. Such teaching is not a single degree removed from the ancestral worship of the Chinese, or the hero worship of the ancient Greeks and Romans. When people swallow down such teaching, what is there that is opposed to the Bible, that we may not expect them to accept, if it coincides with their fancy? *SITI February 17, 1888, page 102.14*

But we have some more "Christian" Spiritualism. In an article commemorative of Dr. Daniel Curry, in the N.Y. *Christian Advocate* of September 8, 1887, Rev. J. Pullman, D.D., said: *SITI February 17, 1888, page 102.15*

"And he is gone! We are not to see him on the Conference floor ever again! We are not to see that white head among us, that noble white head, nor to hear that peculiar, strident voice to which we have listened all our lives! And that face, that wonderful face, with

its deep-seeing eyes and beetling brows and massive chin-a face as unique and startling in its way as the face of Giotto's Dante, but kind and tender, and yet the hiding-place of thunder. 'A soft, ethereal soul looking out so stern, implacable, grim, trenchant, as from imprisonment of thick-ribbed ice.'*SITI February 17, 1888, page 102.16*

"But he is not gone. We will not say 'Good-bye' to him. We will keep him among us still. Reserve that seat in the front pew of the Conference. Let the old place be kept sacred. He was not the man to leave his friends. In the thick battle, in the time of danger or holy communion, in the solemn hour of crisis, he will be there. 'Are they not ministering spirits?' No, thou art not gone from us, beloved friend, and we will love thee till Conference is convened in the presence of the King."*SITI February 17, 1888, page 102.17*

Just before Dr. Curry's death, one of his Methodist brethren called upon him. As the visitor puts it, it was "as he lay within sight of his triumph." In answer to a wish that he might live many years longer, Dr. Curry said:-*SITI February 17, 1888, page 102.18*

"I had marked out in my mind that I might live on till about eighty-five, perhaps; but when a man has lived and worked till nearly seventy-eight, what is left is not of much consequence. About the future, as I wrote to Brother Smith, there are two things. The first is, I have perfect confidence in the general truth of Christianity (although I expect my conceptions to be changed when I get over there); and the second is, that I know that Christ has taken my case in hand."*-Christian Advocate (N. Y.), August 25, 1887. SITI February 17, 1888, page 102.19*

Some people think it an impossibility that professed Christians should ever as a body deny the doctrine of Christ which they now profess, and which alone holds them to morality. But compare the last two quotations. Dr. Pullman has said that Dr. Curry is not gone, that he would not leave his friends, and that in the thick battle, in the time of danger, he will be there, occupying the front seat which they reserve for him. They will probably not be disappointed. Satan will be most likely to gratify them with the sight of the form of their fallen leader. But before he left, Dr. Curry gave notice that he expected

many of his conceptions to be changed when he reached the home “over there.” Therefore when Satan, or one of his angels, does appear to the Methodist Conference in the form of Dr. Curry, and tells them, as Mr. Ravlin’s spirit friends did, that he has learned that his old views of the Bible were all wrong, they will have their minds all prepared to receive whatever he may give them in their stead.*SITI February 17, 1888, page 102.20*

The Michigan *Christian Advocate* of September 1, 1887, contained an address delivered at the funeral of Bishop Harris, in which the following occurs:-*SITI February 17, 1888, page 102.21*

“He is not dead-God’s saints don’t die; they only change their modes and forms of life.”*SITI February 17, 1888, page 102.22*

At the funeral of Rev. Israel Thrapp, August 29, 1887, Rev. A. S. Fisher delivered an address which was printed in the *Methodist Recorder* of October 29, 1887, from which we take the following:-*SITI February 17, 1888, page 102.23*

“For more than fifty-six years he answered the roll call of his Conference here on earth. He answers now to another call, where the weary are at rest. At rest, but not idle. He cannot be. It would not be Israel Thrapp if he were idle. He was not idle here, and he cannot be there. He will go, if bidden to itinerate as a ministering spirit, and carry help to some who are to be ‘heirs of salvation.’”*SITI February 17, 1888, page 102.24*

Surely the Methodists stand in grand array on the side of Spiritualism. W.*SITI February 17, 1888, page 102.25*

“No ‘Perhaps’” The Signs of the Times, 14, 7.

E. J. Waggoner

In the first chapter of second Corinthians, *verses 18-20*, we find the following positive statements: “But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of

God by us.”*SITI February 17, 1888, page 102.26*

In this fact alone can the sinner find any confidence in approaching to God. “Jesus Christ, the same yesterday, and to-day, and forever,” is the sinner’s only hope. It is not to taunt them, nor to glory in disappointing them, that the gracious call is given to men. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” *Isaiah 55:1.SITI February 17, 1888, page 102.27*

Says Jesus, “Him that cometh to me I will in no wise cast out” (*John 6:37*); and Paul says that “He is able also to save them to the uttermost that come unto God by him.” *Hebrews 7:25*. And the same apostle also says:-*SITI February 17, 1888, page 102.28*

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” *Hebrews 4:14-16.SITI February 17, 1888, page 102.29*

Again we read: “But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” *Hebrews 11:6*. Faith, then, and boldness, are characteristics that the Lord wants those to manifest who come to him. Our mind was forcibly turned to this line of thought a few days ago, by reading an old hymn, the first three stanzas of which are as follows:-*SITI February 17, 1888, page 102.30*

“Come, humble sinner, in whose breast
A thousand thoughts revolve;
Come, with your guilt and fear oppressed,
And make this last resolve:-*SITI February 17, 1888, page 102.31*

“I’ll go to Jesus, though my sins
Like mountains round me close;
I know his courts, I’ll enter in,

Whatever may oppose.*SITI February 17, 1888, page 102.32*

“Prostrate I’ll lie before his throne,
And there my guilt confess;
I’ll tell him I’m a wretch undone
Without his sovereign grace.”*SITI February 17, 1888, page 102.33*

That is good; no better resolve could possibly be made; it is just what God wants every sinner to do. He says:-*SITI February 17, 1888, page 102.34*

“Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” *Isaiah 55:6, 7. SITI February 17, 1888, page 102.35*

This is the language of positive assurance. What then shall we say to the sentiment expressed in the fourth stanza of the hymn above referred to? It reads thus:-*SITI February 17, 1888, page 102.36*

“Perhaps he will admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there.”*SITI February 17, 1888, page 102.37*

Such language might be excusable in one who knew nothing of God; but uttered by one who has known God, or, rather, is known of God, it can be regarded only as a libel upon God’s word. The sinner is exhorted to resolve to throw himself prostrate before God, to confess his sins, and plead for mercy, and then is “encouraged” with the thought that *perhaps* God will hear his prayer, and admit his plea. Not in that manner does God encourage those who are sick of sin. Says the beloved disciple, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” *1 John 1:9*. He promises that he will “have mercy” upon and “abundantly pardon” those who turn to him confessing and forsaking their sins.*SITI February 17, 1888, page 102.38*

There is no such thing as “perhaps” with God. His promises to the

penitent, and his threats to the impenitent, are equally positive. "He that believeth and is baptized *shall be saved*; but he that believeth not *shall be damned*." *Mark 16:16*. To the straying he says: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." *Jeremiah 29:12, 13*. Again he says: "I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain; I the Lord speak righteousness, I declare things that are right." *Isaiah 45:19*. *SITI February 17, 1888, page 103.1*

Christ says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." *Matthew 11:28, 19*. There is no "perhaps" about this. *SITI February 17, 1888, page 103.2*

"God is love;" he has revealed himself to us as a God that "delighteth in mercy." The surety of this is found in the fact that Jesus died for us. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." *Romans 5:8*. And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" *Romans 8:32*. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." *1 Timothy 1:15*. Since he came for this express purpose, how can there be any doubt about his receiving those who come humbly to him? *SITI February 17, 1888, page 103.3*

When Queen Esther was implored to go in before Ahasuerus, to beg for the life of her people, she at first refused, because it was death to go before him without being summoned; but finally she yielded, saying: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish." *Esther 4:16*. *SITI February 17, 1888, page 103.4*

Ahasuerus (Xerxes) was a heathen king, and an unreasonable despot. In going before him, the queen took her life in her hand. But

our God was held out his scepter to us; he wants us to come, and entreats us to come. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" *Ezekiel 33:11.SITI February 17, 1888, page 103.5*

We said that there is no such thing as "perhaps" with God. James says that with him is "no variableness, neither shadow of turning." Then those who come to him, doubtful if they will receive what they ask for, must displease him, because they reflect upon his truthfulness. That God is displeased with the one who doubts, is evident from *Hebrews 11:6*, and also from the following words:-*SITI February 17, 1888, page 103.6*

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." *James 1:5-7.SITI February 17, 1888, page 103.7*

The man who thinks that "perhaps" God will hear his prayer, thinks that "perhaps" he will not; such an one cannot ask in faith, nothing wavering, and consequently cannot receive anything. The only way to come is to come boldly. The violent take the kingdom of Heaven by force.*SITI February 17, 1888, page 103.8*

One thought more. God is pleased to have us come to him with confidence, because it shows that we believe what he says; and his own glory depends on the fulfillment of his promises. Says Paul: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." *Ephesians 2:4-7*. That is, God intends to exhibit us throughout eternity, as an evidence of the exceeding riches of his grace; the souls that are saved will be an everlasting trophy of his unchanging

goodness; how then can it be imagined that he will not hear the prayer of the contrite soul, with whom he has said that he delights to dwell?*SITI February 17, 1888, page 103.9*

Have you repented of your sins? do you hate them, and long for a better life? Have you confessed them? Then take the assurance of God's word as evidence that your sins are forgiven, and that you are entitled to peace with God, through our Lord Jesus Christ. Then you may say with the prophet: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." *Isaiah 12:1, 2. W.SITI February 17, 1888, page 103.10*

"Call of Abraham" The Signs of the Times, 14, 7.

E. J. Waggoner

The Commentary.

LESSON 8.—SABBATH, FEBRUARY 25

1. Where did Abraham live when the Lord first appeared to him?*SITI February 17, 1888, page 105.1*

"And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran." *Acts 7:2.SITI February 17, 1888, page 105.2*

2. What did the Lord say to him?*SITI February 17, 1888, page 105.3*

"And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee." *Verse 3.SITI February 17, 1888, page 105.4*

3. What promise did the Lord then make to him?*SITI February 17, 1888, page 105.5*

“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.” *Genesis 12:1-3.SITI February 17, 1888, page 105.6*

4. What did Abraham then do?*SITI February 17, 1888, page 105.7*

“Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.” *Acts 7:4.SITI February 17, 1888, page 105.8*

5. How old was he when he went to the land of Canaan?*SITI February 17, 1888, page 105.9*

“So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.” *Genesis 12:4, 5.SITI February 17, 1888, page 105.10*

6. Did he know before he started where he was going? *Genesis 12:1; Acts 7:3.SITI February 17, 1888, page 105.11*

7. In thus going from his home, what did he manifest?*SITI February 17, 1888, page 105.12*

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” *Hebrews 11:8.SITI February 17, 1888, page 105.13*

8. What promise did the Lord afterward make him?*SITI February 17, 1888, page 105.14*

“And the Lord said unto Abram, after that Lot was separated from

him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever.” *Genesis 13:14, 15.SITI February 17, 1888, page 105.15*

9. To whom besides himself was the promise made? *Verse 15.SITI February 17, 1888, page 105.16*

10. How numerous did the Lord say that his seed should be?*SITI February 17, 1888, page 105.17*

“And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.” *Verse 16.SITI February 17, 1888, page 105.18*

11. Had Abraham any children at this time?*SITI February 17, 1888, page 105.19*

“And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus.” *Genesis 15:2.SITI February 17, 1888, page 105.20*

12. What did the Lord again say as to the number of his posterity?*SITI February 17, 1888, page 105.21*

“And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be.” *Verse 5.SITI February 17, 1888, page 105.22*

13. How did Abraham regard the word of the Lord?*SITI February 17, 1888, page 105.23*

“And he believed in the Lord.” *Verse 6, first clause.SITI February 17, 1888, page 105.24*

14. How did God regard Abraham’s faith?*SITI February 17, 1888, page 105.25*

“And he counted it to him for righteousness.” *Verse 6, last clause.SITI February 17, 1888, page 105.26*

15. What is meant by faith being counted for righteousness?-*The forgiveness of sins. See Romans 4:5-8.SITI February 17, 1888, page 105.27*

16. Through whom were the promises confirmed to Abraham?*SITI February 17, 1888, page 105.28*

“And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” *Galatians 3:17.SITI February 17, 1888, page 105.29*

17. And who are the promised seed?*SITI February 17, 1888, page 105.30*

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” *Verse 29.SITI February 17, 1888, page 105.31*

18. What is the inheritance of which they, with him, are heirs?*SITI February 17, 1888, page 105.32*

“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” *Romans 4:13.SITI February 17, 1888, page 105.33*

NOTES

In the promises to Abraham we have an instance of the necessity of the New Testament as a commentary on the Old Testament. The casual reader would hardly draw from those promises, that the whole world was to be the inheritance of Abraham, yet Paul tells us (*Romans 4:13*) that they included nothing less than that. Still, a careful student should see that the promises, “In thee shall all families of the earth be blessed,” and, “I will make thy seed as the dust of the earth,” could not be fulfilled except in the possession of the whole earth by his seed.*SITI February 17, 1888, page 105.34*

“Abraham believed God, and it was counted unto him for righteousness.” What was involved in this? Nothing less than the

forgiveness of sins,-the imputing of righteousness without works. Paul, after stating that Abraham's faith was counted to him for righteousness, says that David describes the blessedness of the man unto whom God imputes righteousness without works, but solely on account of faith, in the following words: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." *Romans 4:7, 8*. This counting a man righteous without works is the stumbling-stone over which so many fall. Some say that it is impossible, while others go to the other extreme and say that it at once and forever releases the believer from all obligation to make any effort. But it is done, and it does not release the individual from obligation to put forth continued effort. *SITI February 17, 1888, page 105.35*

How else can a man gain acceptance with God? He cannot do good deeds to make up for his past sins, for it is impossible for him to do more than his duty at any one time. Besides, an evil deed cannot be canceled by a good one. If he gets rid of the sins that he has committed, they must be taken away as an act of free grace on the part of God. Faith is the condition on which they will be removed. Take Abraham as an example. The Lord made a promise to him, that would have staggered most men, it was so great, so incomprehensible. But Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God," and was fully persuaded that what he had promised he was able also to perform; "and therefore it was imputed to him for righteousness." *Romans 4:20-22*. The Lord made a great promise; Abraham said, I believe; and the Lord, in return for that simple faith, declared his sins forgiven. Thenceforward Abraham lived by faith, and thus it could be said by the Lord, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." *Genesis 26:5*. He could not have done this without faith, for without faith it is impossible to please God. *Hebrews 11:6. SITI February 17, 1888, page 106.1*

In what did Abraham have faith? In just the same thing that we are required to have faith if we would obtain the forgiveness of sins and eternal life,-that is, in the death and resurrection of Christ. Paul says that the promise to Abraham was confirmed in Christ. *Galatians 3:17*. Therefore Abraham's faith was of the same nature that ours

must be. He believed in Christ, “whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” *Romans 3:25*. No one can possibly have more perfect or more intelligent faith, than Abraham had, for he is “the father of all them that believe.” “Now it was not written for his sake alone, that it [righteousness] was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.” *Romans 4:23-25*. *SITI February 17, 1888, page 106.2*

But why is it that this faith does not tend to presumption, and to looseness of life? The reason is this: The possession of such faith as Abraham had, indicates humility, and submission to the will of God. Faith and humility are co-existent. Neither can exist without the other. “Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” *Habakkuk 2:4*. The man who will implicitly trust God’s word, even against his own judgment, shows that he believes that God knows more than he does; he has put himself into God’s hands, to be guided as God shall think best. Then of course as long as he retains that faith, he will gladly do the will of God. Thus true faith always leads to obedience. Abraham’s faith was shown to be perfect by his works. *W.SITI February 17, 1888, page 106.3*

“Christ’s Last Journey to Jerusalem” The Signs of the Times, 14, 7.

E. J. Waggoner

**NOTES ON THE INTERNATIONAL LESSON.
(March 4.-*Matthew 20:17-29*.)**

The other accounts of the events recorded in this lesson are found in *Mark 10:32-45* and *Luke 18:31-34*. Luke does not record the request for the two sons of Zebedee. As they were going up to Jerusalem, where Jesus was to be offered as a sacrifice for sinners, he tried to prepare the minds of his disciples for the terrible trial before them; but they could not comprehend his words. Jesus told them everything that should take place,-that he should be betrayed

into the hands of the chief priests and scribes who would condemn him to death, and then deliver him to the Gentiles, who in turn would mock him, and scourge him, and spit upon him, and finally put him to death by crucifying him, and that on the third day he should rise again. But although he told them only what had been written by the prophets, “they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.” *Luke 18:34*. It was not until all these things had been accomplished, and Christ had “expounded unto them in all the Scriptures the things concerning himself,” that they could understand. So difficult is it for preconceived opinions to give way for truth. *SITI February 17, 1888, page 106.4*

“And the third day he shall rise again.” More needless controversies have been waged over the length of time that Christ lay in the grave, than over almost any other Scripture event. In answer to the request of the scribes and Pharisees for a sign, Jesus had said that no sign should be given them but the sign of the prophet Jonah: “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” *Matthew 12:40*. Taking their stand on this text, some will claim that it wasn’t fulfilled, because from Friday, when Jesus was crucified, till Sunday morning when he rose again, was not three days and three nights; while others claim that he must have been in the grave seventy-two hours, and that therefore he must have been crucified earlier in the week than Friday. Neither position is correct. *SITI February 17, 1888, page 106.5*

The simple fact of the matter is that Christ was crucified on Friday, the preparation day, the day before the Sabbath, and that he rose very early in the morning of the first day of the week, and still he was in the heart of the earth three days and three nights, in the sense in which Christ spoke those words. Christ said that he should be in the heart of the earth three days and three nights; he also said that he should be crucified, and “the third day should rise again.” Therefore we must conclude that these two expressions mean the same thing. When the two disciples on the way to Emmaus recounted the betrayal and crucifixion of Christ, they said: “To-day is the third day since these things were done.” *Luke 24:21*. That the expressions three days and three nights, and the third day, were

used interchangeably with reference to the same period of time, is proved by a passage in the book of Esther. When Esther had decided to go in before the king, she sent to Mordecai, saying: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." *Esther 4:16*. And the record says that "on the third day" Esther put on her royal apparel, and stood in the inner court of the king's house, etc. *Esther 5:1*. *SITI February 17, 1888, page 106.6*

The blindness of the disciples, and their slowness to believe that Christ did not intend to establish an earthly monarchy at that time, are shown by the fact that immediately after Christ had told them of his soon-coming sufferings, the mother of James and John, the sons of Zebedee, came to Jesus, saying, "Grant that these my two sons may sit, the one on the right hand, and the other on the left, in thy kingdom." *Matthew 20:21*. Mark says that James and John made this request (*Mark 10:35-37*); but from Matthew's account we are to understand that they made the request through their mother. *SITI February 17, 1888, page 106.7*

In this request we have an exhibition of pride and ambition for position. It was this same spirit that caused the fall of Satan in Heaven. *Isaiah 14:12-14*. The same ambition instilled by him into the heart of Eve, resulted in the fall of our first parents. When Satan said to Eve, "In the day that ye eat thereof, then your eyes shall be opened, and ye shall be like God," she took of the fruit. It is evident, therefore, that such a spirit must be entirely banished from the hearts of those who will share the kingdom of Heaven. If places in that kingdom were distributed as they are in earthly kingdoms, confusion and ruin would ensue. *SITI February 17, 1888, page 106.8*

Jesus did not say whether James and John should or should not occupy the places which they desired; but he showed them what they must pass through. "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." Bold language this. They were bold because they were ignorant. They had no idea of what

Christ was about to endure. If they had realized it, they would probably have been less confident; for we find that when they were brought face to face with the sufferings of Christ they forsook him and fled. Yet afterwards they did drink of the same cup, and were made partakers of his sufferings, even as Christ foretold. What made this change? Simply this: They had learned of Christ. They had learned that Christ's kingdom was not temporal, but eternal, and that the way to it lay through tribulation. *SITI February 17, 1888, page 106.9*

In *Matthew 20:23* the translators have made an unnecessary insertion. They have supplied the words, "it shall be given to them," in the sentence: "But to sit on my right hand, and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." It seems that a plain translation of the Greek, without supplying anything, would be much better. Then it would read thus: "To sit on my right hand, and on my left, is not mine to give, but for whom it's prepared of my Father." That is, he could give it to none, except to those for whom it was prepared, and that meant those who were prepared for it, through self-denial and suffering. *SITI February 17, 1888, page 107.1*

When the ten heard the request that James and John had made "they were moved with indignation against the two brethren." This would indicate that they had the same spirit that the two brethren had. They wanted to occupy as high places as there were, and they were indignant to think that these two had been trying to get ahead of them. James and John would have made admirable politicians, with the same spirit that they then had; they would not lose any opportunity to advance their own interests. *SITI February 17, 1888, page 107.2*

"But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." *Matthew 20:25-28*. Here we have the road to true honor and greatness laid

out before us. Paul taught the same thing when he said: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." *Romans 12:10*. And again when he wrote: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." *Philippians 2:3*.SITI February 17, 1888, page 107.3

The wisdom of this world would call that foolishness; but the wisdom of this world would therein exhibit its own foolishness. Actually, the plan laid down by Jesus and Paul would, if carried out, result in the greatest possible good for all men. As it is now, each man looks out for himself, and for nobody but himself. In order for a man to build himself up, it is often necessary for him to pull somebody else down; and thus the whole world is peopled with Ishmaelites. Now in such a case it is evident that a man can get no more than his own strength or wisdom will bring him, and often not so much as that, since others may prevail against him. But where the divine rule is followed, everybody gets far more than he could if each one were looking out simply for himself. If there are a hundred men in a community, and each one esteems every other one better than himself, and seeks the honor of others, each man will have the strength of a hundred put forth in his behalf. Each one forgetting himself, would find his interests advanced far more than they could be if he had devoted his entire attention to himself. So it appears that the manner of life necessary to fit one for Heaven, is really the best for men's temporal welfare, if they would but follow it. For "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 *Timothy 1:8*. W.SITI February 17, 1888, page 107.4

"Back Page" The Signs of the Times, 14, 7.

E. J. Waggoner

The new universal language "volapuk," seems to be growing in the favor of the learned. The University of Munich has voted to permit Dr. J. E. Meiss to lecture upon it in the university. Volapuk has been studied by over 100,000 persons in Europe, and eleven journals are devoted to it. Whether it will ever become in fact the "world language," remains to be seen.SITI February 17, 1888, page 112.1

“The Lutheran Church Consistory of Dresden, Saxony, has passed a resolution that persons known to be adherents of Spiritualism shall not be admitted to the Holy Communion.” But if they should pass a resolution excluding from the communion all who are really Spiritualists, because of holding the fundamental doctrines of Spiritualism, the number of communicants would be reduced a great deal more than Gideon’s army was.*SITI February 17, 1888, page 112.2*

The “grand Christmas number” of the *Messenger of Wisdom and Israel’s Guide* has been sent to us. Like most papers of the class indicated by its name it hails from England. It is devoted, not professedly, but actually, to the work of confusing the minds of the people concerning the prophecies, and of arousing prejudices in the minds of sensible people against the doctrines of the second advent of Christ. The only satisfactory thing about such papers is that they are usually written in such obscure jargon that nobody can understand what they are trying to teach.*SITI February 17, 1888, page 112.3*

It is stated that in two London churches actors have been invited to read the lessons for several successive Sundays, lately, and have given great satisfaction to the audiences. We see no reason why they should not; as a general thing actors can read better than ministers can, and when the service consists merely of music, and the reading of a set “lesson,” the best reader must give the best satisfaction. From this little circumstance anybody ought to be able to see how a liturgical service naturally tends to make moral character and biblical knowledge minor qualifications for a minister.*SITI February 17, 1888, page 112.4*

Some people are consoling themselves with the idea that President Cleveland’s gift to the Pope had no political significance,-that he did not make it officially, but as a private person. But we are very certain that the President did not so regard it, and that the Pope did not receive it as from a private person. In return for it, he sent his blessing to the President, and to the country of which he is the head. It is worth noting that the kingdom of Italy and the united kingdoms of Sweden and Norway, are the only civilized nations of any importance in the world, that honored themselves by not

honoring the Pope with presents on the occasion of his jubilee.*SITI February 17, 1888, page 112.5*

A few days ago, we saw a report of a revival sermon that was preached by an evangelist now holding meetings in San Francisco. The report was intended to be complimentary to the evangelist, and the statement was made in the most matter-of-fact manner that the discourse the preceding evening was on the visit of Nicodemus to Jesus, recorded in the third chapter of John, and that it was enlivened and illustrated by many humorous stories. We have no doubt of the truth of the report, for we once heard the same speaker tell some humorous stories in a revival sermon. But who that has read the third chapter of John, would consider it suggestive of humorous stories? And what can be the quality of that man's reverence, who can read that chapter and tell jokes in the same breath? And what will be the quality of the converts which he makes by such sermons? Will they not be "funny" Christians? Where has reverence gone? The next thing that we may expect is that some "revivalist" is eliciting roars of laughter by a sermon on the crucifixion of Christ.*SITI February 17, 1888, page 112.6*

Speaking of the story that has been going the rounds of the secular press, and has found its way into not a few professedly religious papers, namely, that the Seventh-day Adventists of Battle Creek, Mich., had fixed the time for the Lord to come, and had disposed of their property, and prepared ascension robes, the *Bible Banner* says:-*SITI February 17, 1888, page 112.7*

"The facility with which such a yarn about white robes can be started and made to be credited in this year of grace, and of abounding newspapers, accounts for its persistent existence forty years ago as a smutch on a people who expected Christ, and relieves any nervous souls from feeling any need to attempt to refute it in future. The race of liars is not dead, and it is as foolish as ever to run after foolish liars to contradict them."*SITI February 17, 1888, page 112.8*

That is all that need be said about the matter, except that the number of people who make and love a lie seems to be on the increase, and that this age of "abounding newspapers" wonderfully

increases the facility for circulating such yarns; for while hundreds of papers will readily publish a falsehood concerning religion or a religious body, very few will publish a correction-unless the religious body has political influence.*SITI February 17, 1888, page 112.9*

In a recent speech in New York, Dr. McGlynn said of the Papal authorities at Rome:-*SITI February 17, 1888, page 112.10*

"I will go on, and if they try to crush me, then I will proceed to expose them, and I can give facts that will make the country too but to hold some of them. It will be part of prudence for them to let me alone."*SITI February 17, 1888, page 112.11*

We have no doubt that Dr. McGlynn can tell some pretty damaging things about the Romish authorities. He has been behind the scenes, and has been in their confidence. From his remarks, it would seem that he knows of some gross crimes that they have perpetrated; and it would not surprise us at all to find out that this is so. But the question is, Why does he make the exposing of them a matter of revenge? If he were a true reformer, he would not rest his actions on such low ground. If he would tell what he knows, calmly, and with the desire of keeping as many innocent people as possible from being duped, it would have much more weight.*SITI February 17, 1888, page 112.12*

From the publisher, A. B. Deming, 121 Post St., San Francisco, we have received a copy of *Naked Truths about Mormonism*, which we understand is to be published monthly. It contains a great many facts about the rise of Mormonism, and there are affidavits from respectable persons now living, testifying to the frauds by which the "Book of Mormon" was foisted upon the people as a revelation from Heaven. While we like to see frauds exposed, we have no idea that such exposure will affect Mormonism in the least. The Mormon leaders well know the fraudulent character of their pretensions; and their converts are made mostly from the ignorant and the depraved in this country, and from those in foreign countries who could not be reached by any exposure published in the English language. So long as there are people who love and make a lie, lies will be believed by many in preference to the truth; and that will be until the Lord comes.*SITI February 17, 1888, page 112.13*

The *Christian Union* says of Mr. C. A. Berry, who recently declined the pastorate of Plymouth Church, Brooklyn, that when he was in this country, he left the impression of being a man of executive force, of individuality and independence of character, and a preacher of more than ordinary skill and attractiveness. A man who apprehends the drift of modern thought and life." And it adds that this age needs a message of hope, "and it needs this message broadly and rationally interpreted, so that it shall be accordant with the best modern thought and credible by a man's whole nature." *SITI February 17, 1888, page 112.14*

In this last statement the *Union* has made just one mistake. It should have said that this age *wants* such a message, not that it *needs* it. A person must be wonderfully ignorant of human nature, and blind to the prevailing *drift* of the day, who thinks that a message which accords with an' nature, and with the "drift of modern thought and life," can have any real elevating power. One who preaches such a message would doubtless be very acceptable to those who "will not endure sound doctrine," but who will heap to themselves teachers after their own lusts. *SITI February 17, 1888, page 112.15*

"A Good Place" The Signs of the Times, 14, 7.

E. J. Waggoner

This expression is emphatically true of the Rural Health Retreat, near St. Helena, Cal. It is a good place for the sick to go in order to get well, and for the well to go in order to get better. The old epitaph, "I was well; I wanted to be better; I took physic, and died," can never be written by the well man who goes to the Health Retreat, in order to get better; for there he will take only nature's remedies under the most favorable circumstances. *SITI February 17, 1888, page 112.16*

Great improvements have been made at the Retreat. The main building has been enlarged to more than double its former capacity, so that now a family of one hundred can be well provided for. The building is four stories in height with a well-lighted room and a promenade upon the fifth floor which is the roof. An elevator run by

water, of which the Retreat has now an abundant supply, provides easy access to every floor. Besides this, the rise of the mountain is such that one can step from every floor, and also from the top of the building, directly out upon the ground.*SITI February 17, 1888, page 112.17*

The view from the Retreat is most delightful, and from every spot of ground in the neighborhood round about, a different landscape is resented to sight. The climate is so mild that invalids can, even at this season of the year, take comfort in sitting out upon the verandas. The variation of temperature is not great, and what Eastern people would call cold weather is never known there.*SITI February 17, 1888, page 112.18*

As for the fare, we can say that the tables are provided with everything that is good. The only difficulty any one will find will be to restrain his appetite when so great a variety of nourishing and toothsome food is spread before him.*SITI February 17, 1888, page 112.19*

Genial managers and kind attendants combine to make the sum of happiness complete for the invalid or the wayfarer. Given the bracing air, the mild and equable climate, the medical attendance and the good treatment, the rest, alternated with judicious exercise, either active or passive, according to the strength of the patient, and the nourishing diet found at the Retreat, and if a sick person cannot recover his health there, it is because recovery is impossible; while the professional man who feels worn out with close confinement to his office and the daily routine of business, will find his spirits wonderfully revived by a week's stay at the Retreat. In short, the place is what its name implies, a quiet home where one can retreat from the noise and bustle of the world, and find the blessing of health.*SITI February 17, 1888, page 112.20*

February 24, 1888

“The Spirit of Antichrist. No. 10” *The Signs of the Times*, 14, 8.

E. J. Waggoner

From a sermon preached at Cornell University, by Rev. Henry M. Field, D. D., and published in the *Christian Union* of November 3, 1887, we take the following extract:-*SITI February 24, 1888, page 118.1*

“As I stand here, I have before me the vision of one in all the grace and charm of womanhood, the idol of her home, who in an instant vanished out of sight. It was the flashing of an angel’s wings as the shining gates were opened and she passed into the heavenly city. How precious are these memories of the dead, without which this world would be poor indeed! The conversation of the living is but tame and commonplace compared with that which is whispered to us from those lips of air. Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the cares from the troubled brow, and pointing us upward to the regions of everlasting light and peace!”*SITI February 24, 1888, page 118.2*

If anybody can tell us the difference between this and Spiritualism, we should like to know it. Instead of looking to Christ for comfort and guidance, the dead are invoked for that purpose. Is not this the spirit of antichrist?*SITI February 24, 1888, page 118.3*

On Sunday, November 20, 1887, services in memory of Dr. Parker were held in the First Baptist Church at Los Angeles, Cal., at which Mrs. P. W. Dorsey, the wife of the Baptist minister, read a “Tribute,” of which the following [printed in the *Herald of Truth*] is an extract:-*SITI February 24, 1888, page 118.4*

“Another soul has taken its place among the great cloud of witnesses, and to-day looks on with clearer, juster, kindlier vision than earth can know at the battle you and I are still waging. Have you thought with what loving interest he is watching our work and lives? Not with the imperfect vision of men, and with the unjust judgments of earth, but with the clear and just discrimination of

Heaven we are seen by him to-day as we in turn shall see.*SITI February 24, 1888, page 118.5*

“There is for us who meet in Parker Chapel a new tie binding us to Heaven, and there is just as surely a new motive for more earnest, more worthy, more holy living and work on earth. If there be any incentive to worthy endeavor in the thought that the great and good of all ages are witnesses of our efforts, then the knowledge that he who so recently was with us has taken his place in the great host of heavenly witnesses, should be a fresh motive for us to lay aside every weight, and run our race with patience.”*SITI February 24, 1888, page 118.6*

“Do we indeed desire the dead
Should still be near us at our side?
Is there no baseness we should hide?
No inner vileness that we dread?*SITI February 24, 1888, page 118.7*

“Shall he for whose applause I strove,
I had such reverence for his blame,
See with clear eyes some hidden shame,
And I be lessened in his love?*SITI February 24, 1888, page 118.8*

“I wrong the grave with fears untrue;
Shall love be blamed for want of faith?
There must be wisdom with great Death;
The dead shall look us through and through.*SITI February 24, 1888, page 118.9*

“Be near us when we climb and fall.
Ye watch, like God, the rolling years
With larger, other eyes than ours,
To make allowance for us all.”*SITI February 24, 1888, page 118.10*

Who is it that is near us, watching over us, protecting us, inspiring us to noble action, looking us through and through, judging us with clear and just discrimination, and making allowance for us all? Is it “God the Judge of all?” Oh, no; it is *the dead!* What greater power could they give to God himself? Such an utterance is nothing less than a deification of the dead. Can it be possible that the papers

from which we have quoted all these Spiritualist utterances, profess to teach and hold to the Bible and the religion Jesus Christ? Oh, the far-reaching influence and the blinding power of Satan's lie in Eden! Of a truth, we may now say of him as was once said of Christ, "Behold, the world is gone after him." With very few exceptions, all have accepted the lie by which he caused our first parents to fall. If it caused Adam and Eve to lose Eden, will it not likewise cause those who are now deceived by it to lose the eternal life which it professedly holds out to them? How can it be otherwise?*SITI February 24, 1888, page 118.11*

But we have yet a few more quotations to give. In her address of welcome at the National Woman's Christian Temperance Union Convention, held in Nashville, Tenn., November, 1887, Mrs. Meriwether spoke as follows of her dead sister:-*SITI February 24, 1888, page 118.12*

"In this work I have had her daily companionship, her inspiration, and her help, and I know I shall have it until I, too, cross the river, and meet her face to face, upon the other side. The morning has come for me. The sun has risen, and shall set no more. Bird nor bee nor blossom, wind nor wood, nor wave, shall ever again sigh to me, 'only one,' for we two walk together once more, and shall never again lose each other's hands. We walk and talk together, just as when, on the sunny, upland slope of this century, we clasped our little hands, and roamed the daisied fields together. She lives in my life, works through me, thinks through my brain, speaks through my voice. Very rarely, if ever, have I stood upon the platform, but words of hers came to me unbidden, and I spoke her message with my own, and to-night as I stand here and bid you welcome, down through the blue fields of ether comes the solemn sound of her prophetic measure, and salutes you through my lips."*SITI February 24, 1888, page 118.13*

We have very closely scanned the pages of Spiritualist papers, but we have never seen from the lips of a professed medium any more explicit declaration of belief in spirit control than this from Mrs. Meriwether; and yet Mrs. Meriwether would no doubt be indignant if she were told that she is a Spiritualist. So would Mrs. Dorsey and Rev. Henry M. Field, and all the others from whom we have quoted.

But if they are not Spiritualists, what are they?*SITI February 24, 1888, page 118.14*

And now we will hear from the talented Dr. T. De Witt Talmage. Dr. Talmage is a learned and eloquent man, a Presbyterian. In his tabernacle, Brooklyn, N.Y., he probably preaches to more people every Sunday, than any other preacher in the United States. More than this, his sermons are printed in scores of papers, so that there are few, if any, preachers in the world, whose influence extends farther than his does. Some time in the summer of 1887 he preached a sermon on "The Employments of Heaven," in which he told how all the dead are busying themselves at their several callings. Among other things, he said:-*SITI February 24, 1888, page 118.15*

"What are our departed Christian friends, who in this world had their joy in the healing art, doing now? Busy at their old business. No sickness in Heaven, but plenty of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed, and to be medicated. You cannot understand why that patient got well after all the skillful doctors of New York and Brooklyn had said he must die. Perhaps Abercrombie touched him-Abercrombie, who, after many years' doctoring the bodies and the souls of people in Scotland, went up to God in 1844. Perhaps Abercrombie touched him.*SITI February 24, 1888, page 118.16*

"I should not wonder if my old friend, Dr. John Brown, who died in Edinburgh-John Brown, the author of 'Rab and His Friends'-John Brown who was as humble a Christian as he was skillful a physician and world-renowed author-I should not wonder if he had been back again and again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to Heaven, are come forth again for benignant medicament."*SITI February 24, 1888, page 118.17*

It is quite the fashion with some to mildly sneer at Talmage's extravagant statements, but nobody sneers at that. Such statements as the above find ready entrance anywhere. Well, the devil does make a pretense of doing a big business in the healing line; and with those words of Dr. Talmage's in their minds,

thousands of people will readily visit any “healing medium” who professes to be controlled by the spirit of Abercrombie shall appear more readily still, when Abercrombie shall appear to come back in person to heal the sick. Be assured that the devil will treasure up that sermon by Dr. Talmage, and will reap a harvest of souls from it. But read further:-*SITI February 24, 1888, page 118.18*

“What are our departed Christian friends doing in Heaven, those who on earth found their chief joy in the gospel ministry? They are visiting their old congregations. Most of those ministers have got their people around them already. When I get to Heaven-as by the grace of God I am destined to go to that place-I will come and see you all. Yea, I will come to all the people to whom I have administered in the gospel, and to the millions of souls to whom, through the kindness of the printing press, I am permitted to preach every week in this land, and in other lands-letters coming from New Zealand and Australia, and uttermost parts of the earth, as well as from near nations, telling me of the souls I have helped-I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delectable entertainment now.*SITI February 24, 1888, page 118.19*

“But what are our departed Christian friends who in all departments of usefulness were busy, finding their chief joy in doing good-what are they doing now? Going right along with the work. John Howard visiting dungeons; the dead women of Northern and Southern battle-fields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved-all of those who did good on earth busier since death than before.”*SITI February 24, 1888, page 118.20*

If this is not Spiritualism, where can Spiritualism be found? See how Dr. Talmage has prepared the way for thousands to be deceived. He assures the people that when he dies he is coming back to them. Says he, “I will visit them all. I give them fair notice.” Having been thus taught, they will not be surprised when they see a form that looks like him, and claims to be him. And then when he shall tell them that the churches have held wrong views of the Bible, and confirm them in some erroneous doctrine which they already hold, of what account will a plain declaration from the word of God be to

them? Who of those that accept the teaching of his sermon, will presume to take the simple, commonsense statement of Scripture, in opposition to the declarations of what they believe to be a saint direct from glory?*SITI February 24, 1888, page 118.21*

Another thought. If a man disbelieves one plain, unequivocal statement of the Bible, what is there to hinder his disbelieving the whole Bible? If he reads the statement that the dead know not anything, and straightway declares that they know everything, he shows that he does not believe the Bible according to what it says, but according to his fancy. He shows that he has not received "the love of the truth," but rather the love of his own opinion. Now when Satan comes to such an one, in the form of some highly esteemed friend, and declares that the Bible is all a fiction, designed to teach certain "spiritual" truths, what is to hinder his discarding the Bible entirely? Nothing at all. Well, the whole world is in just that condition now. And when confidence in the Bible has been shaken, when the atonement is regarded as a myth (and Spurgeon says that it is so regarded now by very many Baptist ministers), and when men have gained so high an opinion of themselves, as immortal beings, that they lightly regard God and his law, vice and immorality must flood the land to an extent not known since the days before the flood.*SITI February 24, 1888, page 118.22*

Then it will be that the churches will have a form of godliness, but deny the power thereof, and Spiritualism will work wonders to resist the truth. W.*SITI February 24, 1888, page 118.23*

"In the Beginning" The Signs of the Times, 14, 8.

E. J. Waggoner

The brother who sent the following questions, says that there has been some dispute over them in the Sabbath-school:-*SITI February 24, 1888, page 118.24*

"1. What does 'in the beginning' refer to in the first verse of the Bible? to the beginning of the first week or to some other time?*SITI February 24, 1888, page 118.25*

“2. Was the earth created during the first week, or was it simply fitted up then, and created ages before?” *SITI February 24, 1888, page 118.26*

“3. Were the sun and moon created during the first week, as the Bible says, or were they created ages before?” *SITI February 24, 1888, page 118.27*

1. “In the beginning God created the heaven and the earth.” *Genesis 1:1*. In the beginning of what? Not of God’s existence, because he is from eternity. Not the beginning of eternity, because eternity has no beginning. Then the text must mean that in the beginning of time God created the heaven and the earth. *SITI February 24, 1888, page 118.28*

2. Time, then, begun with the first act of the creation of this earth. Now read the first verses of Genesis: “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.” *Genesis 1:1-5. SITI February 24, 1888, page 118.29*

Here we have the work of the first day. What was it? It was the creation of the heaven and the earth, the creation of light, and the separating of the light from the darkness, thus forming day and night. The measurement of time by days and nights must, of course, have begun as soon as time began. So “in the beginning” refers to the first day of the first week of time, in which the heaven and the earth were created. *SITI February 24, 1888, page 118.30*

3. “Were the sun and moon created during the first week, as the Bible says, or were they created ages before?” We are quite inclined to believe that it was just as the Bible says. We know it is not fashionable nowadays to believe the Bible in all particulars, and those who do so are considered as old-fogyish; but we have never yet found any more reliable authority than the Bible. We would advise our Sabbath-schools to stick to the Bible, and not to run after

the speculations of “science, falsely so-called.” W.*SITI February 24, 1888, page 118.31*

“Different Kinds of Righteousness” The Signs of the Times, 14, 8.

E. J. Waggoner

The Bible recognizes two classes of righteousness. In his sermon on the mount, Christ said to his disciples, and to the multitude, “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” *Matthew 5:20*. The Pharisees were the best people in the Jewish nation, and it may be said, in the world. That is, so far as outward acts were concerned. The name Pharisee signifies “separated;” and they took this name because they were separated from the common people by their superior goodness. They were full of zeal for the law, yet Jesus said to his hearers, and to us, “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven.” *SITI February 24, 1888, page 119.1*

Some have erroneously concluded from these words that Jesus was finding fault with them for keeping the law so strictly, and that he would have us ignore it. But on the contrary, he says that our righteousness must *exceed* theirs. That is, it must go as far as theirs, and farther still. Then we must keep as much of the law as they did, and more. How can that be? *Matthew 23:27, 28* explains: “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.” The Lord wants righteousness that comes from the heart. He did not object to having the scribes and Pharisees outwardly righteous; he would not have us openly break the law; but he wants outward service, and inward service, too. *SITI February 24, 1888, page 119.2*

These two degrees of righteousness are really two kinds of righteousness. These two kinds of righteousness are named by

Paul in *Philippians 3:8, 9*: “Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” *SITI February 24, 1888, page 119.3*

In these words Paul recognizes his own righteousness as a righteousness entirely distinct from the righteousness which is of God by faith. The former was such righteousness as the scribes and Pharisees find; the latter is the kind which we must have,-a kind far exceeding that of the Pharisees,-if we would enter into the kingdom of Heaven. *SITI February 24, 1888, page 119.4*

On one occasion Jesus said to the Pharisees, “Verily I say unto you, That the publicans and harlots go into the kingdom of God before you.” *Matthew 21:31*. How could it be that the publicans and harlots, the scum of the earth, could get to Heaven more readily than those strict Pharisees? One would naturally think, “Surely the publicans and harlots have a great deal more to do to get ready for Heaven, than the Pharisees have.” Luther has explained this matter in the following words:-*SITI February 24, 1888, page 119.5*

“Wherefore they that seek to be quickened and justified by the law, are much further off from righteousness and life than the publicans, sinners, and harlots. For they cannot trust to their own works, seeing they be such that they cannot hope to obtain grace and forgiveness thereby. For if righteousness done according to the law do not justify, how can sins justify, which are committed contrary to the law? Therefore in this case they are in far better ease than the justiciaries; for they have no affiance in their own works; which greatly hindereth true faith in Christ, if it do not utterly take it away. Contrariwise, the justiciaries, which abstain outwardly from sins, and live holily and without blame in the sight of the world, cannot be without the opinion of their own righteousness, with which the true faith in Christ cannot stand. And for this cause they be more miserable than the publicans and harlots, who offer not their good works to God in his displeasure, that for the same he may recompense them with everlasting life, as the justiciaries do, for

they have none to offer; but desire that their sins may be pardoned for Christ's sake."-*Luther on Galatians, chap. 5.SITI February 24, 1888, page 119.6*

Christ's statement in *Matthew 21:31*, is repeated by Paul, in other words, in *Romans 9:30, 31*: "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." Then in answer to the question, "Wherefore?" he continues: "Because they sought it not by faith, but as it were by the works of the law." *Verse 32*. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." *Romans 10:3.SITI February 24, 1888, page 119.7*

Now we have the whole thing before us. The Jews followed the law, and so far as anybody could see, they kept it strictly. Then they trusted to their own works, and did not submit to the righteousness of God. But the Gentiles, and the publicans and harlots, had no good works to trust in, and therefore they willingly accepted the righteousness which is of God by faith. Thus the publicans and harlots receive the blessing of God more readily than the Pharisees.*SITI February 24, 1888, page 119.8*

But why is it that the righteousness of the scribes and Pharisees could not count for something? and why could they not be counted as nearer the kingdom of God than those who were openly vicious? For the reason given in *Romans 14:23*: "Whatsoever is not of faith is sin." How can this be? Just this way: Simple outward righteousness is as much righteousness as any man can attain by himself; but this is so far below the righteousness that God requires that it is indeed sin. It isn't real righteousness at all. Thus Isaiah says: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." *Isaiah 64:6*. Anyone who has any just conception of God, must acknowledge the truth of this. Whose righteousness can bear any comparison to the righteousness of God? Compared with the spotlessness of his

character, the righteousness of the best of men (that is, their own natural or acquired righteousness), must be acknowledged to be but filthy rags.*SITI February 24, 1888, page 119.9*

Then what will be the condition of the man who looks at his own good works with complacency, and who thinks to atone for his shortcomings by his own good deeds? He is simply trying to cover one filthy, ragged garment by putting on some more filthy rags. Instead of making himself better, he is in a worse plight.*SITI February 24, 1888, page 119.10*

To like import Paul says: "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith." *Galatians 3:10, 11*. That is, a curse is pronounced upon all who do not keep the whole law. But "all have sinned, and come short of the glory of God" (*Romans 3:23*), and moreover, no man is able of himself to keep the law, no matter how hard he may try. *Galatians 5:17*. Therefore, all who trust in their own works, are necessarily under the curse of the law.*SITI February 24, 1888, page 119.11*

How foolish then for one sinner to compare himself with another; for one to think that he has not so great a work to do to be saved, as some other one has, because he has not lived so wicked a life as that other one has! Both have been wicked, although perhaps not to the same degree; and therefore both need the cleansing blood of Christ. They cannot be saved without Christ "for there is none other name under Heaven given among men, whereby we must be saved." *Acts 4:12*. There is nothing but the blood of Jesus that can wash away sin. Therefore sinners, both great and small, must all do the same thing; they must go to Christ for cleansing. There is just as much for one to do as for another. And since the love of God in Christ is infinite, it is just as easy for him to cleanse the vilest sinner as the most scrupulous Pharisee.*SITI February 24, 1888, page 119.12*

And when the sinner has been justified by faith, what then? Then "the just shall live by faith." "This is the victory that overcometh the

world, even our faith.” *1 John 5:4*. “For Christ is the end of the law for righteousness to everyone that believeth.” *Romans 10:4*. Then the one who has the most faith, will live the most upright life. Of course, for human righteousness is of no more worth *after* a man is justified than it was *before*. Says Christ, “Without me ye can do nothing.” *SITI February 24, 1888, page 119.13*

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” *Romans 12:3*. How highly ought a man to think of himself? Just as much as upright Job did after he had seen the righteousness of God. Said he, “I abhor myself, and repent in dust and ashes.” *Job 42:6*. Then how much have we to do, to prepare to meet Christ in peace? We have to humble ourselves under the mighty hand of God, and to exercise much faith, the real faith that works by love. Then will Christ be made unto us “wisdom and righteousness, and sanctification and redemption.” “And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” W. *SITI February 24, 1888, page 119.14*

“Abraham and Lot” The Signs of the Times, 14, 8.

E. J. Waggoner

The Commentary.

Lesson 9.—Sabbath, March 3

1. When Abraham left his native land, whom did he take with him? *SITI February 24, 1888, page 122.1*

“And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.” *Genesis 12:5. SITI February 24, 1888, page 122.2*

2. After his sojourning in Canaan, where did he go? *SITI February 24, 1888, page 122.3*

“And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.”
Verse 10.SITI February 24, 1888, page 122.4

3. Why did he go there?*SITI February 24, 1888, page 122.5*

4. How was he prospered while there?*SITI February 24, 1888, page 122.6*

“And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold.” *Chap. 13:1, 2; 12:16.SITI February 24, 1888, page 122.7*

5. How was Lot situated as regards wealth?*SITI February 24, 1888, page 122.8*

“And Lot also, which went with Abram, had flocks, and herds, and tents.” *Genesis 13:5.SITI February 24, 1888, page 122.9*

6. What was the consequence of the great wealth of both Abram and Lot?*SITI February 24, 1888, page 122.10*

“And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle; and the Canaanite and the Perizzite dwelled then in the land.” *Verses 6, 7.SITI February 24, 1888, page 122.11*

7. How was Abraham affected by this strife?*SITI February 24, 1888, page 122.12*

“And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.” *Verse 8.SITI February 24, 1888, page 122.13*

8. What generous part did Abraham act?*SITI February 24, 1888, page 122.14*

“Is not the whole land before thee? separate thyself, I pray thee,

from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.” *Verse 9.SITI February 24, 1888, page 122.15*

9. How did Lot respond to this generous offer?*SITI February 24, 1888, page 122.16*

“And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other.” *Verses 10, 11.SITI February 24, 1888, page 122.17*

10. What alone seemed to influence Lot in his choice?*SITI February 24, 1888, page 122.18*

11. Near what city did Lot pitch his tent?*SITI February 24, 1888, page 122.19*

“Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.” *Verse 12.SITI February 24, 1888, page 122.20*

12. What was the character of the men of Sodom?*SITI February 24, 1888, page 122.21*

“But the men of Sodom were wicked and sinners before the Lord exceedingly.” *Verse 13.SITI February 24, 1888, page 122.22*

13. Did Abraham lose anything by his generosity?*SITI February 24, 1888, page 122.23*

“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the

breadth of it; for I will give it unto thee.” *Verses 14-17.SITI February 24, 1888, page 122.24*

14. What great battle was fought some years after?*SITI February 24, 1888, page 122.25*

“And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.” *Genesis 14:8, 9.SITI February 24, 1888, page 122.26*

15. What happened to the kings of Sodom and Gomorrah and their people?*SITI February 24, 1888, page 122.27*

“And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.” *Verses 10, 11.SITI February 24, 1888, page 122.28*

16. Who else was taken captive?*SITI February 24, 1888, page 122.29*

“And they took Lot, Abram’s brother’s son, who dwelt in Sodom, and his goods, and departed.” *Verse 12.SITI February 24, 1888, page 122.30*

17. What do you think was the indirect cause of Lot’s misfortune?*SITI February 24, 1888, page 122.31*

18. What charge is given to the rich?*SITI February 24, 1888, page 122.32*

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time

to come, that they may lay hold on eternal life.” 1 Timothy 6:17-19. *SITI February 24, 1888, page 122.33*

19. How sure may a man be of retaining riches? *SITI February 24, 1888, page 122.34*

“Labor not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.” *Proverbs 23:4, 5. SITI February 24, 1888, page 122.35*

20. What proverb was fulfilled in the case of Lot? *SITI February 24, 1888, page 122.36*

“He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.” *Proverbs 15:27. SITI February 24, 1888, page 122.37*

NOTES

In the transaction which forms the basis of this lesson, there is a striking contrast presented. Lot was the nephew of Abraham, and an orphan (see *Genesis 11:27, 28*), and seems to have been the ward of his grandfather Terah (*Genesis 11:28*), and, after his death, of his uncle Abraham. Lot accompanied Abraham to Canaan, then down to Egypt, and then back to Canaan. By that time both men had become so very rich that it was impossible for their flocks to be pastured together. The herdsmen of the two flocks began to quarrel over the pasturage; but Abraham took the precaution to prevent any of this strife from extending to their masters. He generously said to Lot: “If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.” It was very fitting that Abraham, as the elder, should make this proposition; but it would have exhibited Lot in a much better light if he had as generously waived the right of choice thus tendered to him, and had insisted that Abraham choose first. The record does not indicate that he did anything of the kind. He immediately chose the plain of the Jordan, because he saw that “it was well watered everywhere,” “even as the garden of the Lord.” Peter bears record that Lot was a just man (*2 Peter 2:7*), but Abraham certainly appears to the better

advantage in this transaction. *SITI February 24, 1888, page 122.38*

Now note the result: Abraham was unselfish, and was willing to take whatever should be left, yet his wealth increased right along: Lot eagerly took the first choice, looking out for his own interests, and lost everything. It doesn't always pay, even from a worldly standpoint, to be too eager for gain. We would not dwell unduly on the course of Lot, for the Bible makes no comment upon it; but we cannot but note that Abraham appears as the grand patriarch worthy of our admiration. *SITI February 24, 1888, page 122.39*

While the Bible says nothing directly concerning Lot's course, there is a great deal suggested in the statement that "the men of Sodom were wicked and sinners before the Lord exceedingly." It is strongly implied that Lot knew this, and that he ought therefore to have kept away from there. He "pitched his tent *toward* Sodom," but we find that before long he was *in* Sodom. No doubt it was a good business town, affording a good market. Having started towards Sodom with the idea of bettering his fortunes, it was a very natural thing for Lot to go into Sodom for the same purpose. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." *1 Timothy 6:9*. We do not learn that Lot himself was at all swerved from virtue by the wickedness with which he was surrounded; on the contrary, we know that he was very much vexed by it; but he suffered terribly in the loss of his family and his property. *SITI February 24, 1888, page 122.40*

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy," is the exhortation of the apostle Paul. Riches themselves are not an evil; but trusting in them is. Money is a good thing; but the love of it is the root of evil. When men set their hearts on riches, then they show where their trust is. The man who didn't know what to do with his goods, and so pulled down his barns and built greater, and said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (*Luke 12:18, 19*), trusted in his riches, and not in God. So does every man who hoards up his wealth. Such a man is an idolater; he sets gold ahead of the Lord; he tacitly says that his

sole dependence for support is in his hoarded treasure, thus grieving God. The warnings in the sixth chapter of first Timothy are not all for the rich. The poor may love money, and by their strivings after it for its own sake, even though they strive in vain, they may show that they trust in uncertain riches, rather than in the living God. *W.SITI February 24, 1888, page 122.41*

“Christ Entering Jerusalem” The Signs of the Times, 14, 8.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.
(*Matthew 21:1-16. March 11.*)

This event is recorded by all four of the evangelists. The other accounts are found in *Mark 11:1-11, 15-18; Luke 19:20-46; John 12:12-19*, and all should be studied together. It is an account of a wonderful fulfillment of prophecy. The Saviour was going up to attend the last Passover, when he sent two of his disciples ahead to bring an ass's colt to him. He told them where the colt would be found, and told them that the owner would willingly send it, if they said, in answer to his inquiries, “The Lord hath need of him.” All took place as he said, and the disciples spread their clothes upon the unbroken colt, and placed Jesus thereon. Thus Jesus proceeded to Jerusalem, while palm branches were strewed along the road. *SITI February 24, 1888, page 123.1*

“As they proceeded, the multitude was continually increased by those who had heard of the coming of Jesus and hastened to join the procession. Spectators were constantly mingling with the throng, and asking, Who is this? What does all this commotion signify? They had all heard of Jesus, and expected Him to go to Jerusalem; but they knew that He had heretofore discouraged all effort to place Him on the throne, and they were greatly astonished to learn that this was He. They wondered what could have wrought this change in Him who had declared that His kingdom was not of this world.” *SITI February 24, 1888, page 123.2*

“While they are wondering and questioning, the eager crowd silence their queries with a shout of triumph that is repeated again and

again, and is echoed from the surrounding hills and valleys. And now the joyful procession is joined by crowds from Jerusalem, that have heard of the grand demonstration, and hasten to meet the Saviour and conduct him to Jerusalem. From the great gathering of the Hebrews to attend the passover, thousands go forth to welcome Jesus to the city. They greet him with the waving of palm branches and a burst of sacred song. The priests at the temple sound the trumpet for evening service, but there are few to respond, and the rulers say to each other in alarm, 'The world has gone after him.'" *SITI February 24, 1888, page 123.3*

"The Saviour during his earthly life had hitherto refused to receive kingly honor, and had resolutely discouraged all attempts to elevate him to an earthly throne; but this occasion was intended by Jesus to call public attention to him as the world's Redeemer. He was nearing the period when his life was to be offered a ransom for guilty man. Although he was soon to be betrayed and to be hanged upon the cross like a malefactor, yet he would enter Jerusalem, the scene of his approaching sacrifice, attended by demonstrations of joy and the honor belonging to royalty, to faintly prefigure the glory of his future coming to the world as Zion's King." *SITI February 24, 1888, page 123.4*

This was in its peculiar features the most remarkable day in the earthly experience of our Saviour. To his disciples it was the great day of their lives. What emotions of triumph, what anticipations of glory, as in their imaginations they saw only a very short distance between them and the establishment of Jesus' kingdom, with themselves at the right hand of power. But as with many earthly experiences it was the sunny, joyous day before a night of gloom and tempest. *SITI February 24, 1888, page 123.5*

"A very great multitude" attended his way, and spread it with their garments in sign of their submission to royalty, and cutting branches from trees, these were used to decorate the path, and as a mark of respect and honor to the new-found King. At the time of the passover Jerusalem was full to overflowing. In Nero's time a census showed the number to be 2,700,000. These were attracted by the excitement; they knew of the fame of Jesus and readily caught the enthusiasm. From one end of the vast procession to the

other arose loud shouts of Hosanna! "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord;" showing the intense feelings by which they were moved. All Jews were longing for the coming of the Messiah. In him they looked for salvation from earthly tyranny. It is not strange, then, that they should be so moved, and forget for a moment the voice of discretion, and that in the city, throughout the day, while they witnessed his healing power, even the children should partake of the enthusiasm, and join their "hosanna to the Son of David" to the acclamations of the throng. And he was the children's friend.*SITI February 24, 1888, page 123.6*

The jealousy and vindictive wrath of the Pharisees were deeply stirred as they witnessed this demonstration. They protested in the name of order. Their sense of propriety was shocked. What will the Romans say? Jesus replied, "I tell you that, if these should hold their peace, the stones would immediately cry out." *Luke 19:40*. Because, long ago this entry into Jerusalem had been foretold and described. *Zechariah 9:9; Isaiah 62:11; Psalm 118:26*, and God's word cannot fail in one jot or tittle. This was one of the reasons for which the Saviour brought these circumstances about, "All this was done, that it might be fulfilled which was spoken by the prophet." *SITI February 24, 1888, page 123.7*

Another purpose before the Saviour's mind is well expressed as follows:-*SITI February 24, 1888, page 123.8*

"It was the purpose of Jesus to draw attention to the crowning sacrifice that was to end his mission to a fallen world. They were assembling at Jerusalem to celebrate the passover, while he, the antitypical Lamb, by a voluntary act set himself apart as an oblation. Jesus understood that it was needful in all future ages that the church should make his death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should be directed to him, that the demonstrations which preceded his great sacrifice should be such as to call the attention of all to the sacrifice itself. After such an exhibition as that attending his entry into Jerusalem, all eyes would follow his rapid progress to the final end." *SITI February 24, 1888, page 123.9*

But with all the marks of popular homage which were bestowed upon the Saviour this day, there was his ever-present meekness and lowliness. The show of real earthly pomp and kingly power did not attend this strange triumphal procession. He had, as yet, no kingdom to share with his disciples; but he brought them that which was of infinitely greater value, salvation. Not freedom from the Roman yoke, but from Satan's bondage. Not release from taxes and tribute, but from sin and death.*SITI February 24, 1888, page 123.10*

Another significant action of the Saviour in this connection was the cleansing of the temple. This was, according to Mark, the next day. Jesus looked about the temple until "eventide" and saw much that caused him sadness as he witnessed the trafficking and bartering, and listened to the clink of money and the voice of greed within the sacred inclosure. He retired to Bethany to spend the night, and the ardor of the throng quickly subsided. Returning on the morrow he directed his way at once to the temple and drove therefrom all those who were making merchandise of God's service. These traders occupied booths and stalls in the court of the Gentiles or outer inclosure, and seem to have been introduced as a matter of convenience, where people coming to offer could exchange their foreign coin for sanctuary money, and where those who wished animals for sacrifice could buy them. But the spirit of covetousness prevailed, and dishonesty and extortion were so prevalent that the Lord exclaims, "Ye have made it [his Father's house] a den of thieves."*SITI February 24, 1888, page 123.11*

Upon another occasion he had, in the early part of his ministry, found a similar state of things, and performed a similar work, when these voracious money-makers fled in confusion, apparently before a whip of small cords (*John 2:13-16*); but in reality it was the craven fear of conscious guilt in the presence of a righteous rebuke. It is as sinful to-day as in the days of Christ to make merchandise of sacred things and sacred places. Doubtless these men quieted all conviction by the thought that while they defiled the sacred with the profane, and added oppression and dishonesty to their unholy traffic, they were thus "supporting the cause."*SITI February 24, 1888, page 123.12*

March 2, 1888

“The Spirit of Antichrist. No. 11” The Signs of the Times, 14, 9.

E. J. Waggoner

Even now the restraints of God's law are being thrown off, and the flood-gates of iniquity are being opened. In the summer of 1887, Professor John Fiske, of Harvard University, delivered a lecture in Oakland, Cal., of which the following is a portion of the synopsis given in the Oakland *Enquirer* of June 27:-*SITI March 2, 1888, page 134.1*

“Mr. Fiske took as the text for his remarks the fifth verse of the third chapter of Genesis, ‘For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.’ The legend from which this sentence is taken, Professor Fiske said, is borrowed from one of the books of the Zoroastrian Scriptures. All the evidences indicate that it was incorporated in the book of Genesis at a late date, after the Babylonish captivity. None of the earlier prophets or the writers of the historical books of the Bible have left a record that they knew the story of the garden of Eden. It is a real Persian myth. In intention it is one of the attempts which theologians have made from the earliest times to reconcile the existence of evil in the world with the theory of the goodness of God.*SITI March 2, 1888, page 134.2*

“Mr. Fiske then went into a discussion of considerable length to establish the relativity of all knowledge. We know nothing, he said, except by contrast with or relation to something else. If there were only one color in the world, we would be unable to conceive the idea of color at all. If everything were as sweet as sugar, we would not know what taste means. In the same way, evil exists only by contrast-the contrast of a lesser good with a greater. Evil may be defined as a low stage of existence looked at from a higher one. There is ground for the hope that evil may be evanescent in the universe, but it now exists as a necessary condition of the development of man, like the relation of the shadow to the light. Were there no evil in the world, there could be no morality-no man

in the highest sense; human beings would be so many puppets, but such a thing as character would be impossible.” *SITI March 2, 1888, page 134.3*

Just think of it! A professor in one of the leading universities in America, -an institution that moulds the thought and character of thousands of the young men of our country, -openly teaching that sin is a necessity! that evil is only undeveloped good! And for this he is not rebuked, but rather applauded. Let no one say that it is impossible that the world should ever again become as it was in the days of Noah and Lot. The time will come when in “Christian” America vice will be counted virtue. With such teaching as the above, from so high a source, it would seem that that day is not far distant. “The heart is deceitful above all things, and desperately wicked; who can know it?” *Jeremiah 17:9*. We have known of such a thing as an adulterer quoting the seventh commandment to his paramour, in justification of their crime. In the days of Jeremiah the professed people of God would steal, and murder, and commit adultery, and swear falsely, and burn incense unto Baal, and would then go to the temple and stand before the Lord, and say, “We are delivered to do all these abominations.” *Jeremiah 7:9, 10*. The man who knows the human heart, will not be surprised at any wickedness that any man may do. It is not strange that men fall; but it is a miracle of saving grace that any walk uprightly. *SITI March 2, 1888, page 134.4*

It may be said that the teaching concerning evil, which we last quoted, is from a Unitarian source, and therefore cannot strictly be charged to “orthodoxy.” That really makes no difference, since “culture” is fast becoming the religion of the day; but take the following from Dr. Lyman Abbott, editor of the *Christian Union*: —*SITI March 2, 1888, page 134.5*

“Each disciple of Christ is to judge for himself how far the law is thus fulfilled in his own character; and is at liberty to cease to regard any provision of the law which has ceased to be useful in the development of character.” -Christian Union, August 11, 1887. SITI March 2, 1888, page 134.6

The italics are Dr. Abbott’s. Again he says in the same article: -*SITI*

March 2, 1888, page 134.7

"If any man is living in sympathetic fellowship with God, if his impulses, his desires, his aspirations, are divine in their origin and character, he is no longer under rules and regulations." *SITI March 2, 1888, page 134.8*

That agrees exactly with what we have quoted from Spiritualist writers. They simply claim that there is "a continuous divine inspiration" in all men, and consequently that every man is a law unto himself. To the same intent Dr. Abbott further says:- *SITI March 2, 1888, page 134.9*

"Just in the measure in which he is at one with God in character he is free from all laws external to himself. The law is not destroyed; but when it has accomplished its purpose in him it is fulfilled." *SITI March 2, 1888, page 134.10*

When such teaching appears in such a paper as the *Christian Union*, and from such a man as Dr. Lyman Abbott, it may be taken for granted that it is quite popular. Unfortunately we do not have to take it for granted. The idea that the law of God is abolished, or, what is the same in effect, that each disciple is to be his own judge as to how much of the law he will keep, and what provisions he may cease to regard, has been openly taught for years from many professedly Christian pulpits, and in many professedly religious journals. W. *SITI March 2, 1888, page 134.11*

"Praying in Public" The Signs of the Times, 14, 9.

E. J. Waggoner

We have received a letter from a subscriber in the East, who challenges the custom of praying in public. We have not space for the entire letter, but will state his points. He claims that there is not only no command for any such practice, but that it is a positive violation of our Saviour's directions in *Matthew 6:6*; that it is a custom of man's devising, because it is in harmony with the whole world, and that therefore the one who prays in public is the friend of the world, and the enemy of God. We do not think there are many

who hold such views, but the few who do are quite active in talking them to others; and while they may not make many converts to their theory, they may cause many timid souls to rest all the more easily when they deprive themselves of the blessings of the prayer-meeting. So we think it worth while to give the matter a little attention.*SITI March 2, 1888, page 134.12*

In the first place, it is not true that the habit of public prayer is “in harmony with the world,” for it is not the custom of the world to pray. Neither is it true that the custom is one of man’s devising, as anyone must know who has read the Bible, and as we shall show. When we find that the apostles, and our Lord himself, prayed in public, we know without any question that public prayer is not in opposition to our Saviour’s words in *Matthew 6:6*.*SITI March 2, 1888, page 134.13*

In the *eighth chapter of 1 Kings* we have not only the recorded fact that Solomon prayed at the dedication of the temple, but we have the prayer repeated in full. Read *verses 22-54*. Now turn to *2 Chronicles 6:13-42*, where you find the same account, and then read this additional statement: “Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.” *2 Chronicles 7:1*. Here we find that God heard and accepted that prayer. This he would not have done if Solomon had been a hypocrite; for the Lord does not pay any attention to the prayers of hypocrites. See *John 9:31; Job 27:8, 9*.*SITI March 2, 1888, page 134.14*

In this prayer we find the following petition: “And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.” *2 Chronicles 6:24, 25*. Here Solomon showed that he expected the people to make united prayer in the temple, in any time of trouble. But this prayer is a part of inspiration, and therefore it teaches us that public prayer is right. Moreover the Lord made a specific answer to this request, as we learn from the following:-*SITI*

March 2, 1888, page 134.15

“And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.” *2 Chronicles 7:12-15. SITI March 2, 1888, page 134.16*

This is in harmony with the words of God through the prophet: “For mine house shall be called an house of prayer for all people.” *Isaiah 56:7*. The temple was built for this very purpose, and there were set times for prayer in the temple. *Acts 3:1. SITI March 2, 1888, page 134.17*

What we have already given is sufficient to settle the question, but we will bring more evidence. In the seventeenth chapter of John we have a wonderful prayer of our Lord, which was uttered in the presence of the eleven. If this was not a public prayer, we should like to know how many persons must be present, in order that a prayer uttered in their presence may be public. In this prayer, too, there are all the elements of prayer, supplication, thanksgiving, and praise. But if it is thought that there were too few present for this to be called a public prayer, then turn to our Saviour’s prayer at the grave of Lazarus, recorded in *John 11:41, 42*. On this occasion not only the disciples, but a great company of Jews, were present. Now if Jesus had designed by his words in *Matthew 6:6* to condemn public prayer, it is certain that he himself would not have prayed in public. *SITI March 2, 1888, page 134.18*

Take the occasion of the transfiguration. Jesus “took Peter and John and James, and went up into a mountain to pray.” *Luke 9:28*. It is certain that he prayed at that time in the presence of those three disciples, for it was “as he prayed” (*Luke 6:29*) that “he was transfigured before them.” *Mark 9:2. SITI March 2, 1888, page 134.19*

When we take the record concerning the disciples and the apostles of Christ, we find numerous instances of public prayer. After Jesus had ascended, the eleven returned to the upper room where they dwelt, and “these all continued *with one accord* in prayer and supplication, with the women, and Mary the mother of Jesus.” *Acts 1:14. SITI March 2, 1888, page 134.20*

It was while they were thus daily joining in prayer, that Peter stood up in the midst of them (and there were a hundred and twenty gathered together, *Acts 1:15*) and laid before them the necessity of having another apostle chosen; and after appointing two men, they prayed and asked the Lord to show which one he had chosen; and their prayer was answered. *Acts 1:24-26. SITI March 2, 1888, page 134.21*

After Peter and John had been released from the imprisonment which followed the healing of the lame man, they returned to their own company and reported what had been done. When the company had heard that, they lifted up their voices in thanksgiving to God; “and when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost.” *Acts 4:31*. Thus God again showed his acceptance of united prayer. *SITI March 2, 1888, page 134.22*

Another instance of availing public prayer is found in the twelfth chapter of Acts. Herod had put James to death, “and because he saw it pleased the Jews, he proceeded further to take Peter also.” “Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.” *Acts 12:5*. If the narrative ended here, it might be claimed that the prayers for Peter’s deliverance were offered by individual members of the church at their homes; and no doubt many prayers were offered in secret. But in *verse 12* we read that after Peter had been miraculously delivered from the prison, “he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.” Here was united prayer by the church, and the prayer was answered. It was not hypocritical prayer, nor prayer offered for the applause of men; it was such prayer as the Lord delights in. *SITI March 2, 1888, page 134.23*

Again when Paul was on his way to Jerusalem, he stopped at Miletus, to hold a meeting with the elders of the church at Ephesus. After an affecting discourse, “he kneeled down, and prayed with them all.” *Acts 20:36*. This may mean simply that Paul alone prayed, although it seems more likely that they all prayed; but whichever way it was it is another instance of public prayer. *SITI March 2, 1888, page 135.1*

Once more, while Paul was on this same journey, we find him praying in public. At Tyre, where the ship discharged her cargo, the travelers found disciples, with whom they tarried seven days. “And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed.” *Acts 21:5*. Whoever can say that the prayers in either of these instances were offered in a hypocritical spirit, or with a desire for the praise of men, must be entirely ignorant of Christian love and fellowship. *SITI March 2, 1888, page 135.2*

Other instances of public prayer might be given, but we proceed to notice some directions concerning public prayer, and some direct commands therefore, which we find in the Bible. *SITI March 2, 1888, page 135.3*

In *1 Corinthians 11:4-13* the apostle Paul gives directions concerning the fitness of things in prayer, stating that a woman ought not to pray with her head uncovered, nor a man with his head covered. This was a direction for the public assembly. And in *1 Corinthians 14:14-16* the apostle argues as follows concerning praying in an unknown tongue:-*SITI March 2, 1888, page 135.4*

“For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?” *SITI March 2, 1888, page 135.5*

Now when a man prays in secret, it does not make any difference

what language he uses, so long as he himself knows what he is saying; for the Lord can understand any language. And it makes no difference in how low a tone he speaks. But this will not do in the kind of prayer that Paul speaks of in *1 Corinthians 14:14-16*. In that the person must pray so as to be understood, so that those who listen may say, Amen. This inspired direction concerning prayer is another proof that public prayer is not displeasing to God.*SITI March 2, 1888, page 135.6*

In *Hebrews 10:24, 25* we read: "And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."*SITI March 2, 1888, page 135.7*

Now when the same apostle says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (*1 Timothy 2:8*), we must conclude that he intends that when the brethren assemble themselves together to exhort one another, they shall also pray together. And that this is what they should do, we learn from our Saviour's words in *Matthew 18:19, 20*:*-SITI March 2, 1888, page 135.8*

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."*SITI March 2, 1888, page 135.9*

In these texts we have the authority for a prayer-meeting. But now read a direct command for public prayer: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed." *James 5:14-16*.*SITI March 2, 1888, page 135.10*

Does anybody believe that James intended that the elders of the church should come to the sick man's house, and then each retire to a room by himself to pray? No; for it is expressly stated that they

are to “pray over him.” The next verse provides for mutual confession and united prayer; and no one who has experienced the blessedness of praying with the afflicted and needy, would wish to be forever debarred from the privilege. He who would not be convinced by this array of Scripture testimony that public prayer is not a sin, but is required by the Lord, would not be persuaded “though one rose from the dead.” But while we have thus pleaded the case of public prayer, we would not be understood as depreciating secret prayer in the least. The man who does not pray in secret, cannot offer an acceptable prayer in public. For in every true prayer the soul must enter into the holy of holies and there hold communion with God, and it is in the closet that the intimate acquaintance with God is gained which enables one to do this.*SITI March 2, 1888, page 135.11*

There are some petitions which one can make only in secret; they cannot be expressed before men. All matters of a strictly personal character are for the closet alone. Our Lord reproved the spirit of parading one’s secret wants, or his piety, before the world; but while he emphasized the necessity of secret prayer, he did not thereby condemn public prayer.*SITI March 2, 1888, page 135.12*

It is true that public prayer may be perverted, and may become a mere form, or may be engaged in merely for display. The same may be said of secret prayer. We have known people who were careful that people should know their hours for secret devotion, and others who did not need to tell people when they prayed, as everybody in the immediate neighborhood could hear. Such prayers, although uttered in the closet, are as much condemned by our Lord as are the street-corner prayers. And as for form, there are few who will not have to confess that, even when by themselves, they have sometimes engaged in prayer in a listless, perfunctory manner, and have literally “said their prayers.”*SITI March 2, 1888, page 135.13*

But some will urge, as a last resort, that they “can’t possibly pray in public.” We don’t believe any such thing. We have heard people make such an excuse for not taking part in prayer-meeting, and in some cases they were the most talkative people in the meeting, and would, if allowed, monopolize all the time of the social meeting. Peter was not afraid to pray in public when he felt the waters of the

Sea of Galilee giving way beneath his feet. Perhaps when these people feel their foundation giving way beneath them, and see nothing between them and destruction, they will not stop to consider who may hear, when they cry, "Lord, save me." *W.SITI March 2, 1888, page 135.14*

"Unnecessary Difficulty" The Signs of the Times, 14, 9.

E. J. Waggoner

A correspondent of the *Christian Union* asks that paper: "Will you please tell me what you regard as the meaning of the passage of Scripture which reads, 'Every knee shall bow,' etc.? I hear it quoted frequently as proof of the final restoration of all men." *SITI March 2, 1888, page 136.1*

To this the following is given:-*SITI March 2, 1888, page 136.2*

"The passage in Ephesians is one of those in Scripture which seem to indicate that at the last all living and existence will be reconciled to God, and will live in allegiance to him. How these passages are to be reconciled with others which seem to imply hopeless and irremediable sin and spiritual death, from which there is no resurrection, is one of the most difficult problems in Biblical interpretation." *SITI March 2, 1888, page 136.3*

The editor of the *Christian Union* has evidently mislaid his concordance. In *Romans 14:11* we read: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God;" and in *Philippians 2:10* we find a similar statement, but there is no such passage in Ephesians. *SITI March 2, 1888, page 136.4*

But the error in the reference, which might have been accidental, is by far less noteworthy than the theological slough into which the *Union* confesses that it has fallen. Is there anything difficult about the text? Not that we can see. We *know* that the text does not teach the final restoration of all men to the favor of God, because Paul plainly says that there are some "whose *end* is *destruction*" (not spiritual death). He says further that they shall be "punished with everlasting destruction;" and further, of the "man of sin," he says

that the Lord shall consume it with the spirit of his mouth, and destroy it with the spirit of his mouth, and destroy it with the brightness of his coming. And Isaiah, by whom the statement was originally made, says that the Lord is coming “to punish the inhabitants of the earth for their iniquity;” and that “the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.” *SITI March 2, 1888, page 136.5*

These men were inspired of God, and therefore did not write contradictory statements. Now notice, they do not say that all men shall bow to Christ and receive pardon, but simply that every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord. There are thousands who do this now, and who will forever have a place in the kingdom of God, to praise him to a degree that is impossible now. But there are many more thousands who do not now acknowledge God as Christ, and who will persist in their refusal until their eternal destruction is measured out to them. And yet God will be honored by every man who has ever lived. There will not be a soul that will not at some time confess that Jesus Christ is Lord, to the glory of the Father. All, however, will not make their acknowledgment in the same way. *SITI March 2, 1888, page 136.6*

When the opening heavens shall reveal the King in his beauty, sitting in royal state upon the throne of his glory, accompanied by ten thousand times ten thousand and thousands of thousands of angels, the righteous will look up and say, “Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” *Isaiah 25:9*. What a glorious time that will be! *SITI March 2, 1888, page 136.7*

But there will be those who have despised him here, saying, either by words or by actions, or both, “We will not have this man to reign over us.” To them the coming of Christ will bring no joy, no peace. Terror will fill their hearts, and freeze their blood, as they look upon him whom they have pierced. From all the wicked will arise the despairing cry to the mountains and to the rocks, “Fall on us, and hide us from the face of him that sitteth on the throne, and from the

wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" *Revelation 6:16, 17*. Who would want to be of the company who confess Christ under such circumstances?*SITI March 2, 1888, page 136.8*

Once more, at the close of the thousand years, when all the wicked dead are raised, including the millions that will be in their graves when Christ comes to raise the righteous, and who consequently did not see him, all will be gathered around the holy city with the insane idea of taking it. But when they gather around it and see its glittering, impregnable walls,-the walls of salvation,-and see Christ himself sitting upon his own throne, clothed with all the power and glory of God, they will realize how terribly they have been deceived, and in the terrible wail of despair that will go up from the doomed host, not a note of derision will be heard. All will be forced to acknowledge that Christ is indeed king. That will be the time of their humiliation, while those who have abased themselves in this life, will then be exalted to God's right hand. How much better for people to humble themselves than to wait for God to humble them. *W.SITI March 2, 1888, page 136.9*

"Abraham and Melchizedek" The Signs of the Times, 14, 9.

E. J. Waggoner

LESSON 10.—SABBATH, MARCH 10

1. Where did Abraham dwell when Lot was taken captive?*SITI March 2, 1888, page 137.1*

"And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram." *Genesis 14:13.SITI March 2, 1888, page 137.2*

2. When he heard of Lot's misfortune, what did he do?*SITI March 2, 1888, page 137.3*

"And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred

and eighteen, and pursued them unto Dan.” *Verse 14.SITI March 2, 1888, page 137.4*

3. What success did he have?*SITI March 2, 1888, page 137.5*

“And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.” *Verses 15, 16.SITI March 2, 1888, page 137.6*

4. Who went out to meet Abraham on his return with the spoils?*SITI March 2, 1888, page 137.7*

“And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king’s dale.” *Verse 17.SITI March 2, 1888, page 137.8*

5. Who else met him and brought refreshments?*SITI March 2, 1888, page 137.9*

“And Melchizedek king of Salem brought forth bread and wine.” *Verse 18, first part.SITI March 2, 1888, page 137.10*

6. Who was Melchizedek?*SITI March 2, 1888, page 137.11*

“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.” *Verse 18.SITI March 2, 1888, page 137.12*

“For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.” *Hebrews 7:1, 2.SITI March 2, 1888, page 137.13*

7. What besides giving him refreshments did Melchizedek do for Abraham?*SITI March 2, 1888, page 137.14*

“And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.” *Genesis 14:19.SITI March 2, 1888, page 137.15*

8. Which was the greater man, Abraham or Melchizedek?*SITI March 2, 1888, page 137.16*

“Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.” “And without all contradiction the less is blessed of the better.” *Hebrews 7:4, 7.SITI March 2, 1888, page 137.17*

9. What did Abraham give to Melchizedek?*SITI March 2, 1888, page 137.18*

“And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” *Genesis 14:20.SITI March 2, 1888, page 137.19*

“Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.” *Hebrews 7:4.SITI March 2, 1888, page 137.20*

10. What did the king of Sodom say to Abraham?*SITI March 2, 1888, page 137.21*

“And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.” *Genesis 14:21.SITI March 2, 1888, page 137.22*

11. What reply did Abraham make?*SITI March 2, 1888, page 137.23*

“And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich.” *Verses 22, 23.SITI March 2, 1888, page 137.24*

12. What only did Abraham reserve of the spoils?*SITI March 2, 1888, page 138.1*

“Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.” *Verse 24.SITI March 2, 1888, page 138.2*

13. What had he taken out before he reserved the portion for the young men who went with him?*SITI March 2, 1888, page 138.3*

“And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” *Genesis 14:20.SITI March 2, 1888, page 138.4*

14. Since Abraham said that he would not take so much as a shoe latchet that belonged to the king of Sodom, whose property must he have regarded the tithe which he gave to the priest of the Lord?*SITI March 2, 1888, page 138.5*

“And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.” *Leviticus 27:30.SITI March 2, 1888, page 138.6*

15. Who is our priest?*SITI March 2, 1888, page 138.7*

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” *Hebrews 4:14.SITI March 2, 1888, page 138.8*

16. Of what order is he the priest?*SITI March 2, 1888, page 138.9*

“Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.” *Hebrews 6:20.SITI March 2, 1888, page 138.10*

17. Then ought we not to pay tithes as well as Abraham?*SITI March 2, 1888, page 138.11*

18. What words of the apostle Paul indicate that our great High Priest should receive tithes of us?*SITI March 2, 1888, page 138.12*

“And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.” *Hebrews 7:8.SITI March 2, 1888, page 138.13*

19. What did Jesus himself say concerning men's duty to pay tithes?*SITI March 2, 1888, page 138.14*

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." *Matthew 23:23.SITI March 2, 1888, page 138.15*

NOTES

Lot pitched his tent toward Sodom, because he had much cattle, and the country furnished rich pasture. He grew exceedingly rich. But then Chedorlaomer and the allied kings made war upon Sodom, and took both Lot and all that he had. Abraham remained in the plain of Mamre, dwelling in tents, and God gave him peace with all mankind. Surely it was better to be Abraham in the country than Lot in the city.*SITI March 2, 1888, page 138.16*

But although Abraham was a man of peace, he could fight when it was necessary. Taking three hundred and eighteen of his servants he pursued the enemy, and brought back Lot and his family, and everything that had been taken from Sodom. We must not understand that Abraham's servants comprised the whole of the army, for we learn that Amer and Eshcol were confederate with him, and accompanied him on the expedition. Doubtless each of these had a large number of followers.*SITI March 2, 1888, page 138.17*

It was not a small thing for Abraham to conquer Chedorlaomer and his confederate kings. The seat of Chedorlaomer's kingdom was beyond the Euphrates; and a glance at the map will show how extensive his kingdom was when the city of Sodom was subject to him. Rawlinson says of his defeat by Abraham: "The actual slaughter can scarcely have been great, but the prisoners and the booty taken had to be surrendered; the prestige of victory was lost; and the result seems to have been that the Mesopotamian monarch relinquished his projects, and, contenting himself with the fame acquired by such distant expeditions, made no further attempt to carry his empire beyond the Euphrates."-*Seven Great Monarchies, First Mon*, chap. 8. This event, which stopped the course of an

empire, is passed by in the Scripture narrative with a word. Rawlinson says that the word “slaughter” (*Genesis 14:17*) is too strong a rendering of the original. The Hebrew does not mean more than “defeat” or “overthrow.” *SITI March 2, 1888, page 138.18*

When we read that “Abram was very rich in cattle, in silver, and in gold,” we cannot form any estimate of his greatness. But when we think that on an expedition of this kind he was able to arm three hundred and eighteen servants that were born in his own house, we know that he was not an ordinarily rich man. This one item, more than any other, gives us an idea of how God had prospered Abraham. In his case we have a comment on the words of our Saviour: “Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” *Matthew 6:31-33*. Abraham’s first desire was to have the righteousness of God; he looked for a heavenly country, and God gave him the wealth of this. We must not expect to see such wealth given to everyone who seeks God and his righteousness; he has not promised more than food and raiment, and, having that, the Christian will be content. But that is sure to be given. Says David: “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” So “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” *1 Timothy 4:8. SITI March 2, 1888, page 138.19*

The first recorded instance of tithing is this one, where Abraham paid tithes to Melchizedek, the priest of the most high God. Abraham had a right to all the property that he recovered from the Chaldeans, and this right the king of Sodom acknowledged when he said, “Give me the persons, and take the goods thyself.” But Abraham answered: “I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich.” Abraham would not be under obligations to a wicked man. The wealth that he had he had received through the blessing of God;

and now he would not give anybody a chance to say anything that would detract from the glory of God. So Abraham returned the goods to him, with the exception of a share for the young men who went with him. *SITI March 2, 1888, page 138.20*

But before Abraham had this talk with the king of Sodom, he had taken out a tithe of all, and had given it to Melchizedek. "And he gave him tithes of all." This was before the young men took out their portion. From this, then, we learn how we should pay tithe. The tithe should be the first-fruits. It should come out before we take out of our earnings that which is necessary for our support. "The tithe is the Lord's." When we pay it to him, we are simply giving to him his own. For this reason Abraham could say that he would not keep back anything that belonged to the king of Sodom. One-tenth of all the wealth of Sodom belonged to the Lord, and ought to have been given to him. But the king was an unfaithful steward, and had kept the Lord's money. But when it came into Abraham's hands, he promptly gave the Lord that which belonged to him. "Will a man rob God?" Alas! too many do. How is it with you, reader? Have you stolen property in your possession? *SITI March 2, 1888, page 138.21*

Many will ask the question, "Who was Melchizedek?" The best answer that we can give is that he was "king of Salem," and "priest of the most high God." Our information does not go beyond this. That he was a type of Christ is stated in Psalms and in Hebrews. Christ is a high priest "after the order of Melchizedek." He combines the kingly and the priestly office in one person. And since Abraham paid tithe to Melchizedek, the type of Christ, surely the children of Abraham ought to pay tithe to Christ, the great high priest after the order of Melchizedek. W. *SITI March 2, 1888, page 138.22*

"Peace Prospects in Europe" The Signs of the Times, 14, 9.

E. J. Waggoner

Just at the present moment a very pacific state of public mind in regard to European matters has been produced by the mutual assurances of Bismarck and the Czar, that neither of them has any thought of war, and each of them are sure the other has not. It is

interesting to consider the basis upon which these assurances are made. Professor Garlanda, writing from Rome to the New York *Independent*, it gives the figures of Europe's military standing at the opening of 1888. Italy's available forces number 871,299 men, and 255 ships of war. France keeps under arms 500,000 men, and can call out 2,000,000, and her navy consists of 400 vessels. England has 218,557 armed men and a navy consisting of 700 ships. The Russian forces consist of 2,001,379 men under arms or immediately available. The Turkish standing army numbers 180,000 men. Germany presents in her enemies the view of an army of 487,673 officers and men under arms; and in case of war her standing army numbers at once 1,753,000, and 993,000 men of the *Landarche*. The *Landsturm*, the last contingent, contains 3,955,000 men. Her navy consists of 183 vessels, a new and containing all the latest improvements. *SITI March 2, 1888, page 144.1*

These immense figures represent armies equipped with the most effective weapons of destruction. In them we have the source of this feeling of confidence. But if peace were to result from these great preparations for war, it will have been bought at the expense of calamity and oppression such as lead the philanthropist to feel that the luxury of being governed is dearly paid for by the oppressed people. Should war result, the consequences of the clash of such armaments no one can forecast. History furnishes no parallel. *SITI March 2, 1888, page 144.2*

Bismarck's prophecies of peace rest upon the fact that the consequences of war are made so terrible. It is certain that they are not suggested by any peaceful attitude which the jealous nations have suddenly taken. Men are not engaged in turning swords into plowshares, but every sinew of the people is strained to create and maintain the grandest military demonstration the world has ever seen; and armament which will soon take an active part in the great closing struggles for human glory, which are the immediate premonitions of the coming of the Prince of Peace. *SITI March 2, 1888, page 144.3*

March 9, 1888

“The Spirit of Antichrist. No. 12” *The Signs of the Times*, 14, 10.

E. J. Waggoner

One point more remains to be noticed in the work of antichrist. In the remarkable discourse concerning the signs of his second coming, our Saviour first said: “Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.” *Matthew 24:4, 5*. This was given in answer to the question. “What shall be the sign of thy coming, and of the end of the world?” The Saviour’s language plainly indicates that attempts would be made to counterfeit his second coming, and so successfully made as to deceive many. *SITI March 9, 1888, page 150.1*

Again he says, speaking of the time following the great persecution: “Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” *Verses 23, 24*. This shows that the counterfeit will be very close. From these statements and warnings, we can come to no other conclusion than that just before the coming of Christ, his great adversary, Satan, will, as far as is possible, counterfeit all the wonderful signs that Christ has said would attend his coming. This conclusion is stated in express terms, in *2 Thessalonians 2:7-10*. The apostle Paul says: *-SITI March 9, 1888, page 150.2*

“For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness.” *SITI March 9, 1888, page 150.3*

The sum of the apostle’s argument is very clear. The whole chapter is devoted to the time of the coming of the Lord. Some

unscrupulous person had written a letter to the Thessalonian brethren, telling them that the Lord's coming was close at hand, and had signed Paul's name. See *verses 1-3*. Compare also *chap. 3:17*. Paul wrote to them that that day could not come until after the great apostasy, and the setting up of the Papacy, and reminded them that when he was with them he had told them so. Paganism then hindered the complete establishment of the Papacy, but soon that would be taken out of the way, and when that was done, then should the Papacy be fully revealed, to be destroyed by the brightness of the coming of Christ. And the coming of Christ to destroy the Papacy, would be, he said, just after the working of Satan with *all power and signs and lying wonders*. *SITI March 9, 1888, page 150.4*

We inquire, Is there any present prospect that these predictions of Jesus and Paul, concerning Satan's counterfeiting Christ's second advent, will be fulfilled? Our answer must be, There is. Spiritualism is even now planning such a campaign, one that is calculated to turn the attention of people away from Christ's literal coming. In the *World's Advance Thought* (published at Salem, Oregon) of April 5, 1886, there was the following editorial utterance upon the subject of "A Coming Messiah":-*SITI March 9, 1888, page 150.5*

"In a recent Harmony Hall lecture on 'The Messianic Idea,' the necessity for a new messiah, and the certainty of his early advent, were philosophically considered, as well as *prophetically proclaimed*. *SITI March 9, 1888, page 150.6*

"The messianic idea is involved in the theory that all the phenomena of spiritual manifestations, however diverse and widely separated, may be referred to a single mediumistic source of distribution.... The time has already come for logically arranging the authenticated facts which shall *demonstrate* it.... *SITI March 9, 1888, page 150.7*

"There are regular cycles of spiritual progress, of truth unfoldments; and we are now passing from one into another. Another 'Sun of righteousness' is called for on earth, and *the messenger cannot be far off* whose life mission it shall be to practically illustrate the new truths that will be vouchsafed. He will not be a mere racial messiah,

to which class belonged Buddha, Zoroaster, Pythagoras, Mahomet; nor a half-world messiah, as was the great Nazarene; but steam locomotion and lightning communication, and the harmonizing influences of commercial intercourse, have made a *whole world messiah* possible, and such the next one shall be. Though themselves ignorant of the fact, *as a body*, the great and multiplying army of mediums are his *accomplices*.”*SITI March 9, 1888, page 150.8*

In the same paper a lecture delivered in Harmony Hall, Salem, Oregon, by Judge H. A. Maguire, is reported thus:-*SITI March 9, 1888, page 150.9*

“I say, ‘as one having authority,’ Spiritualists, and all, may see a hope, that shall be a realization *to this very generation*, of the higher spiritual forces getting control over and governing all the institutions of earth. Silently and invisibly to the worldly-wise, these forces have been, and are being, under the direction of a divine intelligence, extended into every department and station of human life, and the culmination is near at hand,-the ushering in of a *new messiah* and a new spiritual dispensation.”*SITI March 9, 1888, page 150.10*

The editor of the *Golden Gate*, of April 2, 1887, in an article entitled, “Significance of Prophecy,” speaks as follows concerning the second advent:-*SITI March 9, 1888, page 150.11*

“It is not thought by all who believe in the plenary inspiration of the Scriptures-except a small portion who adhere to the literal but strained and illogical interpretations thereof-that the prophecies pointing to a second coming of Christ, do not contemplate a personal return to earth of the gentle Nazarene whom the Jews crucified; but rather the advent of the Christ spirit to the world-the unfoldment of a new spiritual dispensation.”*SITI March 9, 1888, page 150.12*

“Now these prophecies, by several lines of computation, were demonstrated by Miller and his coadjutors to point to the year 1843 as the time when the great cataclysm, the destruction of the world, was to take place. By a revision of their data the time was afterward brought down to 1848, the year when direct and positive communication was opened up between the two worlds-the advent

of modern Spiritualism.*SITI March 9, 1888, page 150.13*

“From that time to the present, the believers in a literal second coming of Christ have been daily and hourly looking for his appearance in the heavens, accompanied by a mighty host of angels. The mighty host are here, and the Christ spirit comes with their teachings; hence, may it not be that the prophecies have been fulfilled.”*SITI March 9, 1888, page 150.14*

The well-informed reader knows full well that by no “revision of their data” was the time for the coming of the Lord ever brought down to 1848; but that does not invalidate the fact that Spiritualists expect that all the prophecies concerning the second advent are to be fulfilled by Spiritualism.*SITI March 9, 1888, page 150.15*

But one Ben Franklin French, of Los Angeles, Cal., is still more positive, and in an article entitled, “Who Are the Real Adventists?” written March 18, 1887, he claims that Spiritualists alone are the true Adventists, and that those who are looking for Jesus from Heaven have no right to the name. He says that he was a ‘44 Adventist, that he did not give up his faith when the time passed, but waited, believing that the prophecy would be fulfilled, although it might tarry, and that the introduction of Spiritualism in 1848, was the fulfillment of Daniel’s vision. So the promises of the coming of Christ are all to be fulfilled only by Spiritualism! And professed Protestants, by claiming that the coming of Christ is to be a spiritual coming, are preparing themselves for Satan’s deception on this point.*SITI March 9, 1888, page 150.16*

We believe that the Scriptures most plainly teach that Satan will appear in glory surpassing anything that men have seen, and that he will have a host of his followers with him, and that this will be claimed as a fulfillment of the prophecy that “the Son of man shall come in the glory of his Father with his angels.” Then the warning, “If any man shall say unto you, Lo, here is Christ, or there; believe it not,” will apply.*SITI March 9, 1888, page 150.17*

But will Satan find any who will acknowledge his claims to be Christ? Yes; all who have not received the love of the truth, will follow him. Those who are looking for Christ to take the reins of this Government, will flock to the standard of this usurper. To show how

ready people are to follow anything that offers them *present* happiness, we quote the utterance of the editor of the National City (Cal.) *Record*, in commenting upon a sermon in which the preacher had declared Spiritualism to be real, but of the devil:-*SITI March 9, 1888, page 150.18*

“We have not yet been allowed the privilege of witnessing a materialization of the dead; have not been so fortunate as the Elder in that respect; but whether they are agents of the devil or not, so the spirits had the appearance of being good spirits, it would matter not, we would go a long way to see the same, and forever after worship the devil.”*SITI March 9, 1888, page 150.19*

We have in our possession a letter from an infidel, touching the attitude of infidels toward the National Reform movement. Says he:-*SITI March 9, 1888, page 150.20*

“If Jesus will come and sit visibly on the throne where we can see him, and talk to him, there will be no unbelievers, and all will obey.”*SITI March 9, 1888, page 150.21*

Thus the way is preparing for Satan’s last, over-mastering deception. W.*SITI March 9, 1888, page 150.22*

“Christmas and Sunday” The Signs of the Times, 14, 10.

E. J. Waggoner

Soon after the holidays, the following item entitled “Christmas,” appeared in *Messiah’s Advocate*, a journal published in Oakland:-*SITI March 9, 1888, page 150.23*

“We have paid no attention to this day in the *Advocate*. We have no idea that the 25th of December is the anniversary of our Saviour’s birth, but that Christmas is purely a Popish festival, and we think the sooner Protestants cease to adopt Papal customs, the wiser and better they will be.”*SITI March 9, 1888, page 150.24*

We heartily agree with our contemporary: we believe that Christmas is purely a Popish festival, and we think that Protestants ought to have nothing to do with Papal customs. Yet we are sorry to know

that the greater portion of professed Protestants, do follow the customs of Rome. Since our neighbor professes such a dislike for Popish customs, we have thought that a little comparison of Christmas and Sunday might not be amiss. We shall show that both are Papal institutions, having been borrowed, like all other customs of the Romish Church, from paganism.*SITI March 9, 1888, page 151.1*

Concerning the origin of Christmas, McClintock and Strong's Encyclopedia says:-*SITI March 9, 1888, page 151.2*

"The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or, indeed, from any other source. The Fathers of the first three centuries do not speak of any special observance of the nativity.... 'The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals, and that the analogy of other events in our Saviour's history, which had already been marked by a distinct celebration, may naturally have pointed out the propriety of marking his nativity with the same honorable distinction. It was celebrated with all the marks of respect usually bestowed on high festivals, and distinguished also by the custom, derived probably from heathen antiquity, of interchanging presents and making entertainments.' At the same time, the heathen winter holidays (*Saturnalia, Juernalia, Brumalia*) were undoubtedly transformed, and, so to speak, sanctified by the establishment of the Christmas cycle of holidays; and the heathen customs, so far as they were harmless (e.g., the giving of presents, lighting of tapers, etc.), were brought over into Christian use."*SITI March 9, 1888, page 151.3*

Chambers' Encyclopedia says:-*SITI March 9, 1888, page 151.4*

"It does not appear that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December cannot be the nativity of the Saviour, for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains....*SITI March 9, 1888, page 151.5*

“Not casually or arbitrarily was the festival of the nativity celebrated on the 25th of December. Among the causes that co-operated in fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally merely the symbolical personifications of these. In more northerly countries this fact must have made itself peculiarly palpable, hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter solstice the Germans held their great Yule-feast, in commemoration of the return of the fiery sun-wheel; and believed that from the twelve nights reaching from the 25th of December to the 6th of January, they could trace the personal movements and interferences on earth of their great deities, Odin, Berehta, etc. Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter, passed over from heathenism to Christianity, and have partly survived to the present day.”*SITI March 9, 1888, page 151.6*

Prof. J. G. Müller, the author of the article on the worship of the sun, in the Schaff-Herzog Encyclopedia, after mentioning that the sun was worshiped by the Persians, under the form of Mithras, which finally became the *Sol Deus Invictus* of the Romans, says:-*SITI March 9, 1888, page 151.7*

“The Mithras-worship even exercised its influence upon the fixing of the Christian Christmas-festival in December. As the new birth of the sun-god was celebrated at the end of December, so, likewise, in Christ, the new Sun, in the field of spiritual life was adored.”*SITI March 9, 1888, page 151.8*

The Encyclopedia Britannica, after mentioning the obscurity in which the origin of the Christmas festival rests, says:-*SITI March 9, 1888, page 151.9*

“By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period of the year, such as the *Saturnalia*, the 25th of December had been generally agreed upon.”*SITI March 9, 1888, page 151.10*

Another item pointing to the heathen origin of Christmas is the fact that the mistletoe, which was regarded by the ancient Druids with the highest veneration, has always been, especially in England, a favorite Christmas decoration. McClintock and Strong's Encyclopedia (article Christmas) says that the dressing of houses with mistletoe on Christmas day is "a custom probably as old as the Druidical worship." Druidism, it may be remarked, was the worship of the ancient Britons; it was allied to the Baal or sun worship of the Phenicians, and, like it, was accompanied by human sacrifices.*SITI March 9, 1888, page 151.11*

Bingham, in his "Antiquities of the Christian Church" (book 20, chapter 4), gives the following account of the status of Christmas in the ancient church:-*SITI March 9, 1888, page 151.12*

"As to the manner of keeping this festival, we may observe that they did it with the greatest veneration. For they always speak of it in the highest terms, as the principal festival of Christians, from which all others took their original. Chrysostom styles it the most venerable and tremendous of all festivals, and the metropolis and mother of all festivals.... and we may observe that the day was kept with the same veneration and religious solemnity as the Lord's day. For they had always sermons on this day, of which there are many instances of Chrysostom, Nazianzen, Basil, Ambrose, Austin, Leo, Chrysologus, and many others. Neither did they let this day ever pass without a solemn communion.*SITI March 9, 1888, page 151.13*

"Finally, to show all possible honor to this day, the church obliged all persons to frequent religious assemblies in the city churches, and not go to any of the lesser churches in the country, except some necessity of sickness or infirmity compelled them to do so. And the laws of the State prohibited all public games and shows on this day, as on the Lord's day."*SITI March 9, 1888, page 151.14*

If it be asked how the Christmas festival came to be adopted by the church, we can answer only in the following words of Dr. Killen's in the preface to his "Ancient Church":-*SITI March 9, 1888, page 151.15*

"In the interval between the days of the apostles and the conversion

of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome, a personage unknown to the writers of the New Testament, meanwhile rose into prominence, and at length took precedence of all other churchmen, rites and ceremonies of which neither Peter nor Paul ever heard, crept silently into use, and then claimed the rank of divine institutions.”*SITI March 9, 1888, page 151.16*

That is undoubtedly the way in which it was introduced. If it be asked *why* this was allowed, we shall let Mosheim answer in the following words:-*SITI March 9, 1888, page 151.17*

“It is certain that to religious worship, both public and private, many rites were added, without necessity and to the great offense of sober and good men. The principal cause of this I readily look for in the perverseness of mankind, who are more delighted with the pomp and splendor of external forms and pageantry, than with the true devotion of the heart, and who despise whatever does not gratify their eyes and ears. But other and additional causes may be mentioned, which, though they suppose no bad design, yet clearly betray indiscretion.”*SITI March 9, 1888, page 151.18*

“*First*, there is good reason to suppose that the Christian bishops purposely multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly to them. For both these classes had been accustomed to numerous and splendid ceremonies from their infancy, and had made no question of their constituting an essential part of religion. And hence, when they saw the new religion to be destitute of such ceremonies, they thought it too simple, and therefore despised it. To obviate this objection, the rulers of the Christian churches deemed it proper for them to be more formal and splendid in their public worship.”*SITI March 9, 1888, page 151.19*

“*Secondly*, the simplicity of the worship which Christians offered to the Deity, had given occasion to certain calumnies, maintained both by Jews and the pagan priests. The Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp, in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to

estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites, which would strike the senses of people, so that they could maintain that they really *had* all those things of which Christians were charged with being destitute, though under different forms....*SITI March 9, 1888, page 151.20*

“*Fourthly*, among the Greeks and the people of the East, nothing was held more sacred than what were called the mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites concealed from the vulgar; and they not only applied the *terms* used in the pagan mysteries to the Christian institutions, particularly baptism and the Lord’s Supper, but they gradually introduced also the *rites* which were designated by those terms. This practice originated in the Eastern provinces; and thence, after the times of Adrian, (who first introduced the Grecian mysteries among the Latins), it spread among the Christians of the West. A large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries.”-*Eccl. History, Book I, col. 1, part 2, chapter 4, sections 1-5.SITI March 9, 1888, page 151.21*

The object was, in short, to gain converts from among the pagans. The same thing also applies to the Sunday festival, the heathen origin of which we shall now proceed to show. W.*SITI March 9, 1888, page 151.22*

(*Concluded next week.*)

“The Oracles of God” The Signs of the Times, 14, 10.

E. J. Waggoner

In the article by Dr. Spear, quoted in another part of this paper, it is stated that “the oracles of God,” which Paul says were committed to the Jews, mean the entire Old Testament Scriptures. While it is true that the entire Old Testament Scriptures are the oracles of God, we do not think that the term primarily refers to them. The word “oracle” is from the Latin word meaning to speak, to utter. Now the ten

commandments are the one portion of the Scriptures that God uttered with his own voice; and we think that there is sufficient evidence to show that the term “the oracles of God” refers particularly to the ten commandments.*SITI March 9, 1888, page 151.23*

In *Acts 7:38* Stephen says of Moses that he “was in the church in the wilderness with the angel which spake to him in the Mount Sinai and with our fathers; who received the lively oracles to give unto us.” Here the reference to the ten commandments is unmistakable.*SITI March 9, 1888, page 151.24*

It is well known that the ten commandments were kept in the ark in the most holy place of the tabernacle. This is all that was in that apartment. The presence of God was manifested between the cherubim that were upon the mercy-seat above the ark; “and there,” said the Lord to Moses, “I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” *Exodus 25:22.SITI March 9, 1888, page 151.25*

The mercy-seat, with the cherubim above, over-shadowing the glory of God, and the tables of the law underneath, represented the throne of God, which has justice and judgment for its foundation. The ten commandments are a transcript of God’s character, they are his will, and consequently are the principles and rule of his Government. God does or says nothing except what is in harmony with them. This being the case, the most holy place of the tabernacle is called “the oracle,” as being the place that contained the oracles of God. See *1 Kings 6:5, 19, 20, 21, 22, 23; 8:8*. And so, when David prayed to God upon his throne he said: “Hear the voice of my supplications when I cry unto thee, when I lift up my hands toward thy holy oracle.” *Psalms 28:2.SITI March 9, 1888, page 151.26*

Remembering that the ten commandments are “the oracles of God,” we can understand what a powerful exhortation the apostle makes when he says, “If any man speak, let him speak as the oracles of God.” *1 Peter 4:11*. That is, whatever a man says, and especially if

he speaks as a teacher, should be in harmony with the law of God. In other words, it should be as true as if God himself had spoken it. So when God speaks of the model for his ministers, he says: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." *Malachi 2:6, 7. SITI March 9, 1888, page 151.27*

If all who profess to acknowledge God would remember to speak on every occasion as the oracles of God, there would be a revival such as has never been known. *SITI March 9, 1888, page 151.28*

But while the ten commandments are primarily the oracles of God, it is also true that the term may properly be applied to the entire Old Testament; for the Old Testament is but a commentary on the ten commandments; in which, both by precept and example, we are shown how the law should be kept, and by example and judgment are shown the consequences of sin. The same thing may also be said of the New Testament, which is an expansion of the Old. So while the ten commandments were issued directly from the lips of God, the entire Bible is properly called the word of God. *SITI March 9, 1888, page 151.29*

And this suggests another thought. Christ is the Word. *John 1:1; Revelation 19:11-13*. He is so called because it is through him that all of God's will is revealed to man. He it was that spoke the law from Mount Sinai. It was the Spirit of Christ that was in the holy prophets, speaking through them. As he declared the law of God, so he makes known to us the love of God, and will finally execute the divine judgment. Moreover, he is the Word of God, in that in him we have the law,-the oracles of God,-personified. And so all stand together,-the law, the Old Testament, and Christ. Whoever or whatever casts discredit upon one, dishonors the other to exactly the same extent. W. *SITI March 9, 1888, page 151.30*

"Abraham's Plea for Sodom" The Signs of the Times, 14, 10.

E. J. Waggoner

1. Who came to Abraham while he lived in Mamre?*SITI March 9, 1888, page 154.1*

“And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.” *Genesis 18:1, 2.SITI March 9, 1888, page 154.2*

2. Who were these men?*SITI March 9, 1888, page 154.3*

“And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord.” *Verse 22.SITI March 9, 1888, page 154.4*

“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground.” *Chapter 19:1.SITI March 9, 1888, page 154.5*

3. Did Abraham recognize the Lord as one of the three men?*SITI March 9, 1888, page 154.6*

4. How did Abraham show his hospitality? *Chapter 18:3-8.SITI March 9, 1888, page 154.7*

5. What exhortation based upon this occurrence is given to us?*SITI March 9, 1888, page 154.8*

“Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.” *Hebrews 13:2.SITI March 9, 1888, page 154.9*

6. When the men rose to go, what did Abraham do?*SITI March 9, 1888, page 154.10*

“And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way.” *Genesis 18:16.SITI March 9, 1888, page 154.11*

7. What did the Lord say?*SITI March 9, 1888, page 154.12*

“And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?” *Verses 17, 18.SITI March 9, 1888, page 154.13*

8. Why did the Lord honor Abraham in this manner?*SITI March 9, 1888, page 154.14*

“For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.” *Verse 19.SITI March 9, 1888, page 154.15*

9. What did the Lord say of Sodom and Gomorrah?*SITI March 9, 1888, page 154.16*

“And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous.” *Verse 20.SITI March 9, 1888, page 154.17*

10. What did Abraham say to the Lord?*SITI March 9, 1888, page 154.18*

“I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee; shall not the Judge of all the earth do right?” *Verses 23-25.SITI March 9, 1888, page 154.19*

11. What reply did the Lord make?*SITI March 9, 1888, page 154.20*

“And the Lord said, If I find in Sodom fifty righteous within the city,

then I will spare all the place for their sakes.” *Verse 26.SITI March 9, 1888, page 154.21*

12. In what spirit did Abraham continue his plea?*SITI March 9, 1888, page 154.22*

“And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.” *Verse 27.SITI March 9, 1888, page 154.23*

13. What was the second request, and the reply?*SITI March 9, 1888, page 154.24*

“Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.” *Verse 28.SITI March 9, 1888, page 154.25*

14. What concession did the Lord still further make in answer to Abraham’s earnest prayer?*SITI March 9, 1888, page 154.26*

“And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty’s sake.” *Verse 29.SITI March 9, 1888, page 154.27*

15. How did Abraham still further pray, and what was the result?*SITI March 9, 1888, page 154.28*

“And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.” *Verse 30.SITI March 9, 1888, page 154.29*

16. For what still smaller number did the Lord say he would spare Sodom?*SITI March 9, 1888, page 154.30*

“And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty’s sake.” *Verse 31.SITI March 9, 1888, page 154.31*

17. Finally, how many righteous persons did the Lord say would save Sodom?*SITI March 9, 1888, page 154.32*

“And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten’s sake.” *Verse 32.SITI March 9, 1888, page 154.33*

18. In this simple narrative, what scripture do we see fulfilled?*SITI March 9, 1888, page 154.34*

“The effectual fervent prayer of a righteous man availeth much.” *James 5:16, last clause.SITI March 9, 1888, page 154.35*

19. Cite some notable instances where wicked men’s lives were spared on account of a righteous man. *Acts 27:21-25; Job 42:7-9.SITI March 9, 1888, page 154.36*

20. What relation do the righteous sustain to the people of the earth?*SITI March 9, 1888, page 154.37*

“Ye are the salt of the earth.” *Matthew 5:13, first clause.SITI March 9, 1888, page 154.38*

21. Will the presence of righteous men always be sufficient to save the wicked from merited punishment?*SITI March 9, 1888, page 154.39*

“Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.” *Ezekiel 14:19, 20.SITI March 9, 1888, page 154.40*

22. What is the only safe place for people to occupy?*SITI March 9, 1888, page 154.41*

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall

deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.”
Psalm 91:1-4.SITI March 9, 1888, page 154.42

NOTES

The first thing noticeable in this lesson is Abraham’s hospitality. As soon as he saw the men he ran to them and begged as a personal favor that they would stop with him. “If now I have found favor in thy sight, pass not away, I pray thee, from thy servant.” This is the true spirit of hospitality; it is the very essence of hospitality. The truly hospitable man loves to care for others, and instead of making them feel that he is conferring a favor on them, he makes them feel they are doing him a favor by accepting his hospitality.*SITI March 9, 1888, page 154.43*

We cannot always judge people by their appearance. In fact, judging from the appearance is about the most unsafe thing a person can do. Those three men who came to Abraham were no doubt very ordinary looking. Very likely they looked heated and dusty. Nevertheless two of them were angels, and one was the Lord himself. What a lesson for us, and how forcible are the words of the apostle: “Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.” *Hebrews 13:2*. How many people are there who would invite the Saviour into their houses if he passed by just as he used to walk along the dusty roads of Judea and Galilee? Isaiah said that there was no beauty in him that he should be desired. When we think of all the circumstances of the case, we shall be less likely to justify ourselves by condemning the ancient Jews for not accepting Christ. Their conduct was inexcusable; but would we have done any better?*SITI March 9, 1888, page 154.44*

It may not be amiss in connection with this incident in Abraham’s life, to speak of the ancient practice of feet washing. Many people claim that in washing his disciples’ feet, as recorded in *John 13:1-17*, the Lord was simply impressing on them the importance of hospitality, and that he did a thing that was very common in those times. Christ’s own statement to Peter, “What I do thou knowest not

now,” and also the simple fact that it was a thing absolutely unknown for a host to wash the feet of a guest, ought to be sufficient to disprove this; Abraham was the prince of hospitable men; but he said to the men: “Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.” They were to wash their own feet, just as they were to rest themselves. No principle of hospitality or courtesy required one man to wash another’s feet; but Christian fellowship does require just that, and not only that, but all the service one for another that may be implied by it.*SITI March 9, 1888, page 154.45*

Another lesson that ought not to be lost sight of may be learned from Abraham’s prayer for Sodom. First, Abraham asked for just what he wanted, and second, he was importunate. He gained confidence as he proceeded. There is altogether too much formality in prayer. By this we do not wish to be understood as favoring in the slightest degree that familiar style of speech that is becoming common, with a certain class, and which cannot fail to shock a reverent person. Prayer should be uttered just as one cannot help uttering it if he realizes the greatness of the One whom he is addressing; but still the petitions should be such as would be made to a father. A great deal of the formality in prayer is due to the fact that people don’t expect to have their prayers answered. In fact, all the formality in prayers comes from that source. The people who have the most faith will be the most careful in their petitions. W.*SITI March 9, 1888, page 154.46*

“Back Page” The Signs of the Times, 14, 10.

E. J. Waggoner

We are requested to state that Mrs. E. G. White will spend Sabbath and Sunday, March 10 and 11, with the church at Lemoore; and the following Sabbath and Sunday with the church at Fresno.*SITI March 9, 1888, page 160.1*

The Seventh-day Adventist Year Book for 1888 is a pamphlet of one hundred and sixty pages full of important and interesting matter relating to the cause and its workings. Every friend of the cause should have one. Much pains and careful work have been

expended on this book, and we think that it is the best Year Book ever published. For sale at the office of Pacific Press for ten cents.*SITI March 9, 1888, page 160.2*

An elder in the Presbyterian Church having suggested that if congregations would adopt a plain, inexpensive uniform, it would remove much of the reluctance of the poor to come to church, the *Interior* says that "the best uniform any church can adopt is the ornament of a meek and quiet spirit." Very true; but the trouble with it is, that it does not attract enough attention to warrant its general adoption.*SITI March 9, 1888, page 160.3*

The demand of popular churches is for preachers that will "draw." How to meet the demand is the question with many preachers. One thing that never fails is sensation; and the way some ministers pander to the popular appetite is a disgrace to the gospel. A San Francisco clergyman lately secured a congregation by advertising as his theme "Get Up and Get." He applied it to the call of Abraham. He ought to apply it to himself.*SITI March 9, 1888, page 160.4*

The *Presbyterian Banner* says that the friends of the Sunday, in Louisiana, are demanding a more rigid Sunday-law, and a stricter enforcement, and that this will be the test question in the election of the members of the new Legislature in April. It is thought that the Sunday party will be successful. The *Banner* says that "the ministers of all the Protestant denominations are laboring earnestly to secure the victory which seems almost in sight."*SITI March 9, 1888, page 160.5*

We have been requested to invest in a book bearing the pretentious title, "History of the Origin of All Things." We have no inclination to purchase, for we already have several copies of an old book that to our mind gives the exact truth on the subject. It is called the Bible. If anybody would like to study the subject, and has not the book, we would refer him to the Pacific Press Publishing Company, Oakland, Cal., as a place where he can find a full assortment.*SITI March 9, 1888, page 160.6*

A friend has sent us a copy of the *Anglican Church Chronicle*, published in Honolulu, from the leading editorial of which we take the following:-*SITI March 9, 1888, page 160.7*

"We are not quite sure that it is altogether correct to be always using entreaty to get people who are pledged to the performance of certain duties, to carry out their pledges. There ought to be some recognized judicial means of compelling erring church-members to a sense of their delinquencies." *SITI March 9, 1888, page 160.8*

Well there was once some recognized judicial means of compelling church people, and others too, to conform to the customs of the church, and that was the Inquisition. It was quite an effective means, so far as it went; but we never heard that it succeeded in making people conscientious. But then, the *Church Chronicle* no doubt thinks that conscientiousness in the performance of church duties is a minor affair, so long as the duties are performed, and in this it is by no means singular. *SITI March 9, 1888, page 160.9*

An anonymous correspondent says: "I have always supposed that the root of 'Deuteronomy' was *Deus*, and that the book had reference to intercourse with the Deity." This explanation certainly has the merit of originality and novelty. We very much doubt if anybody else in the world ever thought of such a derivation; but there are no doubt very many who do not know the origin of the name of the fifth book in the Bible, and so we give it. The word "Deuteronomy" is formed of two Greek words, *deuteros*, second, and *nomos*, law, and means the second giving of the law. The law was first given by the Lord upon Mt. Sinai, but Moses rehearsed it to the people, and all the events connected with the giving of it, just before his death. *SITI March 9, 1888, page 160.10*

Reports from the European are of a nature to cheer and encourage the heart of every one who loves the cause of present truth. Elder Conradi writes through the *Review and Herald* a very interesting account of the work, from which we gather the following notes: In Central Europe a large printing establishment is publishing in different languages while half a dozen ministers and a score of colporters are scattering the seeds of truth. There are over seven hundred Sabbath-keepers, and they are found from Piedmont to the Netherlands. New ones are constantly embracing the truth in Russia. Two brethren living beyond the Volga have been on a missionary tour; at one place six joined the church, and Russian Baptists were found who were much interested. The church in the

Caucasus now numbers seventy. Several churches have lately been organized in France. Brethren Vuilleumier and Geymet are laboring in the Piedmont valleys, and have an attendance of one hundred. In Switzerland both German and French canvassers have good success. The book sales in four months amounted to nearly \$3,000. Six more have embraced the truth at Zurich under the labors of Brother Ertzenberger. Brother Conradi has visited Holland, where he finds a very favorable field.*SITI March 9, 1888, page 160.11*

Elder Matteson, writing from Stockholm says that their mission school has just closed, and that thirty more colporters have now gone out to the Scandinavian field. During the time of the school, in ten weeks there were sold in Stockholm books and papers for \$1,508. At the celebration of the ordinance is over ninety believers took part, and many others are interested.*SITI March 9, 1888, page 160.12*

There are plenty of people calling themselves Christians, who profess great faith in Christ and the New Testament teachings, but believe in the Old Testament only as it concurs with their sense of propriety. Accordingly they reject the Bible account of the creation and fall, ridicule the stories of Samson and Jonah, and in many cases rend the word of God asunder and repudiate the former part as obsolete, and unreliable. The inconsistency of this course while holding up Christ and the apostles who appealed so strongly to these ancient Scriptures and held such faith in their truthfulness and substance, is shown in the article by Dr. Speak in this paper. The selection is an unusually long one, but none too long since it is all good. We bespeak for its careful reading. And henceforth let us be ... ent; for the Bible and all its characters and factors stand together.*SITI March 9, 1888, page 160.13*

We have just received from the publishers, Harper & Brothers, New York, a copy of "The First Book in Physiology and Hygiene," by J. H. Kellogg, M.D., who is at the head of the Medical Sanitarium at Battle Creek, Mich. The book is designed as a primary text-book on physiology, for children from six to twelve years of age. It contains twenty-six lessons, with a summary at the close of each lesson, and questions for review at the close of the book. The wide experience

of the author as a physician, and his skill as a teacher, have enabled him to get up a book that is thoroughly scientific, and at the same time adapted to the comprehension of children. Moreover, the book is eminently practical. With this book in hand as a guide, we cannot see how any teacher who has a fair knowledge of physiology can fail to make the subject interesting. Of course it is expected that the teacher will have charts and models, and will add many illustrations to that given in the book; but, even if this is lacking, we think that the book is better able to teach itself than any other book we have ever seen, and better, in fact, than many persons to presume to teach physiology and hygiene. We hope to see this book generally adopted in the public schools, and whether or not, parents would do well to procure it for their children to study at home.*SITI March 9, 1888, page 160.14*

“A Question of Figures” The Signs of the Times, 14, 10.

E. J. Waggoner

A brother in Philadelphia sends the following three questions on one of the Sabbath-school lessons, which he wishes answered through the SIGNS OF THE TIMES*SITI March 9, 1888, page 160.15*

“1. How do you prove that Adam lived 233 years with Methuselah? Smith’s Dictionary says it was 243 years.”*SITI March 9, 1888, page 160.16*

So does the Bible. By an error in copying, the lesson came short just ten years. This was better than to have had the number too large.*SITI March 9, 1888, page 160.17*

“2. How do you count to get 352 years in the 20th question? The genealogy of Shem, in *Genesis 31:16-25* counts only 262 years from the flood to Abram.”*SITI March 9, 1888, page 160.18*

The brother’s difficulty arises from the fact that he supposes Abram to have been born when Terah was seventy years old. The fact is that Abram was not born till Terah was one hundred and thirty years old. We learn this as follows: Abram was seventy-five years old

when he left Haran (*Genesis 13:4*); he did not go out of Haran until his father was dead (*Acts 7:4*); and Terah, his father, was two hundred and five years old when he died (*Genesis 11:32*). Now a very slight mathematical calculation will enable anybody to see that Abram was born when Terah was one hundred and thirty years old; $206-75=120$. With this in mind, the brother will have no difficulty in finding that from the flood to the birth of Abraham was 352 years.*SITI March 9, 1888, page 160.19*

“3. If Noah was five hundred years old when Shem was born (*Genesis 5:32*), and Shem was one hundred years old when Arphaxad was born (*Genesis 11:10*); *two years after the flood*, how could Noah have been six hundred years old when the flood came? (*Genesis 7:11*).”*SITI March 9, 1888, page 160.20*

The brother has fallen into the same difficulty here as in the case of Abram; he evidently thinks that Abram, Nahor and Haran were all born at the same time, and that Shem, Ham and Japheth were also born at one time. But the Bible does not say so. Terah was seventy years old when his first son was born, but Abram was not born until sixty years later, so we have seen. So *Genesis 5:32* tells how old Noah was when his eldest son was born; but that oldest son was not Shem. From *Genesis 10:21* and *Genesis 9:22, 23* we learn that Japheth was the oldest son of Noah, and that Ham was the youngest, and that consequently Shem was the second son.*SITI March 9, 1888, page 160.21*

Although Abram was undoubtedly the youngest of the sons of Terah, he is mentioned first because he is the only one of importance. Shem was the second son of Noah, yet he is always mentioned first because he is the one from whom the genealogy of Christ is reckoned.*SITI March 9, 1888, page 160.22*

March 16, 1888

“The Spirit of Antichrist. No. 13” The Signs of the Times, 14, 11.

E. J. Waggoner

In the preceding articles of this series, it has been shown that Spiritualism is essentially antichrist, because it is wholly of the devil, and directly opposed to Christianity. It has been shown by positive testimony that Spiritualism is based upon the theory that man is naturally immortal, and that death does not end his existence. This idea is, in fact, the whole of Spiritualism. But this, we have seen, naturally leads to a denial of God and his moral Government, and makes every man his own judge; in short, it assumes for every man the attributes and prerogatives that belong to God; and since human nature is fallen, and its tendency, when unrestrained by some power outside of itself, is downward, the doctrine of the natural immortality of man is the germ out of which has grown all the evil that has cursed this earth. The claim has been made that no person who holds to that doctrine has any warrant against becoming an avowed Spiritualist, and that however much a person may think himself opposed to Spiritualism, he is essentially a Spiritualist if he believes in the conscious existence of the dead. This claim has been substantiated by many Spiritualistic quotations taken from professedly evangelical publications. The argument, in short, is this: The doctrine of the natural immortality of the soul inevitably leads to Spiritualism, and Spiritualism is from its very nature opposed to God and every vital principle of morality. *SITI March 16, 1888, page 166.1*

But Spiritualism as a distinct system is not the only exhibition of antichrist. By the expressions “that man of sin,” and “the son of perdition” in *2 Thessalonians 2:3*, the apostle makes undoubted reference to the Papacy. Now of that “man of sin” he says that it “opposeth and exalteth itself above all that is called God or that is worshiped.” Then of course Roman Catholicism must also be a manifestation of the spirit of antichrist. It has already been shown that Catholicism is essentially Spiritualism, in that it teaches that the dead are conscious, and that the living can communicate with them, and that the living and the dead may render assistance to each

other; therefore we shall notice only two points that are peculiar to Catholicism, which show it to be antichrist. Both of these points depend wholly on the doctrine of the conscious state of the dead.*SITI March 16, 1888, page 166.2*

The first dogma to be noticed is that of purgatory. In the “Catholic Christian Instructed,” pages 150, 151, that doctrine is thus briefly stated:-*SITI March 16, 1888, page 166.3*

“Some there are, though I fear but few, that have before their death so fully cleared their accounts with the Divine Majesty, and washed away all their stains in the blood of the Lamb, as to go straight to Heaven after death; and such as those stand in no need of our prayers. Others there are, and their numbers are very great, who die in the guilt of deadly sin, and such as these go straight to hell, like the rich glutton in the gospel (St. *Luke 16*), and therefore cannot be bettered by our prayers. But, besides these two kinds, there are many Christians, who, when they die, are neither so perfectly pure and clean as to exempt them from the least spot or stain, nor yet so unhappy as to die under the spot of unrepented deadly sin. Now such as these the church believes to be, for a time, in a middle state, which we call purgatory, and these are they who are capable of receiving benefit by our prayers. For though we pray for all that die in the communion of the church, because we do not certainly know the particular state in which each one dies, yet we are sensible that our prayers are available for those only that are in this middle state.”*SITI March 16, 1888, page 166.4*

This is a simple statement of the Catholic Church concerning purgatory. That it is antichristian may be seen from the fact that it is diametrically opposed to the Bible doctrine that the dead are totally unconscious. But the greatest point against it is that it leads directly to a depreciation of the sacrifice of Christ. Dr. Challoner, the author of the “Catholic Christian Instructed,” states the following question and answer:-*SITI March 16, 1888, page 166.5*

“Q. What grounds have you for the belief of a purgatory from reason?*SITI March 16, 1888, page 166.6*

“A. Because reason teaches these two things: 1. That every sin, be it ever so small, is an offense of God; and consequently deserves

punishment from the justice of God; and therefore that every person that dies under the guilt of any such offense unrepented, must expect to be punished by the justice of God. 2. That there are small sins, in which a person may happen to die, that are so small, either through the levity of the matter, or for want of a full deliberation in the act, as not to deserve everlasting punishments. From whence it plainly follows that, besides the place of everlasting punishments, which we call hell, there must be also a place of temporal punishment for such as die in those lesser offenses, and this we call purgatory.”*SITI March 16, 1888, page 166.7*

Now mark the following:-*SITI March 16, 1888, page 166.8*

“Q. But does not the blood of Christ sufficiently purify us from all our sins, without any other purgatory?*SITI March 16, 1888, page 166.9*

“A. The blood of Christ purifies none that are once come to the use of reason, from any sin without repentance, and therefore such sins as have not been here recalled by repentance, must be punished hereafter, according to their gravity, by the divine justice, either in hell, if the sins be mortal, or if venial, in purgatory.”*SITI March 16, 1888, page 166.10*

David prayed to be cleansed from secret faults. *Psalm 19:2*. By secret faults he meant those of which he had no knowledge. This is evident from the verse itself: “Who can understand his errors? cleanse thou me from secret faults.” He prayed to be cleansed from sins which he committed in ignorance, and which had never come to his knowledge. He knew that he must be cleansed from every sin, if he would be saved. Now Peter testifies that besides the name of Christ there is none other name under Heaven whereby we must be saved. *Acts 4:12*. Therefore to say that any person must work out, through punishment in a purgatory, some sins that Christ has not atoned for, and that afterwards he may enter Heaven, is to deny, to that extent, the virtue of Christ’s sacrifice. Thus the doctrine of purgatory is directly opposed to Christ.*SITI March 16, 1888, page 166.11*

But read further what Dr. Challoner says of those who, having died in venial sin, are consigned to purgatory:-*SITI March 16, 1888, page 166.12*

“Q. Are they not, then, capable of relief in that state?*SITI March 16, 1888, page 166.13*

“A. Yes, they are, but not from anything that they can do for themselves, but from the prayers, alms, and other suffrages offered to God for them by the faithful upon earth.”*SITI March 16, 1888, page 166.14*

Thus it appears that the doctrine of purgatory, depending upon conscious existence in death, leads to prayer for the dead, and not only to that, but to indulgences, and the payment of money for the release of souls confined in purgatory. Thus: as the above quotation states, a man in purgatory may be released, and, of course, admitted to Heaven, if some of his friends give money to the church. Who cannot see that this is antichrist? It is allowing that money and good works will buy one’s way into Heaven; it is teaching men to put their trust in Mammon, at least in part, instead of wholly in Christ. Read the scorching words of the apostle Peter, in *Acts 8:20-23*, to one who thought that the gift of God could be purchased with money.*SITI March 16, 1888, page 166.15*

The doctrine of purgatory leads directly, as has been said, to the doctrine of indulgences. We have no space for lengthy quotations, and so present as a concise statement of this doctrine, the following quotation made in “McClintock and Strong’s Cyclopedia” from the “Treasury of the Church,” by Alexander de Hales:-*SITI March 16, 1888, page 166.16*

“The sufferings and death of Christ not only made a sufficient satisfaction for the sins of men, but also acquired a superabundance of merit. The superfluous merit of Christ is conjoined with that of the martyrs and saints, which is similar in kind, though smaller in degree, for they likewise perform more than the divine law required of them. The sum of these supererogatory merits and good works forms a vast treasure, which is disjoined from the persons who won or performed them, exists objectively, and, having been accumulated by the head members of the church, and intended by them for its use, belongs to the church, and is necessarily placed under the administration of its representatives, especially the Pope, who is supreme. It is therefore competent for

the Pope, according to the measure of his insight at the time, to draw from this treasure, and bestow upon those who have no merit of their own, such supplies of it as they require. Indulgences and remissions are made from the supererogatory merits of Christ's members, but most of all from the superabundance of Christ's own, the two constituting the church's spiritual treasure." *SITI March 16, 1888, page 166.17*

This is the doctrine of indulgences in its best form. Primarily it probably does not contemplate such a thing as granting license for future sin, although this has always naturally followed. If men know that by doing penance, or by almsgiving, they can atone for certain sins, they will not be so careful to guard against those sins. So the doctrine of indulgences does lead directly to looseness of life. No matter what claims may be made, as a matter of fact no real humility is required by indulgences and penance, as there is in accepting Christ as the only Saviour. The individual trusts in himself and his own good works, and not in Christ. But without humility and self-abasement there can be no true godliness; for "his soul that is lifted up is not upright within him." *Habakkuk 2:4*. And the doctrine of the natural immortality of the soul is responsible for this doctrine which leads to trust in self instead of trust in Christ, and so it appears again as the doctrine of antichrist. *SITI March 16, 1888, page 166.18*

The first cry of the awakened sinner is, "What shall I do to be saved?" When he has been convinced of sin, and feels his utter helplessness, he instinctively looks for something to lean upon. The true minister of the gospel will point him to the Lamb of God who taketh away the sin of the world. Trusting wholly in him, the sinner can find both pardon and holiness,-cleansing from the guilt of sin, and from the love of it. But right there at that critical moment, the Catholic Church meets him and turns his attention to some "saint" who has accomplished the impossible feat of being better than the Lord wanted him to be, whose extra good works he may get if he will pray or pay for them. Thus men are elevated to a level with Christ, and all in consequence of the theory that death is not an enemy, but a friend. W. *SITI March 16, 1888, page 166.19*

"Christmas and Sunday" The Signs of the Times, 14, 11.

E. J. Waggoner

(Concluded.)

In one of its issues in 1884, the *Christian at Work* said:-*SITI March 16, 1888, page 166.20*

“It is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.”*SITI March 16, 1888, page 166.21*

This classes it among the institutions of which Killen says that Peter and Paul knew nothing; and Dr. Scott in his comments on *Acts 20:7* admits that it was one of the institutions which, Killen says, “crept silently into use, and then claimed the rank of divine institutions.” He says:-*SITI March 16, 1888, page 166.22*

“The change from the seventh to the first day of the week appears to have been gradually and silently introduced, by example rather than by precept.”*SITI March 16, 1888, page 166.23*

As Christmas, though under a different name, was observed as a festival by the heathen long before its adoption by the Christian church, so Sunday was from the earliest ages a heathen festival day. Webster’s Unabridged Dictionary says of Sunday:-*SITI March 16, 1888, page 166.24*

“So called because this day was anciently dedicated to the sun, or to its worship.”*SITI March 16, 1888, page 166.25*

The “Encyclopedia Britannica” (Art. “Egypt”), says:-*SITI March 16, 1888, page 166.26*

“Sun worship was the primitive form of Egyptian religion; perhaps even pre-Egyptian.”*SITI March 16, 1888, page 166.27*

The “Scaff-Herzob Encyclopedia” (art. “Sun”) says:-*SITI March 16, 1888, page 166.28*

“The worship of the sun as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the

countries adjacent to Palestine. This worship was either direct, wither the intervention of any statue or symbol, or indirect. Among the Egyptians the sun was worshiped under the title of Ra.... Among the Phoenicians the sun was worshiped under the title of Baal. At Tyre, Gaza, and Carthage human sacrifices were offered to him. Among the Chaldeans the sun was worshiped under the title of Tammuz; and that the Arabians worshiped the sun, we know from Theophrastus. Still more propagated was the worship of the sun among the Syrians (Aramaeans). Famous temples were at Heliopolis, Emesa, Palmyra, Hierapolis. Sun worship there was very old, and direct from the beginning; and even in later times sun and moon were worshiped at Hierapolis without the intervention of any image. Among the pure Semites or Aryans, direct worship to the sun was paid from the beginning, and still later. Thus among the Assyrians, and afterwards among the Persians under the form of Mithras, which finally became the *Sol Deus invictus* [the invincible sun god] throughout the West, especially through the Romans.”*SITI March 16, 1888, page 166.29*

In the *Old Testament Student* of January, 1886, Dr. Talbot W. Chambers has an article entitled, “Sun Images and the Sun of Righteousness,” from which we make the following extracts concerning the prevalence of sun worship:-*SITI March 16, 1888, page 167.1*

“The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere. The chief object of worship among the Syrians was Baal-the sun, considered as the giver of light and life, the most active agent in all the operations of nature. But as he sometimes revealed himself as a destroyer, drying up the earth with summer heats, and turning gardens into deserts, he was in that view regarded with terror, and appeased with human sacrifices.... In Egypt the sun was the kernel of the State religion. In various forms he stood at the head of each hierarchy. At Memphis he was worshiped as Phtah, at Heliopolis as Tum, at Thebes as Aman Ra. Personified by Osiris, he became the foundation of the Egyptian metempsychosis.... In Babylon the same thing is observed as in Egypt. Men were struck by the various stages of the daily and yearly course of the sun, in which they saw the most imposing manifestation of Deity. But they soon came to confound the

creature with the Creator, and the host of heaven became objects of worship, with the sun as chief.... In Persia the worship of Mithras or the sun is known to have been common from an early period. No idols were made, but the inscriptions show ever-recurring symbolic representations, usually a disk or orb with outstretched wings, with the addition sometimes of a human figure. The leading feature of the Magian rites, derived from ancient Media, was the worship of fire, performed on altars erected upon high mountains, where a perpetual flame, supposed to have been originally kindled from Heaven, was constantly watched, and where solemn services were daily rendered. The remnant of the ancient Persians who escaped subjugation by Islam, now known as Parsees, unite with their reverence for holy fire equal reverence for the sun as the emblem of Ormuzd.... Under the Roman emperors the Oriental solar worship was introduced with great pomp.... This god was proclaimed the chief deity in Rome, while all other gods were his servants. Of course this predominance of the sun worship did not continue, but the worship itself survived. For we find fifty years later, when Aurelian (274 A.D.) celebrated his triumph over the queen of the East, the temple of the sun received the gift of fifteen thousand pounds of gold.... So at the end of the second century, when Diocletian would take a very solemn oath in the face of the army, it was by the 'all-seeing deity of the sun.' He was still the universal object of worship, to the philosophic as an emblem, to the people at large as the deity himself. And curiously enough, this cult is found in an important sect of the ancient Christian heretics, the Manichaeans. They sang hymns to the great principle of light, and addressed prayers to the sun, or at least, when praying, turned their faces to that tabernacle in which, as they supposed, Christ dwelt." *SITI March 16, 1888, page 167.2*

The *North British Review* (Vol. 18, p. 408), in an article defending Sunday observance, called Sunday "the wild solar holiday of all pagan times." This is in harmony with the statement by Webster, that Sunday is so called because it "was anciently dedicated to the sun, or to its worship." Remembering this, and also what has been said of the readiness with which the early church adopted heathen customs, the reader will be able, by the following quotations, to see how the Sunday festival became a "Christian" institution. Immediately following the statement concerning sun worship which

we quoted from the "Schaff-Herzog Encyclopedia," we find the following under the article "Sunday:"-*SITI March 16, 1888, page 167.3*

"Sunday (*Dies Solis* of the Roman calendar, day of the sun, because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The sun of Latin adoration they interpreted as the Sun of Righteousness.... No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined." *SITI March 16, 1888, page 167.4*

Of course no regulations for its observance are laid down in the New Testament, because it is a heathen institution. But from the above we can readily see how the heathen world so readily became nominally Christian. They did not have to give up anything; they simply worshiped the same thing under a different name. To the same effect is the following from Dr. T. W. Chambers, in the *Old Testament Student*, from which we have before quoted:-*SITI March 16, 1888, page 167.5*

"The Emperor Constantine, before his conversion, revered all the gods as mysterious powers, especially Apollo, the god of the sun, to whom, in the year 308, he presented munificent gifts; and when he became a monotheist, the god whom he worshiped was, as Uhlborn says, rather the 'Unconquered Sun,' than the Father of our Lord Jesus Christ. And indeed, when he enjoined the observance of the Lord's day, it was not under the name of *Sabbatum* or *Dies Domini*, but under its old astronomical and heathen title, *Dies Solis*, so that the law was as applicable to the worshipers of Apollo and Mithras as to the Christians." *SITI March 16, 1888, page 167.6*

With this evidence we do not see how anybody can accept Sunday as a Christian institution, and reject Christmas as a heathen festival. The evidence that Sunday was adopted into the Christian church direct from heathenism is more positive and more abundant than the evidence showing that Christmas is a relic of paganism. At some future time we shall present evidence connecting Sunday directly with the Papacy; but that is unnecessary at present. We

have shown that it comes from heathenism, and everybody knows that there is not a heathen custom or doctrine in the church to-day that did not come through the great apostasy that resulted in the Roman Catholic Church. The simple fact is that Sunday stands for Baal, and all heathen worship, just as the Sabbath is the sign of Jehovah. And so to all we would say, "If the Lord be God, follow him; but if Baal, then follow him." *W.SITI March 16, 1888, page 167.7*

"Destruction of Sodom" The Signs of the Times, 14, 11.

E. J. Waggoner

LESSON 12.—SABBATH, MARCH 24

1. While Abraham was pleading with the Lord for Sodom, what were the two angels who accompanied him doing? *SITI March 16, 1888, page 170.1*

"And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord." *Genesis 18:22.SITI March 16, 1888, page 170.2*

2. At what time did the angels reach Sodom? *SITI March 16, 1888, page 170.3*

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground." *Genesis 19:1.SITI March 16, 1888, page 170.4*

3. How did Lot greet them? *SITI March 16, 1888, page 170.5*

"4. What trait had Lot in common with Abraham? *-Hospitality.SITI March 16, 1888, page 170.6*

5. How did he exhibit it? *SITI March 16, 1888, page 170.7*

"And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye

shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." *Genesis 19:2, 3.SITI March 16, 1888, page 170.8*

6. What place of honor did Lot occupy in the city of Sodom? *Verse 4.SITI March 16, 1888, page 170.9*

7. Cite other instances that indicate that those who sat in the gate occupied an office of public trust. *Daniel 2:49; Esther 2:19, 21, 22; 3:2, 3; Proverbs 21:7; 31:23; Lamentations 5:14.SITI March 16, 1888, page 170.10*

8. What words of the Sodomites corroborate this?*SITI March 16, 1888, page 170.11*

"And they said, Stand back.And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door." *Genesis 19:9.SITI March 16, 1888, page 170.12*

9. Did Lot participate in the wickedness of the Sodomites?*SITI March 16, 1888, page 170.13*

"And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." *2 Peter 2:6-8.SITI March 16, 1888, page 170.14*

10. What was the crying sin of Sodom and Gomorrah?*SITI March 16, 1888, page 170.15*

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." *Jude 7.SITI March 16, 1888, page 170.16*

11. What marked contrast was there between the hospitality of Lot and the actions of the men of Sodom?*SITI March 16, 1888, page 170.17*

“But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter; and they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly.” *Genesis 19:4-7, 9.SITI March 16, 1888, page 170.18*

12. What did the angels say to Lot?*SITI March 16, 1888, page 170.19*

“And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place; for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.” *Verses 12, 13.SITI March 16, 1888, page 170.20*

13. What did Lot do?*SITI March 16, 1888, page 170.21*

“And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.” *Verse 14.SITI March 16, 1888, page 170.22*

14. How did his sons-in-law regard his appeal?*SITI March 16, 1888, page 170.23*

15. What did the angels say as soon as it was morning?*SITI March 16, 1888, page 170.24*

“And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.” *Verse 15.SITI March 16, 1888, page 170.25*

16. What steps did they take to hasten Lot and his family?*SITI March 16, 1888, page 170.26*

“And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.” *Verse 16.SITI March 16, 1888, page 170.27*

17. What earnest charge did the angels give them?*SITI March 16, 1888, page 170.28*

“And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.” *Verse 17.SITI March 16, 1888, page 170.29*

18. As soon as Lot had escaped, what did the Lord do?*SITI March 16, 1888, page 170.30*

“The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.” *Verses 23-25.SITI March 16, 1888, page 170.31*

19. What happened to his wife because she disregarded the command of the angels?*SITI March 16, 1888, page 170.32*

“But his wife looked back from behind him, and she became a pillar of salt.” *Verse 26.SITI March 16, 1888, page 170.33*

20. What warning is given to us, in view of such facts as this?*SITI March 16, 1888, page 170.34*

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that

heard him.” *Hebrews 2:1-3.SITI March 16, 1888, page 170.35*

21. What did Jesus say of the condition of the world just before his second coming?*SITI March 16, 1888, page 170.36*

“Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” *Luke 17:28-20.SITI March 16, 1888, page 170.37*

22. What will he do when he is revealed?*SITI March 16, 1888, page 170.38*

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” *2 Thessalonians 2:7-9.SITI March 16, 1888, page 170.39*

23. Of what was the destruction of Sodom and Gomorrah an example?*SITI March 16, 1888, page 170.40*

“And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” *Jude 6, 7.SITI March 16, 1888, page 170.41*

24. What charge is given to us who are living in these last days?*SITI March 16, 1888, page 170.42*

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to

escape all these things that shall come to pass, and to stand before the Son of man.” *Luke 21:34-36.SITI March 16, 1888, page 170.43*

25. What warning is given us?*SITI March 16, 1888, page 170.44*

“In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot’s wife.” *Luke 17:31, 32.SITI March 16, 1888, page 170.45*

NOTES

In the destruction of Sodom we have an example of divine justice, and a sample of what will be the future of all the ungodly. The apostle Peter says that the Lord made the cities of Sodom and Gomorrah “an ensample unto those that after should live ungodly.” *2 Peter 2:6*. This should serve to silence those who deny that God will ever actually burn up wicked men, and who claim that the fire that is spoken of for the wicked is simply the fire of remorse. They gloried in their wickedness, until God rained fire and brimstone upon them.*SITI March 16, 1888, page 171.1*

The student may also notice that the fire which doomed the cities of the plain is called “eternal fire.” *Jude 7*. Yet it is not now burning. Then when the wicked, at the last day, shall be driven away into “everlasting fire” (*Matthew 25:11*), we need not conclude that the fire will never cease to burn. But must it not continue to burn forever, if it is not quenched? Not by any means. The fire that consumed Sodom and Gomorrah was not quenched, and as a consequence it turned them into ashes. If it had been quenched, they would not have been turned completely to ashes, but some ruins would have been left standing. Well, we read that the wicked shall be burned up root and branch, and that “they shall be ashes.” *Malachi 4:1, 3*. Now when a thing has been reduced to ashes what becomes of the fire that did the work? It goes out for lack of combustible material to feed upon. So it was with the “eternal fire” that destroyed Sodom and Gomorrah: so it will be with the “everlasting fire” that shall destroy those who are found wicked at the last day; and from that fire will come forth the renewed earth, purified from the curse, and restored to its Eden beauty. W.*SITI*

March 16, 1888, page 171.2

“Back Page” The Signs of the Times, 14, 11.

E. J. Waggoner

We are forcibly reminded of the permanency of the question, “What is in a name?” by reading that “Mrs. Bible” was one of the prominent speakers at the late meeting of the State Spiritualist Association of Michigan.*SITI March 16, 1888, page 176.1*

We are in receipt of the *Cape Times*, of February 1, published at Cape Town, S. Africa, which contains the advertisement of the tent meetings then being conducted by Elders Robinson and Loyd. It contains also a very favorable editorial notice of the work.*SITI March 16, 1888, page 176.2*

It is hoped that everybody who attends prayer-meeting will ponder well the following words by the editor of the *Sunday School Times*:-*SITI March 16, 1888, page 176.3*

“If, indeed, a man really believes it to be his duty to bring a chill into a prayer-meeting, he could hardly do that duty more effectively than by taking a back seat, and sticking to it persistently.”*SITI March 16, 1888, page 176.4*

The same thing applies to a woman also. Reader, are you a back seat church-member?*SITI March 16, 1888, page 176.5*

In one of the best equipped first-class theaters in New York City, a play was recently introduced that was so filthy that even hardened theater-goers were constrained to protest and some of the most obscene portions of the play have been cut out. Of course the whole drift of the play is vile, but with the most obscene portions eliminated, it will be allowed to run. And yet people talk about the elevating character of the stage, and many clergymen are found among its defenders.*SITI March 16, 1888, page 176.6*

Kaiser Wilhelm, emperor of Germany, died in Berlin at 8:30 A.M., March 9, at the advanced age of ninety-one. He was crowned King of Prussia in 1861; and was proclaimed Emperor of all the

Germanic States in January, 1871. His great prowess as a ruler has been ably seconded by the abilities and energies of the "Iron Prince," Bismarck. His private life was simple, and his genial character endeared him to his people.*SITI March 16, 1888, page 176.7*

The Crown Prince, Frederick William, succeeds him under the title of Frederick III. But his health is in such a precarious state as to render the succession of his son William, a young prince of twenty-nine years, an event very likely to occur within a few days.*SITI March 16, 1888, page 176.8*

The following question has been handed to us for immediate answer through the SIGNS OF THE TIMES.*SITI March 16, 1888, page 176.9*

"Is it right, in hauling freight to the stores, to haul liquors and tobacco? When we haul our hay to town, we generally get back loads. We have hauled some whisky and beer to-, and the other night there was a man beaten to death with a club while under the influence of liquor. What shall we do when we get an order for a load of groceries, and in it there is liquor?"*SITI March 16, 1888, page 176.10*

We imagine that when the writer of the above sees his question in plain, cold print, he will be able to answer it for himself. We can give only one answer. Any argument which would justify him in selling it. the responsibility cannot be evaded by saying that men might injure themselves or others with anything that they might haul. People might kill themselves on flour and potatoes, but they don't do it very often, and the object of those things is to maintain life. But the sole object of liquor is to injure men, and to put them in a condition where they will injure others.*SITI March 16, 1888, page 176.11*

We don't usually give direct answers to questions that are asked on matters of conscience, as we prefer to let people be conscience for themselves; but we have no hesitation in saying that the proper thing to do with whisky is, to let it alone. "But then we should not get any freight to haul." Well, if so, then live on the profits of your hay, and go home without any back loads. You will not starve to death. If you do no matter. Remember that the martyrs might have lived a

great deal longer than they did, if they had been willing to do wrong in order to live. When it is absolutely impossible for a man to get a living without committing crime, or aiding others to do so, that is an evidence that he has lived as long as the Lord wants him to.*SITI March 16, 1888, page 176.12*

Passing by a cigar stand the other day, we saw in bold letters the following free advice: "Smoke Sanitary Cigars!" and straightway we began to wonder what kind of cigars Sanitary cigars could be. We could not think of anything that could make cigars healthful, except the absence of tobacco, and that evidently was not what the enterprising cigar vendor meant to suggest. Finally we concluded that Sanitary cigars are just the ordinary vile compounds that we meet on the cars and the ferry-boats, and that their sanitary property is the same as that of certain "disinfectants,"-they smell so bad that people are forced to open the windows, and so they get a little fresh air. Even with that view, we think that "Sanitary cigars" are a failure, for they usually smell bad enough to vitiate all the air in the neighborhood. Ordinary air stands no show in the presence of a dozen men with cigars.*SITI March 16, 1888, page 176.13*

It is reported in the religious press that a great revival is progressing in Tokio, Japan, with no fewer than five hundred conversions in a single month. One religious journal, in noting the wonderful revival, and how recently the country was wholly pagan says: "Everybody is interested in Christianity, and nobody speaks against it." Well, then, we fear that Christianity is in a bad condition in Japan. Christ said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." When the Christians were only 'a sect' that was everywhere spoken against, Christianity was pure and undefiled; but when Constantine elevated Christianity to the throne of the world, and nobody spoke against it, but men found that they gained popularity by accepting it, then real Christianity fled, and "that wicked" took its place. We do not believe Christ's words have any less application to-day than they had eighteen hundred years ago.*SITI March 16, 1888, page 176.14*

The *Independent*, in its latest issue, has a short editorial on "Fraudulent or Disgusting Advertisements," in which it severely scores those religious newspapers "which lack the carnal wit to see

that any advertiser who takes the public into his confidence and tells how \$100 a month is likely to be paid on an investment of \$350 is simply lying." It says:-*SITI March 16, 1888, page 176.15*

"We have heard of several cases in which women have been attracted by this advertisement, and have money either sent, or been dissuaded from sending, their money to this fraudulent concern. We know a church in this neighborhood in which there were distributed three hundred copies of a religious paper in which the advertisement appeared. When no satisfaction was received to a protest against the appearance of the advertisement, that church canceled the whole subscription at once." *SITI March 16, 1888, page 176.16*

Good! Hundreds of people are disgusted by the nauseating patent medicine advertisements which many papers mix up with their religious items, and if they would express their disapproval in as decided a way as in the above-mentioned instance, that disgrace to the cause of religion might be stopped. *SITI March 16, 1888, page 176.17*

Not long ago the religious journals of New York were very active in working for the Saturday half-holiday. Now the Bank Superintendent of the State, in his report to the Legislature, has recommended that the law be so amended as to be limited in its operations to July and August, during which months business in the cities is usually suspended on Saturday afternoons; and the *Independent* says that "a better recommendations would have been a total repeal of the law altogether." It thoughtfully adds:-*SITI March 16, 1888, page 176.18*

"The truth is, that the law is really of no service to anybody. The design of the Legislature in passing it, was simple to *humbug* the working people, *by seeming* to do something for them, when in fact doing nothing except to their injury." *SITI March 16, 1888, page 176.19*

And that is just the case with all Sunday legislation. If the workingmen allow the Sunday law advocates to humbug them into thinking that the object of Sunday laws is to benefit them, they will find to the contrary to their sorrow when it is too late to remedy the

matter.*SITI March 16, 1888, page 176.20*

“Is It Sin?” The Signs of the Times, 14, 11.

E. J. Waggoner

An esteemed brother presents, in behalf of a friend, the following problem for solution: By the fourth commandment, we are required to rest upon the seventh day and are permitted, but not commanded, to work on the other six days; we may use them as we choose. In the event of a law requiring all to keep Sunday and permitting us to keep the Sabbath too, would it be sin in us to observe the day? The friend claims it would not be, and that we would incur sin only by keeping Sunday instead of the Sabbath. And so by keeping both days the commandments may be kept and persecution avoided.*SITI March 16, 1888, page 176.21*

This is such an apparent two-faced policy that its advocates are not satisfied with it, but its opponents do not always understand how to meet it. One way in which it is met is to hold that the expression “Six days shalt thou labor,” is a positive command as much so as the requirement to rest upon the seventh day; so that resting on any of the six days becomes a sin. But that is not, in the minds of many a tenable position. Confirmed laziness and lawlessness is a sin, doubtless; but the resting upon a secular day, or its employment for diversion, or religious purposes, or relaxation from care, is nowhere so considered. And yet it would be sin under such an interpretation of the fourth commandment. It is, however, evident that the privilege of working six days in the week is a God-given right, of which the State should not deprive any citizen.*SITI March 16, 1888, page 176.22*

But while the occasional cessation from labor on the six days may not be a sin, the habitual observance of another day as a rest day beside and along with the one which God appointed would be a far different matter, and would be sin. It would be subversive of the principle upon which the Sabbath stands as a peculiar day. A man who would celebrate with equal zest the holidays of two opposed nations would not be regarded with favor by either. No man can have the sign of God’s peculiar people and wear it legitimately while

wearing the badge of the enemy of God's authority. It would be sin to place on an equality with the commands of high Heaven that which we know to be the mandate of antichristian power: "Ye cannot serve God and Mammon." And yet this is just what he tries to do who from respect to God's authority keeps the Sabbath day, and from fear of the law keeps the Papal Sunday. It is true he only keeps the latter for fear of consequences, but he who fears consequences should learn to commit them to the God of Peace.*SITI March 16, 1888, page 176.23*

March 23, 1888

“The Spirit of Antichrist. No. 14” *The Signs of the Times*, 14, 12.

E. J. Waggoner

MARIOLATRY

The homage which the Catholic Church pays to the Virgin Mary is one of the most pernicious phases of the spirit of antichrist. It is true that in their catechisms they disclaim any intention of paying her divine honor, or of worshiping her as God; but those who are familiar with the facts know that the honor and worship which should be given to Christ alone are by them given the Virgin Mary, and Christ is virtually ignored. But this worship of the Virgin Mary, and of the saints and martyrs, which detracts from the honor due to Christ, springs solely from the doctrine of the natural immortality of man; for if they did not hold that human beings are by nature possessed of the immortality which actually belongs to God alone, they could not give to those human beings, after death, the worship which is due to God. *SITI March 23, 1888, page 182.1*

To show the pernicious effects of the Roman Catholic worship of the Virgin Mary and “saints” we shall make a few quotations from a Catholic publication entitled, “The Glories of Mary.” The work was first published in Venice, Italy, in 1784, and we copy from the first American edition of the translation from the Italian, which translation bears the approval of Archbishop John Hughes, of New York, dated Jan. 21, 1872. We quote the following statements concerning the author, Alphonsus Liguori, in order that the reader may know how he and his work are regarded by the Catholic Church:—*SITI March 23, 1888, page 182.2*

“Nine years after his death [which occurred Aug. 1, 1787], he was pronounced venerable by Pius VI., was beatified by Pius VII., Sept. 15, 1816; and on May 26, 1839, was canonized by Gregory XVI. Pius IX. added, July 7, 1871, to these honors the dignity of Doctor of the Church; thus placing him beside Thomas Aquinas, Bernard of Clairvaux, etc. The decree was based upon the scholarly and devotional character of his works, and especially the circumstance

that they teach in the most excellent manner the truths relating to the immaculate conception of the blessed mother of God, and the infallibility of the Roman bishop speaking from his throne.' It ordained that 'his works should be cited as of equal authority with those of the other doctors of the church, and should be used in schools, colleges, controversies, sermons, etc., as well as in private.'"-*Schaff-Herzog Encyclopedia, act LiguoriSITI March 23, 1888, page 182.3*

The reader will know, therefore, that every quotation made from "The Glories of Mary," is the teaching of the Roman Catholic Church. On page 19 we find the following:-*SITI March 23, 1888, page 182.4*

"If the assertion is true and incontrovertible, as I believe it to be, and as I shall prove in the fifth chapter of this book, that all graces are dispensed by the hand of Mary alone, and that all those who are saved, are saved solely by the hand of this divine mother, it may be said as a necessary consequence, that the salvation of all depends upon preaching Mary, and confidence in her intercession."*SITI March 23, 1888, page 182.5*

If this is not antichrist, can anyone tell what would be? When the Catholic Church teaches that "all those who are saved, are saved solely by the hand of this divine mother," what room is left for Christ? Further quotations will show that the Catholic Church openly gives to Mary a higher place than to Christ. On pages 27, 28 we find:-*SITI March 23, 1888, page 182.6*

"The kingdom of God consisting of justice and mercy, the Lord has divided it; he has reserved the kingdom of justice for himself, and he has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed to men should pass through the hands of Mary, and should be bestowed according to her good pleasure."*SITI March 23, 1888, page 182.7*

And on page 29:-*SITI March 23, 1888, page 182.8*

"Ernest, Archbishop of Prague, also says that the eternal Father has given to the Son the office of judging and punishing, and to the mother the office of compassionating and relieving the

wretched.”*SITI March 23, 1888, page 182.9*

Sometimes professed Protestants are guilty of setting the Father and the Son in antagonism with each other, representing the Father as desiring to wreak vengeance upon men, and the Son as restraining him. The natural result of such teaching is to cause men to regard God as unloveable. In like manner the Catholic Church represent Christ as the stern, unyielding judge, and Mary as the only one who can induce him to show mercy. Of course the result must be the neglect of Christ. In the following questions this is made more apparent:-*SITI March 23, 1888, page 182.10*

“Every blessing, every help, every grace that men have received or will receive from God, to the end of the world, has come to them, and will come to them, through the intercession and by means of Mary.” *P. 119.SITI March 23, 1888, page 182.11*

Again on page 133 we read:-*SITI March 23, 1888, page 182.12*

“St. Bonaventure remarks that Isaiahs in his day lamented, and said, ‘Behold, thou art angry, and we have sinned.... there is none that riseth up and taketh hold of thee;’ because Mary was not yet born into the world. But now, if God is offended with any sinner, and Mary undertakes to protect him, she restrains the Son from punishing him, and saves him.”*SITI March 23, 1888, page 182.13*

But the following caps the climax:-*SITI March 23, 1888, page 182.14*

“To increase our confidence, St. Anselm adds that when we have recourse to this divine mother, we may not only be sure of her protection, but that sometimes we shall be sooner heard and saved by invoking her holy name than that of Jesus our Saviour. And he gives this reason: Because it belongs to Christ as our judge to punish, but to Mary, as our advocate, to pity.”*SITI March 23, 1888, page 182.15*

These statements are so clear that they need no comment to convince the reader that Christ is practically ignored in the Roman Catholic Church, and that that church is essentially pagan. It teaches men to worship and serve the creature more than the

Creator. It matters not how much that church may profess to be Christian, nor how much prominence they may give to the *name* and image of Christ; the fact remains that it is not a Christian church, but is essentially antichrist. And this, let the reader not forget, is due wholly to its assumption of pagan doctrines, notably that of the inherent immortality of man. But for this, they could not thus exalt a creature to the place of God. *W.SITI March 23, 1888, page 182.16*

“Promises to Israel” The Signs of the Times, 14, 12.

E. J. Waggoner

In the Saviour’s sermon on the mount there is a prophecy which is familiar to everyone who has read the Bible at all, but which is very seldom thought of as a prophecy. It is this: “Blessed are the meek; for they shall inherit the earth.” *Matthew 5:5*. This prophecy, which is at the same time a blessed promise, is only one link in a chain of promises that will find their fulfillment at the second coming of our Lord. The study of these promises in their connection with one another, serves to throw light on many passages of the Bible that are otherwise obscure, and to bring out in bold relief the Christian’s hope. *SITI March 23, 1888, page 182.17*

It should be evident at first thought, that the promise that the meek shall inherit the earth, does not refer to the earth in its present condition, and under the present order of things. A meek person is one who is “mild of temper; not easily provoked or irritated; given to forbearance under injuries; soft, gentle, yielding.” By a comparison of this definition with the description of charity, in *1 Corinthians 13:4, 5*, we must conclude that meekness and charity must exist together, or, rather, that meekness is a part of that charity which is “the bond of perfectness;” for, “charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil.” This was the character of Christ. “When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously.” *1 Peter 2:23*. He “came not to be ministered unto, but to minister” (*Matthew 20:28*), and he said of himself, “I am meek

and lowly in heart.” *Matthew 11:29.SITI March 23, 1888, page 182.18*

Now a person who possesses these qualities is so rarely found as to be peculiar; and in the struggle for place and power in this world he will invariably be left behind. The man who doesn’t look out for himself will have a very limited amount of this world’s goods; for, as a general thing, he will not find others to look out for him. With rare exceptions, those who have great worldly possessions, have acquired them by aggressively pushing their own claims. The most of the wealth of this world is in the hands of men who do not fear God, and who have but little regard for man. The following description of “the prosperity of the wicked” in ancient times, will apply equally well to-day:-*SITI March 23, 1888, page 182.19*

“They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither; and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches.” *Psalms 73:5-12.SITI March 23, 1888, page 182.20*

At one time when there was a strife among the disciples of Jesus, as to “which of them should be accounted the greatest,” Jesus showed them the difference between those who now possess this world, and those to whom it is promised as a future inheritance, by saying:-*SITI March 23, 1888, page 182.21*

“The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve... Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones

judging the twelve tribes of Israel.” *Luke 22:15-30.SITI March 23, 1888, page 182.22*

The epistle of James was addressed to “the twelve tribes which are scattered abroad” (*James 1:1*), and in that we read: “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?” *James 2:5, 6.SITI March 23, 1888, page 182.23*

From these texts we must conclude that the earth, which is to be inherited by the meek, is the kingdom of which those who are poor in this world’s goods, but rich in faith, are heirs. Those who learn of Him who is meek and lowly in heart, and who follow him in his life of self-denial, being sharers in his sufferings, may now be oppressed and derided by the haughty who have more than heart can wish, but a time will come when they who hunger now shall be filled, and those who are full now, shall hunger; when those who weep now shall laugh, and those who laugh now shall mourn and lament. See *Luke 6:2-25*. The psalmist, in the following words, tells when the meek shall inherit the earth: “For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” *Psalms 37:9-11.SITI March 23, 1888, page 182.24*

Thus the subject is before us in brief outline. We learn that the inheritance is yet future; that the earth is the kingdom which the meek shall inherit, that the saints who inherit the earth will be none other than the twelve tribes of Israel; and that they will not enter into the possession of their inheritance until after the wicked have had their day of prosperity. The details of the promises and their fulfillment will next claim our attention. W.*SITI March 23, 1888, page 182.25*

(To be continued.)

“The Logical Outcome” The Signs of the Times, 14, 12.

E. J. Waggoner

The *Christian Union* of March 1 contains the following communication:-*SITI March 23, 1888, page 183.1*

"I have in my congregation a number of young people who read your editorial in a recent number of the *Christian Union* on the subject of a possible probation after death, one of whom has asked me if I would write to you and ask you for the *scriptural* proof of your position; and I take the liberty of doing so. It will relieve me of a great deal of responsibility which I feel in connection with this subject, as your views are so utterly at variance with my own that I am not able to help her any, and the subject is troubling a good many." *SITI March 23, 1888, page 183.2*

To this perfectly reasonable request, the editor of the *Christian Union* undertakes to give "a categorical reply," and does so as follows:-*SITI March 23, 1888, page 183.3*

"If our correspondent, or any member of his flock, desires to know what are the intimations of Scripture upon this subject, so far as it makes any intimations, we recommend him to take his Bible and collate all the passages which refer to the final Judgment, beyond which there is no hope of redemption; then let him examine every one of these passages which gives any hint as to the time of such final Judgment. We think he will find that they all connect it with the end of the world; that not one of them connects it with death. He, therefore, who asserts that death is practically the final Judgment, or is coterminous with the final judgment of any soul, in so far makes a statement which, if not anti-scriptural, is at least unwarranted by Scripture. As we believe that all your knowledge respecting the world beyond death is derived from Scripture, we neither propose ourselves to make any statement which Scripture does not explicitly warrant, nor to allow, in so far as our effort can prevent it, any such statement unwarranted by Scripture to be imposed on the faith of the Christian church." *SITI March 23, 1888, page 183.4*

From the popular standpoint, the *Christian Union's* position is impregnable. Whoever holds to the commonly-accepted theory of conscious existence in death, must, if consistent, accept the above

conclusion. It is a fact that the Scriptures do not place the final Judgment at death. "It is appointed unto men once to die, but after this the Judgment." *Hebrews 9:27*. How long after the death of any man the Judgment will take place is not stated; but the fact that all are to be judged at one time is evident from the statement that God has "appointed a day, in the which he will judge the world." *Acts 17:31*. Paul tells us, also, that the Lord will "judge the quick [living] and the dead at his appearing and is kingdom." *2 Timothy 4:1*. And the coming of Christ is at "the end of the world." *Matthew 24:3*. These Scriptures, which are but samples, show that the dead will not be judged before the living are judged, and that the judgment of all takes place at the end of the world. *SITI March 23, 1888, page 183.5*

Now this being the case, we do not see how anybody who holds to the theory that the dead are as conscious and as active as the living, and even more so, can deny the possibility of a probation after death. The *Christian Union* is perfectly consistent with itself. It does not say that all men will have a probation after death, for it does not claim that probation continues until death in the case of every man; but it is consistent in advocating that, aside from the cases of those who have willfully rejected the gospel, probation must continue for all living persons until the Judgment, no matter in what state or condition those persons may be living. *SITI March 23, 1888, page 183.6*

We say that the *Christian Union* is consistent with itself; but it is most positively out of harmony with the Scriptures, for they assure us that "the dead know not anything," and that in the very day that a man's breath goes forth, his thoughts perish. They teach us that we must make the most of present opportunities, because "there is no work, nor device, no knowledge, nor wisdom in the grave," which waits all men. Therefore there cannot by any possibility be a probation after death. A person's probation begins with his consciousness of right and wrong, and cannot possibly extend beyond the close of his consciousness, which is at death. *SITI March 23, 1888, page 183.7*

With one who believes what the Bible says as to the condition of man in death, there cannot be any question as to a probation after

death. But, as before stated, everybody who holds the pagan theory that the dead are conscious, must of necessity, if consistent, hold to the theory of probation after death. Therefore the Roman Catholic purgatory is the logical outcome of the popular theory of the state of the dead. If, however, one believes that each individual is amenable to himself alone, then he must hold that after death each one is working out his own destiny, and so he lands in Spiritualism by a short cut. When one throws aside any Bible doctrine, the bars are down, and there is nothing to hinder him from accepting the most absurd and even wicked theories. *W.SITI March 23, 1888, page 183.8*

“The Test of Faith” The Signs of the Times, 14, 12.

E. J. Waggoner

Lesson 14.—Sabbath, April 7

1. What was the character of Abraham?*SITI March 23, 1888, page 186.1*

“Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” *Genesis 26:5.SITI March 23, 1888, page 186.2*

2. Were his early associations favorable to the formation of such a character?*SITI March 23, 1888, page 186.3*

“And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods.” *Joshua 24:2.SITI March 23, 1888, page 186.4*

3. For what reason was Abraham counted righteous?*SITI March 23, 1888, page 186.5*

“For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.” *Romans 4:3.SITI March 23, 1888, page 186.6*

4. What will true faith do?*SITI March 23, 1888, page 186.7*

“For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.” *Galatians 5:6.SITI March 23, 1888, page 186.8*

“For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” *1 John 5:4.SITI March 23, 1888, page 186.9*

5. What did the Lord do to test Abraham’s faith?*SITI March 23, 1888, page 186.10*

“And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” *Genesis 22:1, 2.SITI March 23, 1888, page 186.11*

6. How did Abraham obey?*SITI March 23, 1888, page 186.12*

“And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.” *Verse 3.SITI March 23, 1888, page 186.13*

7. How long did they travel before they came to the place?*SITI March 23, 1888, page 186.14*

“Then on the third day Abraham lifted up his eyes, and saw the place afar off.” *Verse 4.SITI March 23, 1888, page 186.15*

8. What did Isaac say to his father as they were going together to the place of sacrifice?*SITI March 23, 1888, page 186.16*

“And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering?” *Verse 7.SITI March 23, 1888, page 186.17*

9. What was Abraham's reply?*SITI March 23, 1888, page 186.18*

"And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together." *Verse 8.SITI March 23, 1888, page 186.19*

10. When they came to the place what did Abraham do?*SITI March 23, 1888, page 186.20*

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." *Verse 9.SITI March 23, 1888, page 186.21*

11. How far did he proceed toward slaying Isaac?*SITI March 23, 1888, page 186.22*

"And Abraham stretched forth his hand, and took the knife to slay his son." *Verse 10.SITI March 23, 1888, page 186.23*

12. How was he prevented from completing the sacrifice?*SITI March 23, 1888, page 186.24*

"And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." *Verses 11, 12.SITI March 23, 1888, page 186.25*

13. What did the angel of the Lord say was now proved? *Verse 12.SITI March 23, 1888, page 186.26*

14. How were Abraham's words, that God would provide himself a lamb, fulfilled?*SITI March 23, 1888, page 186.27*

"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." *Verse 13.SITI March 23, 1888, page 186.28*

15. What promise did the Lord make because Abraham had done this?*SITI March 23, 1888, page 186.29*

“And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lore, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” *Verses 15-18.SITI March 23, 1888, page 186.30*

16. What made this a peculiarly strong test of Abraham’s faith? *-Isaac was Abraham’s only son (Genesis 22:2); there was no earthly hope that he could ever have another; and more than all, God had promised that his numerous seed should come through Isaac. Hebrews 11:17, 18.SITI March 23, 1888, page 186.31*

17. What did Abraham believe that God was able to do?*SITI March 23, 1888, page 186.32*

“Accounting that God was able to raise him up even from the dead; from whence also he received him in a figure.” *Hebrews 11:19.SITI March 23, 1888, page 186.33*

18. What did this act prove concerning Abraham’s faith?*SITI March 23, 1888, page 186.34*

“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?” *James 2:21, 22.SITI March 23, 1888, page 186.35*

19. What wonderful title did Abraham thus gain?*SITI March 23, 1888, page 186.36*

“And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.” *Verse 23.SITI March 23, 1888, page 186.37*

20. Who may share this blessing?*SITI March 23, 1888, page 186.38*

“So then they which be of faith are blessed with faithful Abraham.”
Galatians 3:9.SITI March 23, 1888, page 186.39

NOTES

The relation of faith and works is fully illustrated in the case of Abraham. First came the promise of God that his seed should be as the stars of heaven. Abraham had no children at that time, but “he believed in the Lord; and he counted it [his belief] to him for righteousness.” Thus Abraham professed faith in God. Afterwards came the command: “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” This command Abraham obeyed to the letter; he did offer his son upon the altar, believing that God was able to fulfill his promise, by raising him from the dead. Thus his faith was shown to be perfect. So the apostle James, in showing how faith and works go together, says: “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” *James 2:21-23.SITI March 23, 1888, page 186.40*

The question that troubles many people is, How can it be true that “a man is justified by faith without the deeds of the law” (*Romans 3:28*), and also that “by works a man is justified, and not by faith only.” *James 2:24*. This question is answered in the case of Abraham, as cited above. In the first instance he was justified by simple faith, without works. Works could not have entered into that justification. Afterwards when he offered Isaac, he was justified by works, but, let it never be forgotten, that work was the outcome of his faith; it was the evidence of perfected faith. If it had not been for Abraham’s faith, he never would have performed that work. “Faith wrought with his works.” That is, faith made use of works, to show that it was not dead, but was in active existence. So faith is

necessarily first. There cannot be works that will justify, without underlying faith. A man is justified by works, and not by faith only, simply because “faith without works is dead;” and so if he has “faith only,” unaccompanied by works, it is not real faith at all. Yet whatever good works are manifested in a man’s life, must be the result of faith; and thus it is true that “the just shall live by faith.” *W.SITI March 23, 1888, page 186.41*

“Back Page” The Signs of the Times, 14, 12.

E. J. Waggoner

The dedication of the Oakland Seventh-day Adventist house of worship will take place Sunday, April 22. This will be at the time of the annual meeting, and a large attendance from abroad is expected. *SITI March 23, 1888, page 192.1*

The *Christian Union* having been asked for some work that will refute the Baptist theory of baptism, replies thus: “There used to be such works, but the world has moved, and they are antiquated. If the primitive mode of the sacrament is of unchangeable authority, the Baptist have the best of the argument.” *SITI March 23, 1888, page 192.2*

It is said that a certain old colored Minister always introduces his sermons with the following: “Brethren, my sermon is *basted* on the following text.” That is more than many of his white, educated brethren would truthfully say, for many of their sermons are not even “basted” to the text. Too often there is not the slightest connection between the text and the sermon. *SITI March 23, 1888, page 192.3*

A word of explanation to those who are studying the Sabbath-school lessons. Last week we printed lesson twelve, and this week we print lesson fourteen. We do this because lesson thirteen is a review, and could be omitted as well as not, and we wish to put the lessons one week ahead, so that those in the most remote places may have the benefit of the notes in their preparation for Sabbath-school. We do this in response to requests that have been sent in by several subscribers. *SITI March 23, 1888, page 192.4*

C.C.-The reckoning of the 1260 years, to have ended in 1798, is correct, because the prophecy says that three of the first horns were plucked up by the roots to give place to the Papacy. These three kingdoms which fell before the rise of the Papacy, were the Heruli, the Vandals, and the Ostrogoths. The Heruli were uprooted in 493; the Vandals in 534, and the Ostrogothic Kingdom was destroyed in 538. Now as the Papacy was to rise upon the fall of the three, and as the last of the three fell in 538, therefore the establishment of the Papacy must date, and the 1260 years begin, in A.D. 538.*SITI March 23, 1888, page 192.5*

A brother asked if it is safe to apply *Job 20:12, 13* to tobacco-using. We say emphatically, No, it is not safe to apply it to tobacco-using, because such an application would be a false one. There are arguments enough against tobacco-using, without straining a point. The Bible has suffered fully as much from forced interpretations, a narrowing of the meaning, and attempts to make a sensation with a text, as it has from the assaults of its avowed enemies. If all who profess reverence for the Bible were consistent in their interpretation of it, and humble followers of its plain teaching, Christianity might laugh to scorn all the efforts of infidels.*SITI March 23, 1888, page 192.6*

During the week passed the papers have given extensive details of the snow-storm which prevailed in the Eastern States, beginning Sunday, March 11, and continuing for nearly three weeks. In the hands of the storm the great centers of business and traffic were utterly powerless. Railway and telegraph lines became inactive. Boston communicated with New York *via* Liverpool by cable, and Washington with New York *via* Chicago over two solitary wires remaining. Business men perished in New York City on their way to or from their offices. The price of provisions ran very high, and a temporary famine was threatened. Over 500 corpses in New York awaited burial. The loss of life and property by land and sea is very great. Dakota is foremost with words and gifts of comfort for the suffering.*SITI March 23, 1888, page 192.7*

The Rev. Alexander Jackson has an article in the *Independent*, on "The Relation of the Classes to the Church." A census has just been taken of the Protestant Churches of Pittsburgh and Allegheny,

Penn., and from that he takes his figures. Part of his conclusions are found in the following paragraph, which needs no comment:-*SITI March 23, 1888, page 192.8*

“There are more males than females in Pittsburgh; but there are only 35.15 per cent. of Protestant church-members males, while 72.85 are females. Of the 47,838 members of evangelical churches in the two cities, 17,772 are males and 30,066 females. This unsatisfactory fact is more than offset by another: One Allegheny minister preaches to a congregation in which males are in the majority; he is chaplain of the penitentiary! More than nine-tenths of the prisoners in Pennsylvania are males. It is safe to say that if there were more men in our Protestant churches there would be fewer in our penitentiaries.”*SITI March 23, 1888, page 192.9*

While vast sums of money are being expended in punishing crime, would it not be well to expend some of this solicitude and energy in removing the most active sources which produce crime and criminals? Some time since a den of young robbers was accidentally discovered under a sidewalk in Chicago. They were boys, fully organized and bound by terrible oath's written in blood. They had excavated the cave by night work, and it was adorned with arms, pictures from the *Police Gazette*, and furnished with cheap novels, which revel in blood and glorify crime. In San Francisco lately a policeman halted a footpad, who answered the challenge with a shot which dangerously wounded the officer. The fire was returned with fatal effect. Upon investigation, the criminal proved to be a man of noble physique, a boarder in a respectable place, who spent his entire days reading such books as have been mentioned. There was no possible necessity for such a course only as his mind, being drawn in that direction so strongly, impelled his hands to do the work of robber and murderer. No words can adequately express the terrible Satanic nature of such reading. And it is everywhere. The minds of the young are becoming imbued with such views of life as render crime and impurity matters of heroic virtue.*SITI March 23, 1888, page 192.10*

Our cities are filling up and our police courts are crowded with young of both sexes, who have left the quiet homes of country or village life for the exciting world of the city, lured away from

innocency by these pictures painted by demons, to deeds of crime. The publication of this vile flood might be stopped, and would be were not the moral sense of this generation steeped in these very things. But while the name of Anthony Comstock and the few of his associates are held as a by-word and a hissing, and every impediment is thrown in their way by municipal authorities, public sentiment, and newspapers, and the vilest men are exalted, we but hasten to the days of Sodom and Gomorrah.*SITI March 23, 1888, page 192.11*

“Helps to Bible Study” or “Bible-Readings in Present Truth,” in the German language, a pamphlet of 64 pages, has been issued by the *Review and Herald* Press. It contains twenty-five readings on important topics connected with our work, which are prefaced with several pages of hints and instruction for Bible-workers. The book will be of great benefit to those were interested in the work among people speaking the German language. Price, 50 cents. Orders will be filled from the office of Pacific Press.*SITI March 23, 1888, page 192.12*

“The Old Testament” The Signs of the Times, 14, 12.

E. J. Waggoner

Joseph Cook, in a recent Monday lecture in Boston, took as his subject, “Christ’s Testimony to the Inspiration of the Old Testament.” A correspondent of the *Congregationalist* says of it:-*SITI March 23, 1888, page 192.13*

“The lecturer opened with a remark of Columbus on first seeing the Orinoco River. ‘This stream,’ said he, ‘cannot come from an island; it is too large; it must proceed from a continent.’ In like manner the sermon on the mount is a stream from the Old Testament, and the preaching of John a ripple from the stream of Jewish economy. So much has been said lately about the higher criticism, that some timid people are beginning to inquire if the Old Testament has not been overrated, and questioned if it really contains any messianic prophecies. But whatever the higher criticism may say, the fundamental principles of the kingdom of God, and the root idea of monotheism, underlie the Old Testament. The two great

commandments, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,' are the law of Jehovah." *SITI March 23, 1888, page 192.14*

"A Discussion on Immortality" The Signs of the Times, 14, 12.

E. J. Waggoner

The following taken from the *Christian Union* is to show that the doctrine of the natural immortality of the soul, which the professed Christian class has received from its heathen authors, is not satisfactory to all minds in the church. We gladly see this among other signs of an awakening to a ... the truth in this important matter:-*SITI March 23, 1888, page 192.15*

"Considerable excitement has been caused in Neuchatel by the delivery there of a series of lectures 'Conditional Immortality,' by Dr. Petavel-Olliff, professor of theology, of Geneva. The course, which consisted of twelve lectures, was largely attended by the audience being composed of the professors and students of the two theological faculties, the ministers of the town, the heads of the numerous educational institutions, as well as by a large number of the general public. The learned doctor traversed the whole ground in an exhaustive manner, discoursing the subject in its relation to biblical exegesis, science, to philosophy, to the doctrines and ... of the primitive church, and to the patristic testimony. He argued that the traditional dogma rests on the platonic notion of the necessary immortality of the soul, which was entirely unscriptural, and unknown to the early Christians, and had been imported into the church by the Alexandrian school of Christian Fathers. He strongly urged that the placing the doctrine of a future life on a basis at once scientific and scriptural, there would be found the means of reconquering the ground lost to Christianity in France, and on the continent generally." *SITI March 23, 1888, page 192.16*

The newest Spiritualist idea is that of "re-incarnation." That is, it is new in the sense that only recently has it been recognized by any great number of Spiritualists. The theory is based upon that of the pre-existence of souls. It is claimed that men now in the flesh have existed in the flesh in time past, and, having passed into the spirit-

land for all time, have once more materialized, and that after their death they may again be born into the world. It is the old Platonic theory revived. According to that theory, the spirit was made to drink of the fleshy form, so that it forgot all that it had previously known. A recent writer in the *Golden Gate* thus explains how the re-incarnated spirit forgets its previous existence:-*SITI March 23, 1888, page 192.17*

“It is a well-known fact that spiritual ... fer by contact with earthly elements. Often a materialized spirit will forget its very name, when appearing within the circle of sitters. As regards an ... having no recollection of events, I know of an intelligent child of seven years, who had been separated from its mother for ten years. At the ... that time the two were brought in contact, but the child had totally forgotten her parent and the former home life.”*SITI March 23, 1888, page 192.18*

We don't blame the child for “forgetting” its mother under such circumstances. In spite of the *Golden Gate*'s claim to the contrary, it will have the stand as the champion “funny paper.”*SITI March 23, 1888, page 192.19*

March 30, 1888

“The Spirit of Antichrist. No. 15” The Signs of the Times, 14, 13.

E. J. Waggoner

It has before been shown that Catholicism is virtually one with Spiritualism, because it teaches that the living may and do have intercourse with the dead. This alone is sufficient to brand it as an antichristian system. But there are so many professed Protestants nowadays who regard Catholicism as an important branch of the Christian church, that it is necessary to present some very conclusive evidence to the contrary. The Scripture, speaking of the Papacy under the form of a beast, says that “all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” *Revelation 13:8*. It also says of the unclean spirits that represent Spiritualism, that “they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of *the whole world*, to gather them to the battle of that great day of God Almighty.” *Revelation 16:14*. This shows that those who either directly or indirectly acknowledge the authority of the Papacy, will also be Spiritualists. When we remember that Spiritualism is paganism in its original form, and that Catholicism is paganism with some modifications, and that both depend mainly upon the heathen idea of the natural immortality of the man, we can see how Spiritualists might come to acknowledge the Papacy. As for Catholics, they are Spiritualists already. *SITI March 30, 1888, page 198.1*

Since this is so, it is as necessary to warn people against Catholicism as against Spiritualism. We therefore shall quote quite a number of additional statements from “The Glories of Mary,” to show the antichristian character and essential wickedness of the Roman Catholic system. Many of these statements are little else than repetitions of the same thing; but we wish the reader to know that we are not misrepresenting the Catholic Church by quoting a few isolated passages. Whoever will take the trouble to procure the book, will find stuff of the same kind on almost every page, until he will become nauseated. *SITI March 30, 1888, page 198.2*

The inspired apostle tells us that Christ, the mediator of the new covenant, died “for the redemption of the transgressions that were under the first testament.” *Hebrews 9:15*. But this Catholic “saint” contradicts this statement thus:-*SITI March 30, 1888, page 198.3*

“St. Bernardine of Sienna says that God did not destroy man after his fall, because of the peculiar love he bore his future child, Mary. And the saint adds, that he doubts not all the mercy and pardon which sinners received under the old law, was granted them solely for the sake of this blessed Virgin.”-*Glories of Mary, page 81.SITI March 30, 1888, page 198.4*

This takes from Christ all the honor of the salvation of people for the first four thousand years of this earth’s history. Now when we find that sinners in this age are directed to look to Mary first, and afterwards, if at all, to Jesus, it is evident that Catholicism is emphatically antichrist. On pages 83, 84 we read:-*SITI March 30, 1888, page 198.5*

“Justly, then, does St. Lawrence Justinian call her the hope of evil-doers, since she alone can obtain their pardon from God. St. Bernard rightly calls her the ladder of sinners, since she, this compassionate queen, offers her hand to poor, fallen mortals, leads them from the precipice of sin, and helps them to ascend to God. St. Augustine rightly calls her the only hope of us sinners, since by her means alone we hope for the remission of all our sins. And St. John Chrysostom repeats the same thing, namely, that sinners receive pardon only through the intercession of Mary.”*SITI March 30, 1888, page 198.6*

The last quotation speaks of Mary as the “ladder of sinners,” and therefore the following little story comes in very aptly right here:-*SITI March 30, 1888, page 198.7*

“In the Franciscan chronicles it is related of Brother Leo, that he once saw a red ladder, upon which Jesus Christ was standing, and a white one, upon which stood his holy mother. He saw persons attempting to ascend the red ladder; they ascended a few steps and then fell; they ascended again, and again fell. Then they were exhorted to ascend the white ladder, and on that he saw them succeed, for the blessed Virgin offered them her hand, and they

arrived in that manner safe in Paradise.”-Page 279.*SITI March 30, 1888, page 198.8*

Now add to this, the following:-*SITI March 30, 1888, page 198.9*

“God has ordained that all graces should be dispensed by the prayers of Mary; where these are wanting, there is no hope of mercy, as our Lord signified to St. Bridget, saying to her: ‘Unless Mary interposes by her prayers, there is no hope of mercy.’”-Page 293.*SITI March 30, 1888, page 198.10*

These quotations show, not that Mary divides with Christ the honor of man’s salvation, but that she is the only saviour. The Catholic Church actually teaches those who look to it for instruction, that they cannot be saved by the merits of Christ, and that if they do not seek the aid of the Virgin Mary, they must certainly be lost. And yet there are Protestants who think that it is an important part of the Christian church. On page 330 there is a prayer to be said to the Virgin Mary, from which we take the following extract:-*SITI March 30, 1888, page 198.11*

“It is enough that thou wilt save us, for then we cannot but be saved. Who can restrain the bowels of thy compassion? If thou hast not compassion on us, thou who art the mother of mercy, what will become of us when thy Son shall come to judge us.”*SITI March 30, 1888, page 198.12*

Surely nothing more is needed to convince any person not wholly blinded that the Catholic Church robs Christ of honor as the divine Mediator for sinners, and gives it to a creature, who, though she was a good woman, could obtain salvation in no other way than through the merits of Christ, and who has been dead for not less than eighteen hundred years. Again we ask the reader to remember that Mariolatry could not have any existence if it were not for the pagan notion that death does not end a man’s existence. The thoughtful person will readily connect Mariolatry with the ancient heathen custom of deifying the dead. Ancient heathenism, modern Spiritualism, and Roman Catholicism, all spring from the same root, and are very closely related. W.*SITI March 30, 1888, page 198.13*

“The First Dominion” The Signs of the Times, 14, 13.

E. J. Waggoner

That this earth belongs to the Lord, no one will for a moment call in question. It is his, because he is the Creator. Says the Psalmist: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." *Psalm 24:1, 2*. When the prophet Daniel interpreted to King Nebuchadnezzar the dream which foretold his abasement, he told the king that he should be driven out from his kingdom, "till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." *Daniel 4:25*. And in *Psalm 115:16*; we read: "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." This means simply that the Heaven is God's dwelling-place (*Psalm 11:4*), and that over it he has sole control, but that he has made man the tenant of the earth. When and how the dominion of the earth was given to man, are told in the following verses:-*SITI March 30, 1888, page 198.14*

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." *Genesis 1:26-28. SITI March 30, 1888, page 198.15*

A dominion is a kingdom; to have dominion is to have kingly authority. Therefore since the earth was given to man for a dominion, the earth was designed for man's kingdom. To this intent David speaks in the eighth psalm, where he says of man: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." *Psalm 8:5-8*. The apostle quotes this (*Hebrews 2:7, 8*),

and makes the additional statement that “now we see not yet all things put under him.” This being the case, it must be because man has lost the dominion, for it was certainly given to him. In the words of the apostle, therefore, we have at once a statement of the loss of the dominion first given to man, and a promise of its restoration. *SITI March 30, 1888, page 198.16*

The details of the loss of the dominion which at the first was given to man, are given in the third chapter of Genesis. In the first part of the chapter we learn that the serpent beguiled Eve, and persuaded her to eat of the forbidden fruit, and that she in turn induced Adam to eat. Then God said to Adam, “Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” *Genesis 3:17-19*. And afterwards when Cain had killed his brother, the Lord said: “When thou tillest the ground, it shall not henceforth yield unto thee her strength.” *Genesis 4:12*. From this we learn that it is because of man’s disobedience that we do not now see all things put under him. *SITI March 30, 1888, page 198.17*

But when man lost the dominion of the earth, who gained it? Evidently the one to whom he yielded obedience. Peter says that, “of whom a man is overcome, of the same is he brought in bondage.” *2 Peter 2:19*. And Jesus said: “When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.” *Luke 11:21, 22*. Our first parents were overcome by the serpent, “which is the devil, and Satan” (*Revelation 20:2*), and therefore it was to Satan that they yielded up the dominion which had been committed to them. *SITI March 30, 1888, page 198.18*

That Satan is now the ruler of this earth, instead of man, is shown by the Scriptures. In *2 Corinthians 4:4*, Satan is spoken of as “the god of this world.” Christ said that the wicked are children of Satan

(*John 8:44*); and in *Ephesians 2:2*, “the spirit that now worketh in the children of disobedience,” is called “the prince of the power of the air.” Satan is “the accuser of the brethren,” the one whom the followers of Christ are to “resist steadfast in the faith” (1 *Peter 5:8, 9*), and Paul says that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.” *Ephesians 6:12*. And none can doubt that it was to Satan that Christ referred, when he said, “The prince of this world cometh, and hath nothing in Me.” *John 14:30*. *SITI March 30, 1888, page 198.19*

In the account of the Lord’s temptation in the wilderness, we have the most positive evidence that Satan holds the dominion that was given to Adam. The last and greatest temptation is thus described: “Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me.” *Matthew 4:8, 9*. *SITI March 30, 1888, page 198.20*

Some may think that Satan lied when he made this promise to Christ, and that he knew that he did not have the power to fulfill the promise, even if he could have induced the Lord to comply with the conditions. There is no doubt but that Satan lied, and that he had no intention of yielding up anything that he had; but if he did not possess the kingdom of the earth, Christ certainly knew it, and in that case the offer of them to him would not have been any temptation. When Satan said to Jesus: “If thou be the Son of God, command that these stones be made bread,” there was a real temptation, because Jesus was extremely hungry. When Satan placed Jesus on a pinnacle of the temple, and said, “If thou be the Son of God, cast Thyself down,” there was a temptation to show his divine power. And so when Satan showed to Jesus all the kingdoms of the world, offering to give them to him in return for his homage, there was a temptation, because Satan was offering just what Christ came into the world to redeem. Jesus did not tell Satan that he had no right to offer to him the kingdoms of this world, but simply refused to accept them upon the conditions imposed, thus tacitly admitting that Satan was “the prince of this world.” *SITI March 30, 1888, page 198.21*

In *Ezekiel 28:12-17*, we have an unmistakable reference to Satan. No other being could merit the following description: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold.... Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." That is a description of Satan before his fall. But let the reader take particular notice that the being thus described is called "the King of Tyrus." *Verse 12*. The wisdom and power of the man who sat upon the throne of Tyre are described in *verses 2-11* of this same chapter (*Ezekiel 28*), and he is called the "*Prince of Tyrus*." In this we have further inspired testimony to the fact that Satan is "god of this world," working in the children of disobedience. Wicked rulers like the king of Tyre, are only nominally king; they are second in power to Satan, who rules through them, and is thus real king. But while Satan has usurped the dominion which God gave to Adam, he does not have unlimited control of this earth. God did not give unlimited and supreme authority over the earth even to man in his uprightness; and so when Satan overcame man, it was not possible for him to get control of the earth to an unlimited degree. This fact Satan acknowledged, when he said to the Lord concerning Job: "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?" *Job 1:10*. It still remains true, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." *SITI March 30, 1888, page 199.1*

It was stated in connection with the reference to the temptation of Jesus, that Satan offered him that which he came into the world to redeem,-the dominion of the earth, which Adam lost. This will presently be made to appear. When Adam lost the dominion, he also lost his right to live; he sold himself to Satan, at the same time that he forfeited the earth to him. So it is that Satan is "god of this world," and has also "the power of death." *Hebrews 2:14*. Now Christ came to redeem what Adam lost, and so when the apostle

quotes the words of the Psalmist, when he says that God set man over the works of his hands, but that “now we see not yet all things put under Him,” he adds: “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” “Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” *Hebrews 2:9, 14, 15.SITI March 30, 1888, page 199.2*

In order that Christ might redeem man from the curse of death which came upon him when he yielded to Satan, he had to suffer the same curse. Says Paul: “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.” *Galatians 3:13*. And so, to redeem the earth, he bore its curse, when the crown of thorns was placed upon his head. Compare *Genesis 3:13, 18* and *Matthew 27:29*. As Christ has, by death, gained the right to destroy the one who has power over death, that is, the devil, he has also won the right to the dominion which Satan usurped. And so the prophet addresses Christ in the following language:-*SITI March 30, 1888, page 199.3*

“And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.” *Micah 4:8.SITI March 30, 1888, page 199.4*

In these words we have the promise of the restoration of the first dominion (see *Genesis 1:28*), and to Adam, who lost it, but to Christ the second Adam, who redeemed it. Those who through faith recover themselves out of the snare of the devil; who learn of Jesus to be meek and lowly in heart, will inherit the earth with Christ, when he shall take possession of it as his kingdom. W.*SITI March 30, 1888, page 199.5*

“The Commentary” The Signs of the Times, 14, 13.

E. J. Waggoner

Lesson 18.—Sabbath, April 14

1. How old was Isaac when he was married?*SITI March 30, 1888, page 200.1*

“And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.” *Genesis 25:20.SITI March 30, 1888, page 200.2*

2. How old was he when his two sons were born?*SITI March 30, 1888, page 200.3*

“And after that came his brother out, and his hand took hold on Esau’s heel, and his name was called Jacob; and Isaac was threescore years old when she bare them.” *Verse 26.SITI March 30, 1888, page 200.4*

3. What were their names?*SITI March 30, 1888, page 200.5*

4. What difference was there between them?*SITI March 30, 1888, page 200.6*

“And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.” *Verse 27.SITI March 30, 1888, page 200.7*

5. How did the parents regard them?*SITI March 30, 1888, page 200.8*

“And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob.” *Verse 28.SITI March 30, 1888, page 200.9*

6. What did Jacob have as Esau came in one day from a hunting trip?*SITI March 30, 1888, page 200.10*

“And Jacob sod pottage: and Esau came from the field, and he was fain.” *Verse 29.SITI March 30, 1888, page 200.11*

7. What did Esau say to Jacob?*SITI March 30, 1888, page 200.12*

“And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint; therefore was his name called Edom.” *Verse 30.SITI March 30, 1888, page 200.13*

8. What did Jacob reply?*SITI March 30, 1888, page 200.14*

“And Jacob said, Sell me this day thy birthright.” *Verse 31.SITI March 30, 1888, page 200.15*

9. How did Esau reason concerning the birthright?*SITI March 30, 1888, page 200.16*

“And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?” *Verse 32.SITI March 30, 1888, page 200.17*

10. What transaction was thus made by the two brothers?*SITI March 30, 1888, page 200.18*

“And Jacob said, Swear to me this day; and he sware unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way; thus Esau despised his birthright.” *Verses 33, 34.SITI March 30, 1888, page 200.19*

11. What was the birthright, and what was its importance to anyone?*SITI March 30, 1888, page 200.20*

12. How did Esau regard his birthright?*SITI March 30, 1888, page 200.21*

“Thus Esau despised his birthright.” *Verse 34 last clause.SITI March 30, 1888, page 200.22*

13. How highly did he value it?*-He considered it worth no more than a meal of victuals to satisfy present necessity.SITI March 30, 1888, page 200.23*

14. What language is used concerning Esau for this proceeding?*SITI March 30, 1888, page 200.24*

“Lest there be any fornication, or profane person, as Esau, who for

one morsel of meat sold his birthright.” *Hebrews 12:16.SITI March 30, 1888, page 201.1*

15. How did he afterward feel concerning the blessings of his birthright?*SITI March 30, 1888, page 201.2*

“For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.” *Verse 17.SITI March 30, 1888, page 201.3*

16. Relate, in brief, the circumstances. *Genesis 27:1-40.SITI March 30, 1888, page 201.4*

17. Was he able to get back the birthright? *Hebrews 12:17.SITI March 30, 1888, page 201.5*

18. Why not?-*Because he had deliberately sold it, and could not alter the trade.SITI March 30, 1888, page 201.6*

19. What is the exhortation given to us in this connection?*SITI March 30, 1888, page 201.7*

“Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.” *Verses 14-17.SITI March 30, 1888, page 201.8*

20. If we are children of Abraham, what is our birthright?*SITI March 30, 1888, page 201.9*

“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” *Romans 4:13.SITI March 30, 1888, page 201.10*

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.” *Colossians 1:12.SITI March 30, 1888, page 201.11*

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” *1 John 3:1, 2.SITI March 30, 1888, page 201.12*

21. Through what are we made heirs of this inheritance?*SITI March 30, 1888, page 201.13*

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.” *Colossians 1:13, 14.SITI March 30, 1888, page 201.14*

22. What does the Spirit through Paul say of one who despises his heavenly birthright?*SITI March 30, 1888, page 201.15*

“He that despised Moses’ law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” *Hebrews 10:28, 29.SITI March 30, 1888, page 201.16*

23. How may we do this?*SITI March 30, 1888, page 201.17*

“For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica.” *2 Timothy 4:10.SITI March 30, 1888, page 201.18*

24. What can you say of the condition of one who deliberately barter his interest in the blood of Christ, and his hope of eternal life, for a little present enjoyment?*SITI March 30, 1888, page 201.19*

“Of how much sorer punishment, suppose ye, shall he be thought

worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.”
Hebrews 10:29-31. SITI March 30, 1888, page 201.20

NOTES

The term “birthright” denotes the special privileges belonging to the first-born. Among these were, that he should have a double portion of the inheritance, and that he should succeed to whatever position was held by his father. Among the Jews the first-born was considered as especially devoted to God; and since the Jewish people were the chosen people of God, and the Jewish nation was the church of that time, it may justly be concluded that special spiritual blessings were considered as part of the birthright. When Esau sold his birthright, he deliberately sold all claim to the promises made to Abraham and Isaac, and afterwards Jacob. He had no trace of the faith of Abraham, and he despised the promises of God.*SITI March 30, 1888, page 201.21*

Esau might have had a share in the promise if he had wanted it. True, Paul says that before the birth of Jacob and Esau, it was said unto Rebekah, “The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated” (*Romans 9:12, 13*), but this was simply because God who “calleth those things which be not as though they were,” could foresee just what kind of character Esau would develop. God is no respecter of persons, and he does not bestow his favors arbitrarily. Esau was rejected, not simply because he deliberately sold his right to the promised inheritance, but because of the utter lack of faith, which led him to so lightly esteem the promises of God.*SITI March 30, 1888, page 201.22*

The objector will no doubt say that Jacob appears in a worse light than Esau does, and that if God is a respecter of character, and not of persons, Jacob was less entitled to regard than Esau was. But that is a very superficial view of the case. So far as character is concerned, there is no man that has by nature anything that is

worthy of the approbation of God. Even the zealous Paul, whose great aim was to have always a conscience void of offense toward God, and toward man,” and who could say before the Jewish council, “I have lived in all good conscience before God until this day,” said that he had suffered the loss of all things that he might win Christ, “and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” *Philippians 3:8, 9*. God respects an upright character, but since there can be no perfect character except “through the faith of Jesus Christ,” it is evident that his promises and favor must be extended to the one whose faith gives promise of a growth toward perfection. *SITI March 30, 1888, page 201.23*

So far as the record shows, at the time of which our lesson treats, Esau had naturally the advantage of Jacob; but Esau lacked faith, and Jacob possessed it, and from that time we see a growth for the worse in Esau, and for the better in Jacob. God never showed any approval of Jacob’s course in securing the blessing; on the contrary Jacob had to suffer grievously on account of his duplicity; but through the faith that Jacob had, although it was crude and uninstructed, God could work for his complete moral reformation. Peter shows the work of true faith, when he says to the people of God that they may suffer manifold temptations, “that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” *1 Peter 1:7*. And in that day this will be found to be the case with Jacob. *SITI March 30, 1888, page 201.24*

The case of Rahab may be taken as an illustration. James says that Rahab the harlot was justified by works when she had received the messengers and sent them out another way (*James 2:25*), and Paul says that “by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.” *Hebrews 11:31*. Yet in concealing the spies, for which she received the promise that she should not perish, she deliberately lied. See *Joshua 2*. She was not saved because of her falsehood, but because of her faith that the God of the Israelites was the true God. She acted up to the best light that she had. Among the heathen it

was esteemed a virtuous thing to lie, and she knew no better. But her faith brought her into relation with God's people where she could learn the way of truth. Thus we see that "the righteousness of God is revealed from faith to faith," for "the just shall live by faith." *SITI March 30, 1888, page 201.25*

Esau is not the only one who has sold his birthright for a mess of pottage. An old pipe, a plug of tobacco, a jug of whisky, the pleasure party, the card table, and other "good things" of this life have been sufficient to cause many to turn their backs on their heavenly inheritance. Esau said, "Behold, I am at the point to die; and what profit shall this birthright do to me?" Thousands of others when brought face to face with some duty, the performance of which would interfere with their worldly interests, have virtually said the same thing. They have said, "I know that this is the truth of God, but if I should obey it I couldn't make a living," thus intimating that they did not believe the promises of God would be of any profit to one who should die for them. It is more than probable that many who have accepted the truth, are putting self and selfish pleasures above the service of God, and are thus bartering their birthright. Let such beware lest they complete the sale and then find it too late to repent. And "let him that thinketh he standeth take heed lest he fall." *W.SITI March 30, 1888, page 201.26*

"Back Page" The Signs of the Times, 14, 13.

E. J. Waggoner

One of the latest dispatches from Berlin states that there are hopes that the Emperor Frederick may recover. The next one may be that his death is expected at any moment, and the one following that he is on the high road to health. The dispatches concerning his health, and those concerning the war situation in Europe, are very similar. *SITI March 30, 1888, page 208.1*

It is stated in *Public Opinion* that "an early number of the *North American Review* will contain an article by Mr. Gladstone on the religious opinions of Colonel Robert G. Ingersoll. "That is the first intimation we ever had that Ingersoll had any religious opinions. If he has any, he never gives utterance to any of them, for everything

that he says is decided irreligiously.*SITI March 30, 1888, page 208.2*

A few days since an ex-pork-packer testified before the House Agricultural Committee at Washington, that to his personal knowledge cholera-infected hogs are cut up and put upon the market as good meat. Carcasses of animals that have died from cholera and other causes, he says, are used in the manufacture of “pure steam lard” for family use. The custom of selling diseased meat he claims is quite common, and says that packers cannot deny it.*SITI March 30, 1888, page 208.3*

A secular contemporary contains the following item:-*SITI March 30, 1888, page 208.4*

The following choice bit of pulpit sensationalism is recently perpetuated by the pastor of a wealthy church in an Eastern city:-*SITI March 30, 1888, page 208.5*

The pastor will preach on the following text and topics on Sunday evenings:-*SITI March 30, 1888, page 208.6*

February 6..... “Ho”*SITI March 30, 1888, page 208.7*

February 13..... “As”*SITI March 30, 1888, page 208.8*

February 20..... “So”*SITI March 30, 1888, page 208.9*

February 27..... “But”*SITI March 30, 1888, page 208.10*

March 6..... “Only”*SITI March 30, 1888, page 208.11*

March 13..... “Yes”*SITI March 30, 1888, page 208.12*

March 20..... “No”*SITI March 30, 1888, page 208.13*

March 27..... “By and by”*SITI March 30, 1888, page 208.14*

Come and bring your friends.*SITI March 30, 1888, page 208.15*

P.S. The pastor will sing a sacred solo each Sabbath evening.*SITI March 30, 1888, page 208.16*

We do not know just how many different words there are in the Bible, but there are several thousand, so that this fashionable pastor will not be in danger of running out of sermon topics as long as he lives. The paper from which we quote gives evidence of good taste by the remark: "Of such is [not] the kingdom Heaven." *SITI March 30, 1888, page 208.17*

The following indictment of the saloon is by Dr. Lyman Abbott: *-SITI March 30, 1888, page 208.18*

"As a deceiver and a liar it swindles the poor and rich; it creates the base and horrible appetite on which it lives; it is a breeder of crime and poverty beyond anything else; it corrupts juries and courts of justice; it fills an almshouses and idiot and insane asylums; it makes orphans of children, and widows of wives, breaks up homes innumerable, robs men of their mental and spiritual worth; slavery never so robbed the working man of his wages; Mormonism never so debauched womanhood, and struck so fatal blows at the home; it is a corrupter of the nation at the very source of its power." *SITI March 30, 1888, page 208.19*

This is only a part of the charge which he brings against it, yet he advocates high license on the ground that "the saloon should be made to pay fully for the wrong it does." Thereupon the *Voice* challenges the doctor as follows: *-SITI March 30, 1888, page 208.20*

"Now, will Dr. Abbott take pencil and paper and figure out for us just how high the license should be for the saloons 'to pay fully' in dollars and cents for these wrongs which it inflicts on society? Come, doctor, try your hand at it." *SITI March 30, 1888, page 208.21*

In civilized countries it is not considered that money is an adequate compensation for a murder. "Whoso man's blood, by man shall his blood be shed." The only way that the liquor traffic can do anything to atone for the wrong that it has done is to give up its life that the wrong may stop. *SITI March 30, 1888, page 208.22*

Someone sends the following from the *Pacific*: *-SITI March 30, 1888, page 208.23*

"A Methodist clergyman says he asked a seventh-day minister the

following question: ‘Suppose you were a legislator; the question comes before you that without reference to any denomination, or even Christianity, you were convinced that one day in seven, for the good of the country, for the best physical, social, and moral development of those for whom you were elected to make the laws, the wheels of business, labor, and commerce should cease, what day would you select?’ We suppose that the Saturday man was not able to look at the question in that way.” *SITI March 30, 1888, page 208.24*

Very likely not, unless he was cross-eyed, for the question is too crooked to be taken in at a glance by a man with ordinary vision. But if we get the proper meaning of the mass of verbiage, we should answer it thus: If we were a legislator, and believed that on one day in seven all business ought to be stopped by law, we should no doubt endeavor to have it cease on the day on which we were convinced it ought to cease. If we were a National Reformer, we should not be a Seventh-day Adventist. Ask us something hard. *SITI March 30, 1888, page 208.25*

An Eastern religious paper instances the fact that “there are 60,000,000 people in the United States, one-half of whom never go to church;” and then adds: “Those 30,000,000 souls comprise the bulk of the restless, uneasy class whose manner of life is hostile to our civilization.” It then significantly asks: “What are we going to do about it?” *SITI March 30, 1888, page 208.26*

This question is by no means an easy one to answer. It is one thing to tell what *ought* to be done, and it is quite another thing to tell what *will* be done. Every minister *ought* to preach so plainly and earnestly the duty of all men to “fear God and keep his commandments” that evil-doers would, by “the terrors of the Lord,” be restrained from much of their wickedness. And professed Christians ought to live such humble and devout lives that all men would be constrained to acknowledge that there is a reality in the Christian religion. But it is not likely that this will be done, for the reason given in *2 Timothy 3:1-5*. *SITI March 30, 1888, page 208.27*

What a backslidden church lacks in spiritual power, she will strive to gain in political and civil power. Already large and influential

associations are clamoring for constitutional amendments, and for State and national legislation, which can be appealed to coerce all whose "manner of life is hostile" not only "to our civilization," but to certain popular theological tenets.*SITI March 30, 1888, page 208.28*

The *Interior*, in an article entitled, "Does It Pay?" contrasts the present expensive churches and the fancy prices paid to the pastors of fashionable churches, with the churches and salaries in early days, and says:-*SITI March 30, 1888, page 208.29*

"Many, contrasting the present with the past say that the churches are becoming proud and extravagant, and that they cost more than they are worth. It is easy for one who takes a superficial view of the facts to find fault. But a careful study of them will show that the Christian church has only followed in its development the leadings of Providence, and kept, as was its duty, abreast of the age. To-day, as in those early days, it pays liberally for all that is invested in it. It is a financial success.... Leaving out of our estimate for the time the higher interests for which churches are organized, considering them only as institutions for promoting the culture, the elevation, and the enjoyment of the people who sustain them, we see that they can safely challenge comparison with the other institutions of the age. As merely human organizations they are models of efficiency and economy. He who helps to sustain a church is not giving to a charity, but is making a first-class investment for himself and his family. The church will pay back to him in its elevating influences upon himself, his home, and his neighborhood, double compound interest for all that he puts into it. This view of the matter is commended to the attention of business men, to public-spirited patriots, and philanthropists. The church does not come to them as a beggar, but as offering them the best of all investments for the life that now is."*SITI March 30, 1888, page 208.30*

While we fully believe that "godliness is profitable for all things; having promise of the life that now is, and of that which is to come," and while there is no doubt that the church, when it does its duty, does exert a refining, elevating influence, we deprecate its being put forward as a paying institution. It is not true. The bulk of the world's wealth is not in the church, but is held by non-professors.

The result of attempting to make the church a paying institution will be to bring the customs of the world into the church. This tendency is already manifested to a large degree. When business men listen to such proposals as the *Interior* makes to them, one of two things will happen: Either they will become disgusted when they find the church does not pay them financially, and will give it up, or else they will make it pay, by applying the business methods which give them success in the world. We protest that their natural desire to succeed in whatever they undertake will lead them to the latter course. *SITI March 30, 1888, page 208.31*

How differently the Saviour represented his church. To the rich ruler he said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." *Matthew 19:21*. And he showed that his church would not be a steppingstone to worldly wealth and honor, by saying: "If any [man] will come after me, let him deny himself, and take up his cross daily, and follow me." *Luke 9:23*. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." *Mark 8:38*. *SITI March 30, 1888, page 208.32*

April 6, 1888

“The Spirit of Antichrist. No. 16” The Signs of the Times, 14, 14.

E. J. Waggoner

Thus far we have quoted only those passages which directly state that the Virgin Mary is entitled to more honor than Christ; that to her men must look for salvation, rather than to Christ; and that if they depend upon Christ, and not upon the Virgin Mary, they will surely be lost. We shall now give a few sample quotations showing that this Mariolatry directly fosters and encourages the most outrageous wickedness. On pages 36 and 37 of “The Glories of Mary,” we find the following:-*SITI April 6, 1888, page 214.1*

“We read in the life of Sister Catherine, an Augustinian nun, that in the place where that servant of God lived, there lived also a woman named Mary, who, in her youth was a sinner, and obstinately persevered in her evil course even to extreme old age. For this, she was banished by her fellow-citizens, forced to live in a cave beyond the limits of the place, and died in a state of loathsome corruption, abandoned by all, and without the sacraments, and on this account was buried in a field like a beast. Now Sister Catherine, who was accustomed to recommend very affectionately to God the souls of those who had departed this life, after learning the miserable death of this poor old woman, did not think of praying for her, as she and everyone else believed her already among the damned. Four years having passed, a soul from purgatory appeared to her, and said: ‘Sister Catherine, how unhappy is my fate! You commend to God the souls of all those who die, and for my soul alone you have no pity.’ ‘And who are you,’ said the servant of God. ‘I am,’ answered she, ‘that poor Mary, who died in the cave.’ ‘How! are you saved,’ she said, ‘by the mercy of the Virgin Mary.’ ‘And how?’ ‘When I saw death drawing near, finding myself laden with sins, and abandoned by all, I turned to the mother of God, and said to her, “Lady, thou art the refuge of the abandoned, behold me at this hour deserted by all; thou art my only hope, thou alone canst help me; have pity on me.” The holy Virgin obtained for me the grace of making an act of contrition. I died and am saved, and my queen has also obtained for me the grace that my pain should be abridged, and that I should, by

suffering intensely for a short time, pass through that purification which otherwise would have lasted many years. A few masses only are needed to obtain my release from purgatory. I pray thee cause them to be offered for me, and I promise to pray God and Mary for thee.’ Sister Catherine immediately caused those masses to be said for her, and that soul, after a few days, appeared to her again, more brilliant than the sun, and said to her, ‘I thank thee, Sister Catherine; behold I am now going to Paradise to sing the mercy of God, and pray for you.’” *SITI April 6, 1888, page 214.2*

This is very much in the same line as the preceding quotations. It teaches that people may live profligate lives up to the very moment of death, and then be saved by a single “act of contrition.” Thus it tends to cause men to put off repentance, and to rob God of all the service that is his due. But that is not the worst. It is true that Christ is able “to save them to the uttermost that come unto God by him,” and that it is *possible* that even in the last hour of life the sinner may heartily repent and find acceptance with God; for one such case is recorded in the New Testament. But the Catholic Church, in the quotation just made, teaches that men may come unrepentant to the last moment of life, and even then be saved without Christ. Christ is utterly ignored even in that extremity. The essential wickedness of such a scheme of religion ought to be apparent to everyone who has any knowledge of divine things. *SITI April 6, 1888, page 214.3*

Again, on page 687 we read:-*SITI April 6, 1888, page 214.4*

“In the mountains of Trent lived a notorious robber, who when he was admonished by a religious to change his course of life, answered that for him there was no remedy. ‘Do not say,’ said the religious; ‘do what I tell you; fast on Saturday in honor of Mary, and on that day do no harm to anyone, and she will obtain for you the grace of not dying under the displeasure of God.’ The obedient robber followed this advice, and made a vow to continue to do so. That he might not break his oath, he from that time went unarmed on Saturdays. It happened that on a Saturday he was found by the officers of justice, and that he might not break his oath, he allowed himself to be taken without resistance. The judge, when he saw that he was a gray-haired old men, wished to pardon him; but through

the grace of compunction which he had received from Mary, he said that he wished to die in punishment of his sins. He also made a public confession of all the sins of his life in that same judgment-hall, weeping so bitterly that all present wept with him. He was beheaded, and buried with little ceremony, in a grave dug near by. But afterwards the mother of God appeared, with four holy virgins, who took the dead body from that place, wrapped it in a rich cloth embroidered with gold, and bore it themselves to the gate of the city. There the blessed Virgin said to the guards: 'Tell the bishop from me to give an honorable burial, in such a church, to this dead person, for he was my faithful servant.' And this was done." *SITI April 6, 1888, page 214.5*

By such stories as this, Catholicism identifies itself with paganism, which taught its devotees to depend on charms and incantations, and also with Spiritualism, the great feature of which is that man is his own saviour. All three systems are alike in that they exalt man to the level of God. This, as has before been shown, necessarily follows wherever the doctrine of man's natural immortality is held, because that very doctrine claims for man the attribute of Deity. *SITI April 6, 1888, page 214.6*

Similar to the above quotation, is the following, found on page 689:-*SITI April 6, 1888, page 214.7*

"In the country of Normandy, a certain robber was beheaded, and his head was thrown into a trench, but afterwards it was heard, crying: 'Mary, give me confession.' A certain priest went to him and heard his confession; and questioning him as to his practices of devotion, the robber answered that he had no other than fasting one day of the week in honor of the holy Virgin, and that for this our Lady had obtained the grace to be delivered from hell by that confession." *SITI April 6, 1888, page 214.8*

Surely that was an easy way of getting saved, considering the amount that a person is allowed to eat during a Catholic "fast." But the worst of all is the following, found on pages 301, and 302, with which we will end these extracts:-*SITI April 6, 1888, page 214.9*

"Father Charles Bovins relates that in Domans, in France, lived a married man who had held a criminal connection with another

woman. Now the wife being unable to endure this, continually besought God to punish the guilty parties, and one day in particular, went to an altar of the blessed Virgin, which was in a certain church, to implore vengeance upon the woman who had alienated her husband from her, and this very woman went also every day to the same altar to repeat a Hail Mary. One night the divine mother appeared in a dream to the wife, who, on seeing her, began her accustomed petition: 'Justice, mother of God, justice.' But the blessed lady answered: 'Justice! do you seek justice from me? Go and find others to execute justice for you. It belongs not to me to do it for you. Be it known to you,' she added, 'that this very sinner offers every day a devotion in my honor, and that I cannot allow any sinner who does this to suffer and be punished for his sins.'" *SITI April 6, 1888, page 214.10*

It is impossible to conceive of anything that could be written under the pretense of being religious, that would tend more directly to lead people to the commission of crime, than this does. In this instance which, like all the rest, is of course fictitious, we have the case of a woman living in open sin, yet the Virgin Mary, who is set forth as the only hope of sinners, severely rebukes the one who has been so grossly wronged, saying that the guilty woman shall not be punished, because she, every day, repeats a form of prayer. Thus the Catholic Church teaches that no matter how wicked a person may be, he is safe if he only remembers, in the midst of his debauchery, to "say a prayer" to the Virgin Mary. Is it not rightly named the "MOTHER OF HARLOTS AND ABOMINATIONS (C THE EARTH)"? Surely Paul could not have given a more accurate description of it than by calling it "that wicked." *SITI April 6, 1888, page 214.11*

The apostle John says that antichrist is he that denieth that Jesus is come in the flesh. It has been shown that Spiritualism is antichrist, because it openly and emphatically denies the divine mission and character of Christ. Catholicism is no less antichrist, because, although it makes much of the *name* and the *image* of Christ, it sets another above him in the plan of salvation. And both of these systems of error arise from the pagan notion that the soul of man is a part of God, and therefore cannot by any possibility die, which idea was first promulgated by Satan, the arch-enemy of Christ.

Therefore we say, as before, that the spirit of antichrist is the doctrine of the natural immortality of the soul.*SITI April 6, 1888, page 214.12*

The only difference between paganism and Christianity is Christ. Take Christ out of Christianity, and all of its professors would soon sink into paganism. There is no power in man to elevate himself, this can be done only by some power outside of himself, and that power is the Saviour. But the salvation which Christ brings is not simply a present uplifting, but “an everlasting salvation.” He came to give eternal life to as many as should believe on him. The sum of all the blessings which Christ has to bestow is comprised in the gift of eternal life. Now when people, no matter what their profession, teach that men are not dependent on Christ for life, they virtually deny him entirely. And when Christ is set aside, immorality must come in. There cannot by any possibility be any righteousness in this world except “the righteousness which is by the faith of Jesus Christ.” And since the doctrine of man’s natural immortality takes away the incentive to believe in Christ, the Life-giver, we once more emphatically repeat that that doctrine is the very spirit of antichrist. W.*SITI April 6, 1888, page 214.13*

“The Call of Abraham” The Signs of the Times, 14, 14.

E. J. Waggoner

Having learned that this earth was designed to be Adam’s kingdom, and that he forfeited it, and that Christ has bought the title to it, and will one day call his own to share it with him, we shall now trace the chain of evidence from paradise lost to paradise restored.*SITI April 6, 1888, page 215.1*

When God pronounced the curse upon our first parents, and upon the earth, he also made known the way of escape from that curse. Christ, the deliverer, was immediately promised. To Satan, the Lord said: “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” *Genesis 3:15*. These words contain the promise of the Messiah, who, although he should be allowed to be bruised by Satan, should thereby gain the right to destroy Satan and all his

works.*SITI April 6, 1888, page 215.2*

Time passed, and Satan seemed to get a still firmer hold upon the earth, for “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” “And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth.”

Genesis 6:5, 12. In all the earth there was but one family who acknowledged and served God; all the rest of mankind were totally given up to the service of the devil. “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.” *Genesis 6:13.SITI April 6, 1888, page 215.3*

So the earth, with all its inhabitants, was destroyed by the flood. Noah and his family alone were saved; and when they came out of the ark, God said to them, as he had said to Adam and Eve, “Be fruitful, and multiply, and replenish the earth.” *Genesis 9:1.* He did not, as to our first parents, give them dominion over all the earth, for it was impossible; but in order that men might not be exterminated by the beasts, that had become savage by passing under the dominion of Satan, he said: “And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.” *Genesis 9:2.* Thus did God interpose to limit Satan’s power, giving men a chance for life, that they might prepare for the complete possession of the earth when it should be restored.*SITI April 6, 1888, page 215.4*

But as men began again to multiply upon the earth, they again forsook the Lord, and gave themselves fully over to the service of Satan. Soon after the flood, we find them so filled with rebellious pride that they began to build a city and a tower, thinking that thereby they could protect themselves against any judgments that God might bring upon them. *Genesis 2:1-9.* This impious attempt was brought to nothing, and the people were scattered abroad upon the face of all the earth, yet they did not forsake the service of Satan. Within about four hundred years after the flood, the people of the earth were once more sunken in idolatry and superstition.*SITI April 6, 1888, page 215.5*

At that time the Lord came to Abraham, one of the descendants of Shem, and said to him:-*SITI April 6, 1888, page 215.6*

“Get thee out of thy father’s house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.” *Genesis 12:1-3.SITI April 6, 1888, page 215.7*

The Lord saw in Abraham a willingness to serve him, although all his people were idolaters (*Joshua 24:2*), and he separated him from them, so that he might not become contaminated by them, but might become the father of a people who should be fitted to inherit the earth. If we closely examine this promise, we shall find that it comprehends a great deal. “In thee shall all families of the earth be blessed” means nothing less than the possession of the whole earth by the descendants of Abraham. But this will appear more clearly as we pass on. In *Genesis 13:14-17*, we find the promise renewed more in detail in these words:-*SITI April 6, 1888, page 215.8*

“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.”*SITI April 6, 1888, page 215.9*

Here we have strong proof that the promise to Abraham included nothing less than the whole earth, for his seed were to be multiplied as the dust of the earth. The length and the breadth of the land was to be theirs.*SITI April 6, 1888, page 215.10*

At that time Abraham had no child, and in all human probability could never have one. “And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee

exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.” *Genesis 17:1-5.SITI April 6, 1888, page 215.11*

Again, when God was about to destroy Sodom, he said:-*SITI April 6, 1888, page 215.12*

“Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.” *Genesis 18:17-19.SITI April 6, 1888, page 215.13*

This give us to understand that the promise was made to Abraham with so much positiveness, because the Lord knew that he would keep his commandments, and that he would command his children and his household after him to do likewise. From this also we may learn that the promise to his seed was only to those who should serve the Lord.*SITI April 6, 1888, page 215.14*

Once more we find the promise renewed, when Abraham had showed his faith in God by proceeding to offer up his only son, through whom the promise was to be fulfilled. The Lord then called to Abraham, and said:-*SITI April 6, 1888, page 215.15*

“By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” *Genesis 22:16-18.SITI April 6, 1888, page 215.16*

In the expression “thy seed shall possess the gate of his enemies,” we have the promise of conquest. Bear this in mind, while we

consider a few other points. In *Galatians 3:15-17*, we have a scripture that has an intimate connection with the subject under consideration. It reads thus:-*SITI April 6, 1888, page 215.17*

“Christ hath redeemed us from the curse of the law, being made a curse for us; ... that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man’s covenant, yet if it be confirmed no man disannuleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law... cannot disannul, that it should make the promise of none effect.”*SITI April 6, 1888, page 215.18*

From the above scripture we learn that the seed to whom the promise was made, is Christ,-the same that was promised at the time of the fall. Now in connection with the promise to Abraham, that his seed should possess the gate of his enemies, read the following words of God the Father to his Son Jesus Christ:*SITI April 6, 1888, page 215.19*

“Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.”
Psalms 2:7-9. SITI April 6, 1888, page 215.20

When this shall have been accomplished, then “the meek shall inherit the earth, and shall delight themselves in the abundance of peace;” for the meek are they who have come to Christ and have learned of him, yielding themselves to him to be his servants; and Paul says: “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” *Galatians 3:29*. From this, together with the statement that “they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed” (*Galatians 3:7, 8*), we may conclude, even at this stage of our study, that the

promise to Abraham, and to his seed, was nothing less than the promise of the earth to all who, through faith in Christ, should gain the victory over sin. And this is further confirmed by Paul's statement that "the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." *Romans 4:13*. But we shall come to this point again, as we proceed in this investigation. *SITI April 6, 1888, page 215.21*

In the twenty-sixth chapter of Genesis we find the promise once more repeated, this time to Isaac. Abraham was dead, and there was a famine in the land, and the Lord appeared to Isaac, and said:-*SITI April 6, 1888, page 215.22*

"Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." *Genesis 26:2-5. SITI April 6, 1888, page 215.23*

Notice here that God made the very same promise to Isaac that he had made to Abraham; and he also said that he would perform the oath that he sware unto Abraham. He gave no hint of any delay having occurred in the fulfillment of the promise to Abraham, but spoke of it as something that he would do just as he had promised. Yet Abraham was at that time dead. Therefore we must conclude that the Lord never designed to fulfill the promise in Abraham's lifetime; and we shall find that Abraham did not expect that it would be then fulfilled. *SITI April 6, 1888, page 215.24*

Passing on, we come to the time when Jacob had his dream of the ladder which reached from earth to Heaven, upon which the angels of God were ascending and descending. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth;

and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.” *Genesis 28:13, 14.SITI April 6, 1888, page 216.1*

Now it is certain that neither Abraham, Isaac, nor Jacob, ever had any share in the inheritance promised to them. When Stephen was before the Jewish Sanhedrim, on trial for his life, he referred to God’s call for Abraham to go into the land of Canaan, and said, “And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.” *Acts 7:5.* And this Stephen used as part of his argument that the promise to Israel was yet to be fulfilled. As proof of Stephen’s statement that Abraham had no inheritance in the land, we cite the fact that when Sarah his wife died, he had to buy a place in which to bury her. *W.SITI April 6, 1888, page 216.2*

“Jacob’s Vow” The Signs of the Times, 14, 14.

E. J. Waggoner

Lesson 16.—Sabbath, April 21

1. Relate the means by which Jacob secured the blessing.*SITI April 6, 1888, page 219.1*

2. Was this honorable on the part of Jacob?*SITI April 6, 1888, page 219.2*

“And he said, Thy brother came with subtlety, and hath taken away thy blessing.” *Genesis 27:35.SITI April 6, 1888, page 219.3*

3. What is the meaning of the name “Jacob”?*SITI April 6, 1888, page 219.4*

“And he said, Is not he rightly named Jacob? for he hath supplanted me these two times; he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?” *Verse 26, and margin.SITI April 6,*

1888, page 219.5

4. How did Esau regard Jacob for his course in securing the birthright?*SITI April 6, 1888, page 219.6*

“And Esau hated Jacob because of the blessing wherewith his father blessed him.” *Verse 41, first part.SITI April 6, 1888, page 219.7*

5. What did he purpose to do?*SITI April 6, 1888, page 219.8*

“And Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.” *Verse 41, last part.SITI April 6, 1888, page 219.9*

6. What did Jacob’s mother advise him to do?*SITI April 6, 1888, page 219.10*

“And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother’s fury turn away; until thy brother’s anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence; why should I be deprived also of you both in one day?” *Verses 42-45.SITI April 6, 1888, page 219.11*

7. Into how many years did the “few days” expand?–*More than twenty.SITI April 6, 1888, page 219.12*

8. What sort of a sleeping-place did Jacob have one night on his journey?*SITI April 6, 1888, page 219.13*

“And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.” *Genesis 28:10, 11.SITI April 6, 1888, page 219.14*

9. What dream did he have there?*SITI April 6, 1888, page 219.15*

“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.” *Verse 12.SITI April 6, 1888, page 219.16*

10. Who stood at the head of the ladder?*SITI April 6, 1888, page 219.17*

“And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.” *Verse 13.SITI April 6, 1888, page 219.18*

11. What promise did the Lord make to him?*SITI April 6, 1888, page 219.19*

“And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.” *Verses 14, 15.SITI April 6, 1888, page 219.20*

12. What did Jacob say when he awoke?*SITI April 6, 1888, page 219.21*

“And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.” *Verse 16.SITI April 6, 1888, page 219.22*

13. What did he say of that place?*SITI April 6, 1888, page 219.23*

“And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.” *Verse 17.SITI April 6, 1888, page 219.24*

14. When the Lord appeared to certain of his servants what did he say to them?*SITI April 6, 1888, page 219.25*

“And he said, Draw not night hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.” *Exodus 3:5.SITI April 6, 1888, page 219.26*

“And the captain of the Lord’s host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.” *Joshua 5:15.SITI April 6, 1888, page 219.27*

15. What may we learn from this?–*That the presence of God in any place makes that place holy.**SITI April 6, 1888, page 219.28*

16. Where has the Lord promised always to be?*SITI April 6, 1888, page 219.29*

“For where two or three are gathered together in my name, there am I in the midst of them.” *Matthew 18:20.SITI April 6, 1888, page 219.30*

17. What lesson should this teach us?–*That places dedicated to the worship of God are sacred, and should always be entered with reverence.**SITI April 6, 1888, page 219.31*

18. What did Jacob do in the morning?*SITI April 6, 1888, page 219.32*

“And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel; but the name of that city was called Luz at the first.” *Genesis 28:18, 19.SITI April 6, 1888, page 219.33*

19. What vow did he make?*SITI April 6, 1888, page 219.34*

“And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father’s house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God’s house; and of all that thou shalt give me I will surely give the tenth unto thee.” *Verses 20-22.SITI April 6, 1888, page 219.35*

20. What was the extent of Jacob's desire from the Lord? *Verse 20.SITI April 6, 1888, page 219.36*

21. Could he have asked for less? *SITI April 6, 1888, page 219.37*

22. Yet what did he purpose to do? *Verse 22.SITI April 6, 1888, page 219.38*

23. Is it right to make vows or pledges to the Lord? *SITI April 6, 1888, page 219.39*

"Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared." *Psalms 76:11.SITI April 6, 1888, page 219.40*

24. When a person makes a vow, what should he be careful to do? *SITI April 6, 1888, page 219.41*

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." *Ecclesiastes 5:4, 5.SITI April 6, 1888, page 219.42*

25. Why should we be so careful to pay our vows? *SITI April 6, 1888, page 219.43*

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee." *Deuteronomy 23:21.SITI April 6, 1888, page 219.44*

NOTES

Sometimes the question is asked, "How could Jacob pay tithe, if he received only food to eat and raiment to put on?" It is very evident that he could not, if he received only necessary clothing ready made, and had his food furnished him just at meal-time. His idea was not that the Lord would put into his mouth just enough to sustain life; for the Lord doesn't feed us in that way. The Lord gives us richly all things to enjoy, but he leaves to us the preparation of it, and he expects us to make an exertion to get it. Jacob's idea was

that if the Lord would prosper him, even though he should give him what would seem barely sufficient for a livelihood, he would pay a tithe of it, and live on the remainder. The lesson to be learned is, that nineteenths of what we think would support us, is better, with the blessing of God, than the entire amount that might seem necessary, without God's blessing. *SITI April 6, 1888, page 219.45*

God is able to make a small quantity equal to the largest amount. When the widow had only a handful of meal, and a small cruse of oil, the Lord made that small amount sufficient support for a family of three for a full year. *1 Kings 17:8-16*. With only five loaves and two small fishes, the Lord fed more than five thousand people. It may be said that these were miracles. So they were; and he who does not see a miracle in his being kept alive and provided with daily food, "knoweth nothing yet as he ought to know." "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning." *Lamentations 3:22, 23*. Surely since God gives us everything that we have, working miracles daily for our support, and is able to multiply a handful of meal into many barrels, he may well be depended on to make a little go a great ways for one of his servants. *SITI April 6, 1888, page 219.46*

Some people there are who refuse ever to make a pledge for the Lord's cause. They profess to believe that it is wrong to do so. How they can think so in the face of the Scripture record is a mystery. Not only does the Scripture contain instances of vows that have been made, but it expressly commands us to make vows. The man who refuses to make a reasonable pledge to the Lord's cause, for fear that when the time comes he may be unable to pay, is in the same condition as one who refuses to make a profession of religion, for fear he will not be able to hold out. Such ones show a total lack of confidence in God, indicating that they expect to have to do in their own strength all that is done. Their action is equivalent to saying, "I am afraid that the Lord will fail me; I dare not run the risk." And yet those very persons who are afraid to promise to do what they know to be their duty, have no hesitancy in giving a note to a man, promising to pay him a certain sum of money at some future time. The sincerity of any who profess to think it wrong to pledge, may well be doubted. *SITI April 6, 1888, page 219.47*

The Lord has said, "Where two or three are gathered together in my name, there am I in the midst of them." *Matthew 18:20*. Yet how many who go to the prayer-meeting, where there undoubtedly are more than two who have come in the name of Jesus, could say, "The Lord is in this place, and I knew it not"? The Lord was at Bethel before Jacob had his dream; so the presence of the Lord in any place does not depend upon our recognition of it. We do not have to wait until the prayer-meeting is over, in order to be able to say that the Lord was present. Those who do so, lose a great deal of the blessing of his presence. But we should begin the meeting knowing that he is there because he has promised to be there; in that case we shall be prepared to receive the fullness of his blessing. *W.SITI April 6, 1888, page 219.48*

"Back Page" The Signs of the Times, 14, 14.

E. J. Waggoner

All lovers of peace and good order will be glad to learn that Kaiser Frederick is improving in health. For some time there has been a steady gain, with no adverse symptoms. It is well known that he is for preserving peace; and although his malady may be incurable, it is sincerely to be hoped that the end will not come very soon. *SITI April 6, 1888, page 224.1*

Somebody has sent us some questions concerning church trustees, Sabbath-school superintendents, the leasing of churches, etc., but has given no name or address. If these are furnished us, together with stamp, we will reply by letter. The questions are not of sufficient general interest to be answered in the SIGNS, and we cannot answer anonymous communications. No person ought to be ashamed of his name. *SITI April 6, 1888, page 224.2*

An "All Fools' Club" has been started in San Francisco. We wouldn't dare deny the right of the club to such a name, but we greatly fear that it hasn't got all of them yet. The worst of the class are those who deceive their neighbors, and say, "Am not I in sport?" The report states that the club was started with an unlimited capital stock of folly. That is a sort of capital against which we have not heard of any organized opposition on the part of laboring men, or

others. If there were such a movement, we should hear less about strikes and boycotts.*SITI April 6, 1888, page 224.3*

We have received several letters, calling our attention to a little item that appeared in Number 11 of the SIGNS, to the effect that the month of February, 1886, had no full moon. It seems that the almanac says that there was one, and our correspondents want to know whether the error is in the almanac or in the SIGNS. No doubt we shall have to confess to being in error, for it wouldn't do to impeach the almanac. The error on our part consisted in republishing an item that was going the rounds, without verifying it. McCarty's "Annual Statistician" says that it was the month of February, 1866. The substitution of an "S" for a "6" is a very easy matter. If this is not correct we hope to be informed of it. We are glad that the SIGNS has such close readers. We hope that they will scan the Bible arguments as closely, and take the trouble to verify them.*SITI April 6, 1888, page 224.4*

The *Interior* has been asked to give some information with regard to the order of the "White Cross," and answers in the following language, which expresses our sentiments exactly:-*SITI April 6, 1888, page 224.5*

"It is part of the work of the W. C. T. U. In our opinion the true White Cross origination is that original one, the Christian church. We do not have much faith in pledges or personal moral reforms not based upon sanctification by the Holy Spirit."*SITI April 6, 1888, page 224.6*

We will say, in this connection, that whatever cannot be done by the church of Christ in the way of moral reform, cannot be done at all. Outside agencies may accomplish a little seeming good, but it is only a gloss on the surface. Only the Spirit of God can work an entire reformation in a man, cleansing the fountain whence all his actions spring. We think, also, that the modern custom of having societies formed within the church, composed only of those members who will pledge themselves to abstain from certain bad habits, or to do certain good and necessary work, is reprehensible, and productive of much evil, in that it tends to give people a low standard of church obligation. It produces the impression that a church-member need not necessarily be a temperance man or a

missionary worker, unless he has joined a society having that specific name, whereas the fact is that every church-member must be, by virtue of the church covenant, “temperate in all things,” and a missionary worker. The church that is not a temperance society, and a missionary society, is not a true Christian church. That is, those members who are not temperance reformers and missionary workers, are not fulfilling the obligations that necessarily rest upon every professed follower of Christ.*SITI April 6, 1888, page 224.7*

In a recent address before the Young Women’s Christian Temperance Union in Oakland, Rev. Dr. Horton stated that he had been credibly informed that during this Lentus season there were many families which gave their children wine in the place of meat, and said that teachers in certain schools complained that those children became utterly unmanageable in consequence. Was there ever a worse exhibition of straining out a gnat and swallowing a camel? We believe Lent is a period of time devoted to the mortification of the flesh? “The church” forbids the use of meat during that time, so that the body may be kept under; and these people, who would think it almost a mortal sin to disobey the church in this regard, give their children (and undoubtedly themselves also), wine, which is ten times worse than meat could be. This is a fair sample of the working of a religion that is fixed by law. Formalism at the expense of piety always results.*SITI April 6, 1888, page 224.8*

It is stated that Colorado has great hopes of becoming to tobacco-producing district of this country, careful experiments having determined that many varieties of tobacco will yield enormous crops upon its soil. The *Oakland Times* says:-*SITI April 6, 1888, page 224.9*

“If Colorado cannot produce the requisite soil and climate, it could certainly be found in California. With our vast domain it is ridiculous that we should still be spending eight to ten millions of dollars per year in buying the weed from Cuba and Sumatra.”*SITI April 6, 1888, page 224.10*

We should say that if Californians must use eight or ten million dollars’ worth of tobacco every year, it will be vastly cheaper to

import it than to provide good land in producing it. It is well known that there is nothing that grows that exhausts the soil so much as tobacco. Much good land in Connecticut and Virginia has been rendered unfit for use, because it has been devoted to tobacco-raising. Tobacco has only one mission, and that is, to kill, and it does that effectually, whether applied to the land, to men, or to pestiferous vermin.*SITI April 6, 1888, page 224.11*

The *Review and Herald* contains a brief review of an article published in the *Free Methodist*, by C. E. Harroun, Jr., entitled "Seventh-day Adventism Not Orthodox." We can well imagine what the article in question is, for we once listened for two hours, with all the patience we could muster, and our full stock was required, to a sermon by this man. The title of the sermon, which had been extensively advertised, was "Adventism against, or Adventism Essentially Infidel." We mentioned one of his arguments as a sample: He said that Adventist didn't live up to their profession, because he knew some who labored every Saturday. He had honesty enough, however, to state a few moments afterward that those Adventists were First-day Adventists, who didn't profess to keep Sabbath. As for the rest of his sermon it was merely a statement of what he believed, and a contrast of that with the belief of Adventist. Of course he could very easily show that we didn't believe the vagaries that found ready acceptance with him, and therefore he was sure that we were infidel. The Bible was not once referred to as the standard of belief.*SITI April 6, 1888, page 224.12*

The *Christian Union's* Chicago correspondent, commenting on the fact that Dr. Fulton was not allowed by the city authorities to fill his appointment to lecture on the topic, "Is Popery in the Way?" because they feared a riot, thinks that such refusal was unnecessary, and adds: "It surely is a dishonor to the Catholic Church if it is supposed the bloodshed would result if ever so violent addresses were made against it." Indeed it is a dishonor to that church and a dishonor which it has brought upon itself many times. The Catholic Church has had about fourteen centuries of such dishonor, for everybody who knows anything about that church knows that when it has had the power it has never hesitated to shed the blood of those who spoke against it. No man's life would be safe if he should go into any community in the United States, where the

Catholics are numerous, and should openly tell the truth concerning that church. A false religion has no other argument at its command but violence.*SITI April 6, 1888, page 224.13*

The following item from the *Michigan Christian Advocate*, which came to our notice just after the above was written, is a very good comment on the *Christian Union's* statement that the Catholic Church is too good to cause blood to flow in consequence of addresses made against it:-*SITI April 6, 1888, page 224.14*

"Michael Welch was telling a Glad... why he left the Catholic Church, when a ... men entered the room, and informing him that they were after blood, began throwing bottles at him."*SITI April 6, 1888, page 224.15*

On another page of this issue of the SIGNS OF THE TIMES we have made the statement that those who apologize for the Papacy now, would have condemned Luther if they had lived in the days of the Reformation, and that therefore they are not Protestants in any sense of the word. Since that article was written, we have received from the editor of *Herold der Wahrheit* a translation of a part of the remarks of the prosecuting attorney of the city of Cassel, Germany, in the case of the Rev. Thummel who was indicted for attacking the Papacy and of calling the Pope antichrist. In moving for nine months imprisonment for Thummel, and two months' imprisonment for the publisher of the article, the prosecuting attorney said among other things:-*SITI April 6, 1888, page 224.16*

"The defendant refers (or appeals) to Dr. M. Luther. First, it must be considered that Luther lived three hundred years ago, and that meanwhile the customs, the tone, and taste, etc., have changed. If Luther lived to-day and should say and write the same things that he did then, he would undoubtedly by reason of section 166 of the Penal Code, be condemned."*SITI April 6, 1888, page 224.17*

Undoubtedly, and this is in a city where the majority of the churches to-day are Lutheran. If a man should be condemned now for using language similar to that which Luther used three hundred years ago, then he ought to have been condemned then, for it is Rome's boast that she never changes. If Luther were alive to-day he would undoubtedly say the same things about the Catholic Church that he

said in the days of Leo X., and would include many professed Protestants in his remarks. Innately there are some still who are animated by the same spirit that Luther was, and who do not laud the Pope simply because his power is increasing.*SITI April 6, 1888, page 224.18*

April 13, 1888

“Fulfilling the Law” *The Signs of the Times*, 14, 15.

E. J. Waggoner

A friend has sent us a copy of the *Church News*, a religious newspaper published in Duluth, Minn., by what denomination does not appear. The paper which we received contains several notices of Seventh-day Adventists and their work, and among them is a short article entitled, “Food for Seventh-day Followers,” which we quote below entire:-*SITI April 13, 1888, page 230.1*

“In *Matthew 9th chapter*, from the *17th to 20th verses*, we read the explicit declaration of Christ:-*SITI April 13, 1888, page 230.2*

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”*SITI April 13, 1888, page 230.3*

“They had been accusing Jesus of breaking the law. He did not deny it, but claimed to fulfill it, and showed that those who had rightly kept the letter of the law broke the law themselves, pointing to their long prayers, their tithes, neglecting the weightier matters of God’s word. The Saviour then kept the law in fact, and they were such slaves to the letter of the word, that they could not see it. It is the *spirit* of a command that must be observed. ‘The letter killeth but the spirit maketh alive,’ says the Bible.”*SITI April 13, 1888, page 230.4*

In another part of his paper the editor compliments Seventh-day Adventists upon their loyalty to the Bible, but the above exhibition of his own ignorance of it prevents us from being puffed up by the compliment. Anyone who has a Bible can readily prove the truth of our statement that the ninth chapter of Matthew contains not a

single reference to the law or the Sabbath. The text quoted is found in *Matthew 5:17-20*, and is one of the strongest testimonies to the perpetuity of the law, and to the absolute necessity that it should be kept by everyone who wishes to enter Heaven, that our Saviour ever gave. *SITI April 13, 1888, page 230.5*

The article says: "They had been accusing Jesus of breaking the law. He did not deny it, but claimed to fulfill it," etc. The idea evidently designed to be conveyed is that Jesus did break the law, and that breaking the law is perfectly consistent with fulfilling it. But the idea is overthrown by the editor's own admission further on, that the Saviour "kept the law in fact." This is the truth, the other is not. A promise cannot be fulfilled by breaking it, neither can a law. The following texts show most clearly what is meant by fulfilling the law:-*SITI April 13, 1888, page 230.6*

James 2:8-11: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." *SITI April 13, 1888, page 230.7*

In this text fulfilling the law is put in direct antithesis to transgressing the law. Those who fulfill the law, "Thou shalt love thy neighbor as thyself," do well; but those who do not love their neighbors, as themselves, are transgressors. They do not fulfill the law. *SITI April 13, 1888, page 230.8*

Romans 2:25-27: "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?" *SITI April 13, 1888, page 230.9*

Here the antithesis between fulfilling the law and transgressing the law is made even more emphatic than in the other case. The

apostle is showing, as is evident from *verses 28 and 29*, taken in connection with those quoted, that the keeping of the law is the only true circumcision. Outward circumcision profits nothing, if the man breaks the law; while the outwardly uncircumcised man who keeps the law, is counted as circumcised. But *verse 27* contains the special point, because the terms “fulfill the law” and “transgress the law” are there used, as being directly opposite in meaning. The one who keeps the law fulfills the law. Christ says that he fulfilled the law. If he had not fulfilled the law it could not be said of him that he “did no sin.” *SITI April 13, 1888, page 230.10*

This settles the whole question. It is indeed good food for seventh-day people, as it is good food for whoever will take it and live by it. We are told that we must live by every word that proceedeth out of the mouth of God. Christ here showed that not one particle of the letter of the law could be changed, and that he came to keep it thus perfectly, “leaving us an example, that ye should follow in his steps.” *SITI April 13, 1888, page 230.11*

The latter part of the article above quoted seeks to convey the idea that the Jews kept the letter of the law, and that Christ reproved them for this; and the threadbare idea is put forth that the spirit of the law must be kept, but that the letter ought to be disregarded. But the writer’s statement that Christ “kept the law *in fact*” again knocks over his own attempted argument. To keep the law *in fact*, is to keep in *deed*, that is, in act, or, in other words, to keep the very letter of the law. The letter of the law is the very thing which it commands. This Christ kept. Without keeping the letter of the law none can keep its spirit. For instance, it is evident that no one can obey the letter of the commandment, “Thou shalt not bear false witness against thy neighbor,” while he is guilty of slandering his neighbor. If a soldier is ordered to report for duty at the military headquarters in San Francisco, he cannot obey the letter of that command by going to Chicago; and no matter how strenuously he might assert that his intention was all right, and that his was the higher obedience of the spirit, instead of the slavish adherence to the letter, any court martial would speedily convict him of insubordination. *SITI April 13, 1888, page 230.12*

Now for what did Christ condemn the Jews? For pretending to keep

the law while they did not. See *Matthew 23:27, 28*, where he says: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." They pretended to keep the law, and many of them did comply with its letter, but they did not really keep it. A person may outwardly comply with the requirement of the law, and not keep its spirit, but a person cannot keep the spirit of the law, and not conform to the letter. This we have already shown, and indeed, it ought not to need any argument. *SITI April 13, 1888, page 230.13*

In view of the lax morality and the hypocrisy of the scribes and Pharisees, Jesus said to his hearers, and to all men: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Following is the definition of "exceed;" "To pass or go beyond; to proceed beyond the given or supposed limit or measure of; as, one man *exceeds* another in bulk, stature, or weight; one offender *exceeds* another in villainy."-*Webster*. The man who *exceeds* another in weight weighs just as much as that other, and more. The man who *exceeds* another in villainy, is just as wicked as that other, and more. So the man who *exceeds* the scribes and Pharisees in righteousness, must be just as righteous as they were, and more. He must do all the good deeds that they did, and many more, and to a greater degree. If they kept the law in letter only, he must keep it in letter and in spirit too. The man who does not do this, says Christ, cannot enter Heaven. This, and this alone, is fulfilling the law. *SITI April 13, 1888, page 230.14*

But how can we fulfill the law? Paul answers in these words: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in or by us, who walk not after the flesh, but after the Spirit." *Romans 8:3, 4*. Christ is "the way, the truth, and the life." Outside of Christ there is bondage, and only bondage-the bondage of sin-no matter how zealously the individual may endeavor to fulfill

the righteousness of the law. We are weak, and of ourselves can do nothing. But the spotless Lamb of God, our sacrifice, can cleanse from sin. In him we may be strong enough to overcome. Through faith in his blood we may be cleansed not only from the guilt of sin-the remission of the sins that are past-but also from the love of sin-thus fulfilling the law, for "the just shall live by faith." Christ alone can give true freedom, the freedom which comes alone through conformity to the law of God. *Psalm 119:45. SITI April 13, 1888, page 230.15*

In this way alone can our righteousness exceed that of the scribes and Pharisees. They rejected Christ, and consequently could not attain unto the righteousness of God, namely, perfect conformity to his law. But suppose we professedly accept Christ as our righteousness, and then reject and refuse to obey the law which alone is righteousness, and which, shining forth in every act of his life, showed him to be "the way and the truth;" how much better off shall we be than they? Not one particle; like them we should in reality be rejecters both of Christ and the law. *SITI April 13, 1888, page 230.16*

This brief statement of Scripture truth concerning the law will serve also to disprove the slanderous assertion that we would lead men into bondage to the law. We would have them come to Christ for pardon for the sins which now hold them in bondage, and then to stand fast in the liberty wherewith Christ hath made them free, "walking," through faith in him, "in all the commandments and ordinances of the Lord, blameless." We would have them lifted out from under the law, and have their feet set in "the way of peace," that they may be the undefiled "who walk *in the law* of the Lord." *Psalm 119:1.* We would have them "keep the commandments of God and the faith of Jesus." W. *SITI April 13, 1888, page 230.17*

"The Hope of the Promise" The Signs of the Times, 14, 15.

E. J. Waggoner

Not only did Abraham have no inheritance in the land, but Isaac and Jacob were in a like condition. The apostle says:-*SITI April 13, 1888, page 231.1*

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God.” *Hebrews 11:8-10.SITI April 13, 1888, page 231.2*

Then, after telling how, through faith, Abraham had a numerous posterity, the apostle continues:-*SITI April 13, 1888, page 231.3*

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” *Hebrews 11:13-16.SITI April 13, 1888, page 231.4*

They confessed that they were strangers and pilgrims in the earth, which had been promised to them for an inheritance; they died without having received the promised inheritance, or any part of it; yet their faith was as strong when they died as when the promise was first made. Therefore we know beyond all question, that none of the patriarchs expected that the inheritance would be given to them in their life-time. They plainly declared, says Paul, that they looked for a country, and we have already learned that that country was the whole earth; and since they were not disappointed because the country was not given to them in their life-time, it is evident that they understood the promise to embrace the resurrection from the dead. This was plainly declared to be the case by Paul when he testified of his faith before Agrippa. Said he:-*SITI April 13, 1888, page 231.5*

“And now I stand and am judged *for the hope of the promise made of God unto our fathers*; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which

hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" *Acts 26:6-8.SITI April 13, 1888, page 231.6*

All who have read the book of Acts know that Paul was persecuted by the Jews because he preached Christ. This was the cause of all the Jewish persecution of Christians. After Peter and John had healed the lame man, at the gate of the temple, and had declared to the Jews that it was done through the power of Jesus of Nazareth, whom they had crucified, and who had risen from the dead, "the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." *Acts 4:1, 2*. This was the burden of all the apostle's. Paul said that in Corinth he knew nothing else but "Jesus Christ, and him crucified" (*1 Corinthians 2:2*), and we may be sure that he did not preach a different gospel to the Corinthians from what he did to other people. Indeed, at the time when Paul stood before Agrippa, and uttered the words quoted in the preceding paragraph, he said that he had continued unto that day, "saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." *Acts 26:22, 23.SITI April 13, 1888, page 231.7*

Now put these facts with Paul's statement that he stood and was judged for the hope of the promise made of God to the fathers, and it is as plain as language can make it that the promise to the fathers that through Christ they should have a resurrection from the dead, and should by that means enter upon their inheritance. Paul looked forward to the fulfillment of the promise with as ardent hope and as steadfast faith as did Abraham, and it was this that he had in mind when he said that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." *Titus 2:12, 13. W.SITI April 13, 1888, page 231.8*

"Jacob and the Angel" The Signs of the Times, 14, 15.

LESSON 17.—SABBATH, APRIL 28

1. How long was Jacob with his uncle Laban?*SITI April 13, 1888, page 235.1*

“This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.” *Genesis 31:38.SITI April 13, 1888, page 235.2*

2. Was his service an easy one?*SITI April 13, 1888, page 235.3*

“That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.” *Verses 39-41.SITI April 13, 1888, page 235.4*

3. How did God prosper him?*SITI April 13, 1888, page 235.5*

“And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstreaked shall be thy hire; then bare all the cattle ringstreaked. Thus God hath taken away the cattle of your father, and given them to me.” “Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.”*SITI April 13, 1888, page 235.6*

4. When Jacob fled from Laban, how did the Lord interpose to protect him from Laban’s wrath?*SITI April 13, 1888, page 235.7*

“It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.” *Verse 29.SITI April 13,*

1888, page 235.8

5. As Jacob went on his way, who met him?*SITI April 13, 1888, page 235.9*

“And Jacob went on his way, and the angels of God met him.” *Genesis 32:1.SITI April 13, 1888, page 235.10*

6. What did Jacob say, and what did he call the place?*SITI April 13, 1888, page 235.11*

“And when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim.” *Verse 2.SITI April 13, 1888, page 235.12*

7. For what purpose are angels sent to earth?*SITI April 13, 1888, page 235.13*

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” *Hebrews 1:14.SITI April 13, 1888, page 235.14*

8. What message did Jacob send to Esau?*SITI April 13, 1888, page 235.15*

“And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and menservants, and womenservants; and I have sent to tell my lord, that I may find grace in thy sight.” *Genesis 32:3-5.SITI April 13, 1888, page 235.16*

9. What news did the messengers bring back?*SITI April 13, 1888, page 235.17*

“And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.” *Verse 6.SITI April 13, 1888, page 235.18*

10. How was Jacob affected by this news?*SITI April 13, 1888, page*

“Then Jacob was greatly afraid and distressed; and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands. *Verse 7.SITI April 13, 1888, page 235.20*

11. What good reason had Jacob for fearing Esau?*SITI April 13, 1888, page 235.21*

12. What prayer for deliverance did he make?*SITI April 13, 1888, page 235.22*

“And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.”
Verses 9-12.SITI April 13, 1888, page 235.23

13. What precautions did he take for safety? *Verses 7, 8, 13-21.SITI April 13, 1888, page 235.24*

14. When Jacob was left alone who encountered him?*SITI April 13, 1888, page 235.25*

“And Jacob was left alone; and there wrestled a man with him until the breaking of the day.” *Verse 24.SITI April 13, 1888, page 235.26*

15. How long did he wrestle with the stranger?*-Ib.SITI April 13, 1888, page 235.27*

16. Who was it that was wrestling with him?*SITI April 13, 1888, page 235.28*

“Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him: he found him in Bethel, and there he

spake with us; even the Lord God of hosts; the Lord is his memorial." *Hosea 12:4, 5.SITI April 13, 1888, page 235.29*

17. What act opened Jacob's eyes as to the real nature of his antagonist?*SITI April 13, 1888, page 235.30*

"And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." *Genesis 32:25.SITI April 13, 1888, page 235.31*

18. What did the Lord then say?*SITI April 13, 1888, page 235.32*

"And he said, Let me go, for the day breaketh." *Verse 26, first part.SITI April 13, 1888, page 235.33*

19. What may we conclude from this?-*That as soon as Jacob found out who it was that he was wrestling with, he ceased wrestling, and threw his arms about the Lord.SITI April 13, 1888, page 235.34*

20. What reply did Jacob make to the Lord's request?*SITI April 13, 1888, page 235.35*

"I will not let thee go, except thou bless me." *Verse 26, last part.SITI April 13, 1888, page 235.36*

21. How urgent was Jacob's plea?*SITI April 13, 1888, page 235.37*

"Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him; he found him in Bethel, and there he spake with us." *Hosea 12:4.SITI April 13, 1888, page 235.38*

22. Why was Jacob so urgent at this time?*SITI April 13, 1888, page 235.39*

23. What evidence did he finally receive that his prayer was successful?*SITI April 13, 1888, page 235.40*

"And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." *Genesis 32:27, 28.SITI April 13, 1888, page 235.41*

24. What was involved in this blessing?-*The pardon of all the sins of his past life.* *SITI April 13, 1888, page 235.42*

25. Into what condition do sinners usually come before obtaining pardon? *SITI April 13, 1888, page 235.43*

“O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” *Romans 7:24, 25.* *SITI April 13, 1888, page 235.44*

26. What further evidence did he have that he had prevailed with God and with man? *Genesis 33:1-16.* *SITI April 13, 1888, page 235.45*

27. What exhortation is given us from this case? *SITI April 13, 1888, page 235.46*

“Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually.” *Hosea 12:6.* *SITI April 13, 1888, page 235.47*

28. Of what time in the history of the people of God was this experience of Jacob a figure? *SITI April 13, 1888, page 235.48*

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.” *Daniel 12:1.* *SITI April 13, 1888, page 235.49*

“Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble; but he shall be saved out of it.” *Jeremiah 30:7.* *SITI April 13, 1888, page 235.50*

29. What will be granted to all those who finally prevail? *SITI April 13, 1888, page 235.51*

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his

throne.” *Revelation 3:21.SITI April 13, 1888, page 235.52*

NOTE

The reason why Jacob was so urgent when he found out with whom he had been wrestling, was that he felt that he had come to a crisis in his life; he had no earthly friends who could help him, his own brother was his sworn enemy; and he knew that if God did not interpose to help him he was lost. He knew also that this calamity had come upon him because of his own wicked course. And since sin separates from God, he knew that if Esau met him before he made his peace with God, he would be eternally lost. For this reason he had sought that retired place to pray. We can imagine the agony of mind which he suffered while he was wrestling with one whom he doubtless supposed was a robber; he had retired to seek the Lord in this emergency, and precious time was rapidly passing while he was being kept from his purpose by this stranger. And it requires no stretch of imagination to believe that as soon as he found that his antagonist was the Lord, whom he had come to seek, he ceased wrestling, and threw his arms about the Lord, while he declared, “I will not let thee go, except thou bless me.” This holding onto the Lord was indicative of his importunity and the strength of his faith, and is an example for all who seek special blessings from the Lord.*SITI April 13, 1888, page 235.53*

“Back Page” The Signs of the Times, 14, 15.

E. J. Waggoner

The General Conference Committee recently in session, has arranged the following program for early camp-meeting. Probably few, if any, changes will copy made from the dates here given; and the places of meeting will be announced as soon as the officers of the various Conferences decide upon them, and notify us:-*SITI April 13, 1888, page 240.1*

Kansas	May 22-29
Iowa	May 29 to June
	5

Upper Columbia	"30 to 5"
Minnesota	June 5-12
Pennsylvania	"6-12"
North Pacific	"6-13"
Wisconsin	"12-19"
Dakota	"19-26"
Kanada	June 28 to July 3

We have seen several so-called "spirit pictures," and have wondered whether they really resembled anybody who ever lived. The *Golden Gate* explains the matter by saying that "their recognition must come mainly from the interior consciousness." And yet Spiritualists have a great deal to say about people believing things with no reason therefor. *SITI April 13, 1888, page 240.2*

If any of those who are coming to the annual meeting in Oakland, have extra copies of the SIGNS OF THE TIMES, or other papers which are unsoiled, and which they are not able to use to good advantage, they will confer a favor on the Oakland missionary society if they will bring them when they come. This society is short of material for distributor work, and can use all the unsoiled papers it can get. *SITI April 13, 1888, page 240.3*

A note of explanation is due our readers concerning the article entitled "The Promises to Israel," which appeared three weeks ago, and was marked "to be continued." The subject is being continued, and will be for several weeks yet, but under different heads. We did not wish to run the entire subject under one head, so we concluded to give different heads to the different branches of the subject, and run them as separate articles, although they form one connected argument. We make this explanation so that those who have been looking for something upon that subject may look for the articles as they appear each week. *SITI April 13, 1888, page 240.4*

A "plaintive plea" for papers and tracts on the Sunday question comes up from Reno, Nev., correspondent of one of our California religious papers. They are wanted to meet the literature which is being scattered abroad by Seventh-day Adventists. The writer is wrought up to such a pitch over the matter that he offers to pay for *one copy* of the *Advocate* (\$1.25) for this purpose, if a person can

be found to act as a distributor. He says: "There are whole communities in the surrounding country which have been converted to Adventism, first, by sending the SIGNS OF THE TIMES, month after month, into the families." This is good news. We can thank God and take courage, for that is just our object in publishing the SIGNS OF THE TIMES.*SITI April 13, 1888, page 240.5*

In a sermon entitled "The Chosen People," delivered March 11, in San Francisco, before the Reform Congregation Keneseth Israel, a Rabbi Joseph Kranskopf said: "I am not troubled with harassing doubts whether the distinguished title, 'The Chosen People,' justly belong to our fathers or not. I know they have claimed that distinction, and I see every reason why they should have done so. Whether we of to-day may justly claim so proud a distinction, it is this question which troubles me sore. The distinction our father's claimed, they toiled and suffered for, they justly merited. But the merits of the father are not necessarily the merits of the son." He urged less race exclusiveness, and dependence upon forms and names, and more real religion.*SITI April 13, 1888, page 240.6*

Life is existence. Eternal life is eternal existence, that is, it is existence without any end. The beloved disciple says: "This is the record, that God hath given to us eternal life, and this life is in his Son." ¹ *John 5:11*. We have eternal life then, only by promise. Since this life is in Christ, we must conclude that we must have Christ, in order to keep eternal life. And that is just the case, for the apostle continues: "He that hath the Son hath life, and he that hath not the Son of God hath not life." That is, only those who are in Christ can have eternal existence. Says Christ, to those who are his followers, "Because I live, ye shall live also." Those who abide in Christ, must receive whatever he has and "death hath no more dominion over him." But he who has not Christ, cannot have eternal existence. His existence will be cut off. "He that believeth not the Son shall not see life." Such ones shall be as though they had not been. Who then loves Christ can refuse to accept a doctrine that gives to him all the glory for redeeming our life from destruction?*SITI April 13, 1888, page 240.7*

The Prohibitionists of California held their State Convention last week, and one of the planks of the platform which they adopted is

the following:-*SITI April 13, 1888, page 240.8*

“We declare that Sunday is an institution so intimately woven into our laws, our customs, our civilization, and the very structure of our government, so intricately and innocently connected with our social, business, and moral life that we cannot dispense with it without sacrificing the very best interests of this country, and the highest welfare of the whole people. And so believing, we demand the enactment and enforcement of an intelligent and rational Sunday law.”*SITI April 13, 1888, page 240.9*

There was considerable discussion over this plank, some wanting it omitted, and others wanting the word “Sabbath” substituted for “Sunday.” It passed, however, as it stands, by a large majority. We think, as one of the delegates suggested, that they will have to spend half their time explaining to people that they do not contemplate religious legislation. And the worst of it is that all their “explaining” will not do away with the fact that the plan contemplates religious legislation and nothing else.*SITI April 13, 1888, page 240.10*

The *Pacific Printer* says that the *Woodland Democrat* is being boycotted by the liquor dealers of the place, on account of a communication in opposition to the saloon, which appeared in its columns. The *Democrat* is highly favored. If it can get the disfavor of the liquor traffic, it must be worthy of the patronage of respectable people, which we believe are still in the majority in that section.*SITI April 13, 1888, page 240.11*

“Read Carefully” The Signs of the Times, 14, 15.

E. J. Waggoner

There are three articles under the heading of “General” in this week’s paper into which we wish to call special attention. We enumerate them, as follows:-*SITI April 13, 1888, page 240.12*

1. “Before and After the Prayer-meeting,” beginning on the second page. There is some excellent advice in this article, but we wish to make one amendment. Certain ones, as the stingy, the mean, and

the one who is impure in his language, are advised to keep still in the prayer-meeting. We agree that exhortations from such are not edifying, but our advice would be for them to confess their faults and to bear such a part in the meeting as will show the brethren and sisters that they wish to overcome these faults, and thus secure their help. *SITI April 13, 1888, page 240.13*

2. "Bible Interpretation," beginning on the third page. This is a good article in itself, but it derives additional interest from the fact that it was the leading editorial in a recent issue of the *Christian Leader* a Campbellites (Disciple) paper published at Cincinnati, Ohio. It is well known that that denomination as a body rejects the Old Testament, and many leading men among them reject everything that Christ said before his crucifixion, including the Lord's prayer. We are glad to see one man, at least, who clings to the "old paths." May he induce many to walk therein. *SITI April 13, 1888, page 240.14*

3. "A Horrible Doctrine," on the fifth page. This is the way the *Michigan Christian Advocate* justly characterizes the doctrine that the law of God is abolished. The article has the ring of one of Wesley's sermons on the law. We are especially glad to republish this article, because many Methodists are swinging loose from the old moorings, and are floating down the stream of antinomianism, which will surely land them in infidelity of the worst kind. The *Advocate* itself has given not a little aid and comfort to the enemies of the law of God, and we could wish that its conversion to all whole law might be complete. At any rate every word of this article is sound doctrine, and we commend it to everybody. It will be a good article to save against the time when the *Advocate* may forget that it has once acknowledged the whole law to be binding to every man. *SITI April 13, 1888, page 240.15*

"Ministerial and Church Institute" The Signs of the Times, 14, 15.

E. J. Waggoner

In connection with the general meeting of the stockholders of the Pacific Press Publishing Association, to be held in this city April 23, as already noticed, it is purposed to hold meetings of importance

and general interest. The meetings will open Friday evening, April 20. Preaching and devotional services will be held during the Sabbath and first-day, in connection with which the new church will be appropriately dedicated. The business meetings of the Association will be held on Monday and Tuesday. And during this time the California Tract and Missionary Society will hold its quarterly meeting.*SITI April 13, 1888, page 240.16*

Wednesday, the meeting will resolve itself into an institute for council on the best methods of work in the various branches of labor represented in our cause. Especial attention will be given to instruction an improvement in ministerial labor, missionary work, Sabbath school work, and in fulfilling the duties of church and Tract and Missionary officers. This line of instruction will continue until Wednesday, evening, May 2. It is expected that Sister E. G. White will be present to aid in the meeting by the experience and light which God has given her for his people.*SITI April 13, 1888, page 240.17*

Entertainment for the first four days of camp-meeting will be furnished free to all who come. During the institute, the cost will be twenty cents per meal, furnished at the restaurant provided for the purpose. Rooms for free. Special circulars have been sent out, giving fuller particulars, and it is earnestly hoped that there will be a large general attendance of our people, and especially of those interested in the various lines of instruction to be presented. It is particularly requested that those who are coming will inform Brother C. H. Jones, Pacific Press, of that fact a few days before the meeting begins.*SITI April 13, 1888, page 240.18*

April 20, 1888

“Let Them Laugh” The Signs of the Times, 14, 16.

E. J. Waggoner

From a Spiritualist we have received a series of questions, which he evidently thinks cannot be answered without scattering to the four winds our recent articles on Spiritualism. First, he wants to know how it is that in forty years Spiritualism has made so many converts, while comparatively few accept the doctrine of our Lord's soon coming. This is easily answered. It is because the human heart naturally loves error. Ever since our first parents listened to Satan's great lie, "Thou shalt not surely die," error has been courted, while truth has had to fight its way to recognition. Says Bacon: "In general let every student of nature take this as a rule, that whatever his mind seizes and dwells upon with particular satisfaction is to be held in suspicion." The heart of man is naturally the spring of evil thoughts, and of vice, and so he is predisposed to error; if he learns to love truth, it is because some influence or power outside of himself has been brought to bear upon him. The argument that we ought to do or believe a certain thing because others do, is well adapted to sheep, which go in flocks, the hindmost following blindly whichever way the current sets; but men should "not follow a multitude to do evil." *SITI April 20, 1888, page 246.1*

He asks, "Did you ever *investigate* Spiritualism? or are you too timid?" etc. Yes, we have fully investigated Spiritualism. We claim that we know more of its nature and tendency than any Spiritualist who lives. But we are too timid to venture into it. We submit that the man who stands at the mouth of a dark cave and views its interior by the aid of an electric light, whose bright rays he causes to be reflected into it, is in a position to know more of it than the one who stumbles into it without any light. Having examined Spiritualism by the light of God's word, we are too timid to venture near it. The wolf may twit the lamb with cowardice for not coming to examine his teeth and nails; but all will agree that timidity in such a case is wisdom. We know the nature and effects of arsenic; we know that it is a deadly poison, although we were never poisoned with it. *SITI April 20, 1888, page 246.2*

Again, "If your Jesus is a delusion, where do you stand?" We reply, Nowhere. We are free to confess that without Jesus we are nothing. That is why we pity Spiritualists, who reject Christ. He will not fail us, and we have no fear. The implied idea that we should cast off our faith in Christ, simply because if he were not a reality our faith would be vain, and we should be lost, is most absurd. There is a man walking across the Brooklyn bridge. If that bridge should fall, what would become of him? Why, he would be killed. Suppose the bridge upon which he is walking were not a bridge at all, but were only a streak of fog, what then? Why, then of course he could not walk upon it. But because he couldn't walk there if the bridge were not there, shall he refuse to walk on the solid bridge which is there? Shall he refuse to stand upon its firm structure, because he couldn't stand upon it if it were not in existence? What nonsense! So we shall not be frightened from "the everlasting arms," because someone cries that we should fall into perdition if they were not there. That is just why we stay in that secure place; it is the only place of safety. *SITI April 20, 1888, page 246.3*

Finally, we are told that if we would lay aside our opposition to Spiritualism, we "would not run any risk to become the laughing stock for over two millions of converts to Spiritualism." No doubt. But we are perfectly content to be laughed at by Spiritualists, whether they be two million or two hundred million. "It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughing of the fool; this also is vanity." *Ecclesiastes 7:5, 6*. We would rather have their laughter than their commendation. W. *SITI April 20, 1888, page 246.4*

"The Rest that Remains" The Signs of the Times, 14, 16.

E. J. Waggoner

We return once more to Abraham, and the promise to him and his seed. We have learned that the promise was confirmed to him in Christ; and certainly this was the case when a son was promised to him, for the record says, "And he believed in the Lord; and he counted it to him for righteousness." *Genesis 15:6*. This counting his faith for righteousness was nothing else but the forgiveness of

his sins, through Christ. This is plainly declared to be the case, in *Romans 4:3-9*. Now at the very time when the promise was thus confirmed to him, the Lord said to him: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance." *Genesis 15:13, 14*. *SITI April 20, 1888, page 246.5*

In this text we have the sojourn in Egypt foretold; but we have more than that, for the children of Israel were not in Egypt four hundred years. It was only four hundred and thirty years from the time that the promise was made to Abraham until the giving of the law, immediately after the departure from Egypt. *Galatians 3:17*. We can easily make up this time thus: From the time that the promise was made, till the birth of Isaac, was twenty-five years. Compare *Genesis 12:1-4* and *Genesis 21:5*. From the birth of Isaac till the birth of Jacob was sixty years. *Genesis 25:26*. From the birth of Jacob till the going down into Egypt was one hundred and thirty years. *Genesis 47:8, 9*. Therefore from the promise to Abraham, until the going down into Egypt was (25 + 60 + 130) 215 years. And Josephus says ("Antiquities," chap. 15, par. 2) that the length of the sojourn in Egypt was two hundred and fifteen years, thus making the four hundred and thirty years of *Galatians 3:17*. *SITI April 20, 1888, page 246.6*

But how about the four hundred years of affliction, which the Lord said that the posterity of Abraham should suffer? It is evident from the text, and also from *Acts 7:6, 7*, that the four hundred years ended at the exode, the same time when the four hundred and thirty years ended. Thus they must have begun thirty years after the promise was first made to Abraham, or when Isaac was about five years old. Now in *Galatians 4:29* Paul says that "he that was born after the flesh," namely, Ishmael, persecuted Isaac, who was "born after the Spirit;" and this cannot refer to any other time than that when Ishmael "mocked" Isaac, which resulted in the expulsion of Ishmael and his mother. *Genesis 21:9, 10*. This is the only recorded instance of the persecution of Isaac by Ishmael, and was, as nearly as can be calculated, about thirty years after the promise, and four hundred years before the deliverance from Egypt. So there were

one hundred and eighty-five of the four hundred years' affliction, that were endured in the land of Canaan, and in adjoining countries. Yet all this time they were sojourning in a country that was not theirs. Compare *Genesis 15:13* and *Hebrews 11:9*. *SITI April 20, 1888, page 246.7*

We pass over the bondage in Egypt, and come to the time of the exode. When Moses was sent down into Egypt to deliver the people, the Lord gave him the following message: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I am the Lord." *Exodus 6:6-8*. *SITI April 20, 1888, page 246.8*

Here the promise to Abraham, which was renewed to Isaac and to Jacob, was renewed again to their descendants. And in pursuance of that same promise, the Lord said to them when they had gone out of Egypt: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." *Exodus 19:4-6*. *SITI April 20, 1888, page 246.9*

Now that this was the same promise that was made to Abraham, we have an explicit statement in the following words, found in *Deuteronomy 7:6-8*: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and *because he would*

keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.”SITI April 20, 1888, page 246.10

When we read the promise recorded in *Genesis 22:17* we noted that in the words, “Thy seed shall possess the gate of his enemies,” it included rest from oppression. So likewise the promise to the Israelites included not only possession of land, but rest. Thus when Moses allowed two tribes and a half to settle in the country across the Jordan, he said to them:-*SITI April 20, 1888, page 246.11*

“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and *because he would keep the oath which he had sworn unto your fathers*, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.”*SITI April 20, 1888, page 246.12*

When we read the promise recorded in *Genesis 22:6*, we noted that in the words, “Thy seed shall possess the gate of his enemies,” it included rest from oppression. So likewise the promise to the Israelites included not only possession of the land, but rest. Then when Moses allowed two tribes and a half to settle in the country across the Jordan, he said to them:-*SITI April 20, 1888, page 246.13*

“The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war... until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan.”*Deuteronomy 3:18-20.SITI April 20, 1888, page 246.14*

Again, just a little while before they refused the land of Canaan, Moses said to them:-*SITI April 20, 1888, page 246.15*

“For ye are not as yet come *to the rest* and *to the inheritance*, which the Lord your God giveth you. But when ye go over Jordan, and *dwell in the land* which the Lord your God giveth you to inherit, and when *he giveth you rest* from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose the cause of his name to dwell there,” etc. *Deuteronomy 12:9-11. SITI April 20, 1888, page 246.16*

Thus we find that *rest from their enemies* was as much a part of the promise as was the inheritance of the land. *SITI April 20, 1888, page 246.17*

Joshua was the one to lead the people over Jordan into the land of promise; and the record expressly states that before he died the land was divided among the people, “and the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.” *Joshua 21:44. SITI April 20, 1888, page 246.18*

Yet in the face of this record, the apostle declares that Joshua did not give them rest. For some reason we know not what, the translators of King James Version sometimes gave an incorrect translation in the body of the text, and placed the correct rendering in the margin. So it is in *Hebrews 4:8*. We quote with the correct marginal reading: “For if Joshua had given them rest, then would he not afterward have spoken of another day.” The “another day” of this text is the “to-day” of *Psalms 95:7-11*, when the Lord said through his servant:—*SITI April 20, 1888, page 247.1*

“To-day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I sware in my wrath that they should not enter into my rest.” *SITI April 20, 1888, page 247.2*

Now, although a very few of those who came out from Egypt did enter into the land of Canaan, and the Lord gave them rest, it is certain that that was not the fulfillment of the promise made to

Abraham, because (1) Abraham had no part in it (*Acts 7:5*): “Neither did Isaac and Jacob, to whom the promise was made, as well as to Abraham; and (2) the apostle speaks of “Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets” (*Hebrews 11:32*), all of whom lived after the days of Joshua; and of them he says:-*SITI April 20, 1888, page 247.3*

“And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.” *Hebrews 11:39, 40. SITI April 20, 1888, page 247.4*

Here we learn that the promise will not be fulfilled to them until we share it with them; and so the apostle says: “There remaineth therefore a rest to the people of God.” *Hebrews 4:9*. At the same time, however, he utters a word of caution, saying: “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.” *Hebrews 4:1, 2. SITI April 20, 1888, page 247.5*

From this we learn that the promise of rest was made known to the ancient Jews through the preaching of the gospel. We have already read the statement of Paul, that the gospel was preached to Abraham. *Galatians 3:7, 8*. But the Jews, as a nation, did not have faith and so they were debarred from the final rest which the Lord promised to Abraham. The same promise is left to us, but we, like them, shall come short of it, unless we have the faith of Abraham. *SITI April 20, 1888, page 247.6*

That the rest here referred to is the rest in the earth when it shall be freed from the curse, is manifest from verses 3-5 of *Hebrews 4*. The apostle says:-*SITI April 20, 1888, page 247.7*

“For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter [that is, they shall not enter] into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works. And in this place again, If they shall enter into my

rest." *SITI April 20, 1888, page 247.8*

The apostle is not making any argument here concerning the Sabbath. He simply refers to the record of *Genesis 2:3*, in proof of his statement that "the works were finished from the foundation of the world." The earth was designed to be inhabited by man. *Isaiah 45:18*. The dominion of the earth, as it came pure and undefiled from the hand of the Creator, was given to man. *Genesis 1:28*. And so, on the seventh day, when God rested from all his works, his rest was prepared for his people. That rest, which was simply the possession of the whole earth kingdom, was lost through transgression; yet it is certain that some must enter in (*Hebrews 4:6*) and so the day of salvation" (*2 Corinthians 6:2*) is granted. This is the day that is spoken of in *Psalms 95:7*, the day secured to us through the grace of our Lord Jesus Christ, as spoken of in *Psalms 118:29-24*; the day which Abraham saw, and which caused him to rejoice. *John 8:56*. In this day of grace all who will may become enrolled as children of Abraham, through birth, becoming "heirs of God, and joint-heirs with Christ;" and to them that Lord will say when he comes, sitting upon the throne of his glory: "Come, ye blessed of my father, inherit the kingdom prepared for you *from the foundation of the world.*" *Matthew 25:34*. Compare *Hebrews 4:3*, and the comments upon it. *SITI April 20, 1888, page 247.9*

Thus we learn that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance;" and that "the long-suffering of our Lord is salvation." *2 Peter 3:9, 15. W. SITI April 20, 1888, page 247.10*

"The Victims of Strikes" The Signs of the Times, 14, 16.

E. J. Waggoner

A recent number of a Philadelphia paper says that "the saddest results of the late strike on the Reading Road are now coming to light, and its victims are beginning to realize their own folly in obeying the orders of their malignant leaders.... They left their work wilfully and without just cause; others have taken their places; and now they have no work and no means of support. Their situation is

pitiable indeed.” *SITI April 20, 1888, page 248.1*

These misguided men have asked to be taken back into the employe of the Railroad Company, but President Corban has firmly but kindly told them that “he cannot break the promises made to the new men, and discharge them to make room for the old ones, who voluntarily left the service of the company when ordered to do so by the leaders of the Knights of Labor.” He was offered, however, to recommend for places elsewhere all old employés against whom there is no complained except that they went on strike. This is all, and more than these unfortunate men could reasonably expect of the Railway Company, whose business was damaged by the strike to the amount of hundreds of thousands of dollars. *SITI April 20, 1888, page 248.2*

The employés of that company had no just cause for the strike; they went out, not because they had grievances, but because they were ordered to do so by irresponsible leaders of the Knights of Labor, who had nothing at stake but there reputation, and very little of that. *SITI April 20, 1888, page 248.3*

Though a strike always entails heavy loss to a corporation against which it is directed, the most serious loss is that sustained by the strikers themselves; their violent dealings generally come down upon their own pates; or, as is too often the case upon the heads of their helpless families—they are its real victims. The Lutheran *Observer* pertinently says:—*SITI April 20, 1888, page 248.4*

“Such folly and presumption have been so often repeated in the labor organizations of this country in recent years, that their sad and disastrous consequences should be held up as a warning to all others from pursuing a similar course.” *SITI April 20, 1888, page 248.5*

“Plotting Against the Just” The Signs of the Times, 14, 16.

E. J. Waggoner

LESSON.—SABBATH, MAY 5

1. Where did Jacob dwell?*SITI April 20, 1888, page 250.1*

“And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.” *Genesis 37:1.SITI April 20, 1888, page 250.2*

2. In what light did the patriarchs consider their residence in the land of Canaan?*SITI April 20, 1888, page 250.3*

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” *Hebrews 11:13.SITI April 20, 1888, page 250.4*

3. To what did they look forward as a permanent residence?*SITI April 20, 1888, page 250.5*

“But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” *Hebrews 11:16.SITI April 20, 1888, page 250.6*

4. How many sons had Jacob?*SITI April 20, 1888, page 250.7*

“Now the sons of Jacob were twelve.” *Genesis 35:22, last clause.SITI April 20, 1888, page 250.8*

5. Which one did Jacob love the most?*SITI April 20, 1888, page 250.9*

“Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.” *Genesis 37:3.SITI April 20, 1888, page 250.10*

6. How did Joseph’s brethren regard him?*SITI April 20, 1888, page 250.11*

“And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.” *Verse 4.SITI April 20, 1888, page 250.12*

7. What made them hate him still more? *Verses 5-11.SITI April 20,*

1888, page 250.13

8. Upon what errand did Jacob send Joseph?*SITI April 20, 1888, page 250.14*

“And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.” *Verses 13, 14. SITI April 20, 1888, page 250.15*

9. When his brethren saw him coming, what did they propose to do?*SITI April 20, 1888, page 250.16*

“And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.” *Verses 18, 20. SITI April 20, 1888, page 250.17*

10. What did they do with him when he came?*SITI April 20, 1888, page 250.18*

“And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it.” *Verses 23, 24. SITI April 20, 1888, page 250.19*

11. How did they afterwards dispose of him? *Verses 25-27. SITI April 20, 1888, page 250.20*

12. For how much did they sell him?*SITI April 20, 1888, page 250.21*

“Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.” *Verse 28. SITI April 20, 1888, page 250.22*

13. How do the wicked ever regard the just?*SITI April 20, 1888, page 250.23*

“The wicked plotteth against the just, and gnasheth upon him with his teeth.” *Psalms 37:12.SITI April 20, 1888, page 250.24*

14. What trait was it that moved Joseph's brethren to sell him into Egypt?*SITI April 20, 1888, page 250.25*

“And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him.” *Acts 7:9.SITI April 20, 1888, page 250.26*

15. What scripture was verified in their case?*SITI April 20, 1888, page 250.27*

“For where envying and strife is, there is confusion and every evil work.” *James 3:16.SITI April 20, 1888, page 250.28*

16. In what class is envy placed?*SITI April 20, 1888, page 250.29*

“Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” *Galatians 5:19-21.SITI April 20, 1888, page 250.30*

17. What is said of those who do such things?*SITI April 20, 1888, page 250.31*

18. What course did they take to deceive their father?*SITI April 20, 1888, page 250.32*

“And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, This have we found; know now whether it be thy son's coat or no.” *Genesis 37:31, 32.SITI April 20, 1888, page 250.33*

19. When Jacob saw the coat, what did he at once conclude?*SITI*

April 20, 1888, page 250.34

“And he knew it, and said, It is my son’s coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.” *Verse 33.SITI April 20, 1888, page 250.35*

20. How did this affect Jacob?*SITI April 20, 1888, page 250.36*

“And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.” *Verses 34, 35.SITI April 20, 1888, page 250.37*

21. Can you recall any actions of Jacob that were of a similar character to this wicked deception? Relate them.*SITI April 20, 1888, page 250.38*

22. When had Jacob been forgiven for his wicked deeds?*SITI April 20, 1888, page 250.39*

23. What important lesson may we draw from this?—*That although a sin may be forgiven, the results of it may remain, and the one who committed it will often have it brought before him, and will suffer in consequence.**SITI April 20, 1888, page 250.40*

24. What scripture is fulfilled even in this life?*SITI April 20, 1888, page 250.41*

“For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.” *Matthew 7:2.SITI April 20, 1888, page 250.42*

NOTES

In this lesson we have an exemplification of the proverb of Solomon: “Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.” *Proverbs 26:27*. Jacob had greatly deceived his father, and his sons in turn deceived him. By Jacob’s deception, his parents were deprived of his society for long years;

and he in turn suffered the same sorrow, only in a greater degree, by being deprived of his beloved son. It is true even in this life, that as we measure to others it will be measured to us again, and that without regard to our repentance of the evil. Another example is found in the case of David, who, although he bitterly repented of his great sin, had to suffer the same at the hands of others. It is nowhere claimed that this being forced to receive measure for measure is just but the fact cannot be gainsaid. It is unjust that a man's sin should be remembered against him after he has repented of it, and God does not do so; but unregenerate men will remember a sin to a man's injury, no matter how thorough his repentance may have been. And not only so, but from the very nature of things, certain results must follow certain causes. The man who gets in motion a train of circumstances that will result in evil, may repent of his rash act, but he cannot stop what he has begun. How much sorrow we might avoid if we could always remember to "leave off strife before it be meddled with," and to do to others just as we would wish them to do to us. *SITI April 20, 1888, page 250.43*

Joseph has been the subject of a great many moral lectures against tale-bearing. Well-meaning but ignorant persons have censured him as the cause of all the discord in Jacob's family. Such censure is most unjust. Joseph's brothers were envious of him; but their envy was only the outgrowth of their own wicked hearts, "For where envy and strife is, there is confusion and every evil work." A corrupt heart is the only soil in which envy can grow. There is not a particle of evidence that Joseph did any wrong. He is one of the few Bible characters concerning whom no evil is recorded. His father loved him more than all the rest of his sons, because he was more worthy of his love than they were. The same thing moved his brothers to think of killing him, and afterward to sell him, that moved Cain to kill Abel; because their own works were evil, as his were righteous. We do not mean to intimate that Joseph was born without faults; but he certainly had the fear of God before his eyes. *SITI April 20, 1888, page 250.44*

It is worth while in passing, to note the features in which Joseph's experience resembled that of Christ. Joseph was hated by his brethren; Christ came unto his own, and his own received him not, neither did his brethren believe in him. Joseph was sold into

slavery; Christ was sold to his enemies. And both suffered thus, not on their own account, but that they might deliver others. Of course it is not designed to place Joseph on the same plane with Christ, but he may be considered as in some respects a type of Christ.*SITI April 20, 1888, page 251.1*

If it was wrong to allow envy and jealousy to control the heart in those days it is equally wrong now. Indeed, it would seem that in this age of gospel light and privileges, with the experience of men for ages past written out for our learning, it must be worst then to indulge in such feelings now than then. And, so, it is more dangerous now than then. The nearness of the coming of the Lord is given as a special reason why peace and love should prevail. Says the apostle: "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." *James 5:9*. What a terrible thing it would be if he should open the door and find us thus engaged. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." *1 Peter 2:1-5*. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" *W.SITI April 20, 1888, page 251.2*

"The Consequence of Pleasing God" The Signs of the Times, 14, 16.

E. J. Waggoner

LESSON XIX.—SABBATH, MAY 12

1. To whom did Joseph's brethren sell him?*SITI April 20, 1888, page 251.3*

"Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt." *Genesis 37:28.SITI April 20, 1888, page 251.4*

2. What did the Midianites do with him?*SITI April 20, 1888, page 251.5*

“And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh’s, and captain of the guard.” *Verse 36.SITI April 20, 1888, page 251.6*

3. Who was with Joseph in this strange hand?*SITI April 20, 1888, page 251.7*

“And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.” *Genesis 39:2.SITI April 20, 1888, page 251.8*

4. What was the consequence to Joseph of the Lord’s being with him?*SITI April 20, 1888, page 251.9*

“And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand.” *Genesis 39:3, 4.SITI April 20, 1888, page 251.10*

“And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his affliction, and gave him favor and wisdom in the sight of Pharaoh king of Egypt and he made him governor over Egypt and all his house.” *Acts 7:9, 10.SITI April 20, 1888, page 251.11*

5. What was the result to Potiphar, from having a godly man in his house?*SITI April 20, 1888, page 251.12*

“And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian’s house for Joseph’s sake; and the blessing of the Lord was upon all that he had in the house, and in the field.” *Genesis 39:5.SITI April 20, 1888, page 251.13*

6. How much responsibility was placed upon Joseph?*SITI April 20, 1888, page 251.14*

“And he left all that he had in Joseph’s hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.” *Verse 6.SITI April 20, 1888, page 251.15*

7. How old was Joseph when he was sold into Egypt?*SITI April 20, 1888, page 251.16*

“These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father’s wives; and Joseph brought unto his father their evil report.” *Genesis 37:2.SITI April 20, 1888, page 251.17*

8. When he was strongly tempted in Potiphar’s house, what noble stand did he take?*SITI April 20, 1888, page 251.18*

“But he refused, and said unto his master’s wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife; how then can I do this great wickedness, and sin against God?” *Genesis 39:8, 9.SITI April 20, 1888, page 251.19*

9. Did he stand firm to this resolution?*SITI April 20, 1888, page 251.20*

“And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.” *Verse 10.SITI April 20, 1888, page 251.21*

10. What was the immediate result of his upright conduct?*SITI April 20, 1888, page 251.22*

“And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph’s master took him, and put him into the prison, a place where the king’s prisoners were bound; and he was there in the prison.” *Verses 19, 20. Read also verses 11-18.SITI April 20, 1888, page 251.23*

11. Who was with Joseph still?*SITI April 20, 1888, page 251.24*

“But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.” *Verse 21.SITI April 20, 1888, page 251.25*

12. What can always be said by one who has the Lord for a companion?*SITI April 20, 1888, page 251.26*

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.” *Psalms 23.SITI April 20, 1888, page 251.27*

13. How was this verified in Joseph’s case?*SITI April 20, 1888, page 251.28*

“But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.” *Genesis 39:21.SITI April 20, 1888, page 251.29*

14. What trust was committed to Joseph in the prison?*SITI April 20, 1888, page 251.30*

“And the keeper of the prison committed to Joseph’s hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.” *Verse 22.SITI April 20, 1888, page 251.31*

15. Why was this?*SITI April 20, 1888, page 251.32*

“The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.” *Verse 23.SITI April 20, 1888, page 251.33*

16. What scripture was fulfilled in Joseph’s case?*SITI April 20,*

1888, page 251.34

“When a man’s ways please the Lord, he maketh even his enemies to be at peace with him.” *Proverbs 16:7.SITI April 20, 1888, page 251.35*

NOTES

Said the Saviour to his disciples, “Ye are the salt of the earth.” Salt is a preservative; that which would soon decay, if left to itself, may be preserved indefinitely by the addition of a little salt. It is thus that the true followers of Jesus are the salt of the earth. A corrupt generation would soon become so offensive as to necessitate its removal from the earth; but the presence of a humble few who walk in the Spirit, checks the flood of iniquity, and stays the wrath of God. The presence of righteousness has often served to save the lives of wicked men. So God blessed Potiphar, and all that he had, for Joseph’s sake. And since God uses means, it is not presumptuous to suppose that part at least, of the blessing upon Potiphar’s house was because an honest man was administering his affairs. The wicked despise the righteous, yet they owe to them more than they can realize.*SITI April 20, 1888, page 251.36*

When David had committed the grievous sin of taking the wife of Uriah, and his sin had been brought home to his conscience, he cried out to the Lord: “Against thee, thee only, have I sinned, and done this evil in thy sight.” *Psalms 51:4*. He realized that his sin was primarily against God. So when Joseph was tempted to wrong his master, he recalled how his master had trusted him by putting everything into his hand, he said, “How then can I do this great wickedness, and sin against God?” Every act which shows a lack of love for our neighbor, shows a lack of love for God; the wrong which one may do to his fellow-man is only secondary; the greater wrong is against God. Only conscientious souls realize this; those who have not the “fear of God” before their eyes, will not stop to consider the interest of their neighbor, when it comes in conflict with their own pleasure. W.*SITI April 20, 1888, page 251.37*

“Back Page” The Signs of the Times, 14, 16.

E. J. Waggoner

There will be no paper issued next week. The next number of the SIGNS OF THE TIMES, No. 17, will be dated May 4. For this reason we publish to Sabbath-school lessons in this number. *SITI April 20, 1888, page 256.1*

It is announced that Professor Huxley is making inquiries into the phenomena of Spiritualism, with a view to elucidate all there is in it. We shall await with interest the result of his investigations, not because we have any doubt as to the origin of those phenomena, but because Professor Huxley is doubtless an unbiased investigator, and his report will influence many people. *SITI April 20, 1888, page 256.2*

The Pacific Press has just issued a new sixteen-page, illustrated catalogue of Oxford Teachers' and Reference Bibles, also of Apocraphas and helps to the study of the Bible. They have a large stock and a fine assortment of Oxford Bibles, ranging in price from one dollar to sixteen dollars, and no one can fail to find what will suit him. Send for catalogue. Address Pacific Press, Oakland, Cal. *SITI April 20, 1888, page 256.3*

Elder G. C. Tenney and family will sail on the *Zelandia* for Australia May 3. We are informed that fruit is exceedingly dear in that country; and if any of our brethren and sisters have dried fruit which they would be glad to donate to the mission for the benefit of the faithful laborers there, we are certain that it would be highly appreciated. Any such can bring the fruit with them when they come to the Oakland meeting. *SITI April 20, 1888, page 256.4*

Instances of the ascendancy of Catholicism in this country, are multiplying with startling rapidity. The latest thing is the news that the mayor of Boston ordered the public library to be closed on St. Patrick's day, and the Chicago Board of Education ordered the public schools of that city to be closed on Good Friday. The *Advance* rightly says that in each case the action was a public impertinence; but if the people were not so generally imbued with the dread of appearing bigoted by opposing Catholic presumption, such impertinence could not be indulged in. Such servility is not only disgusting, but it is alarming. *SITI April 20, 1888, page 256.5*

There are few words more abused than the word “liberty.” Charlotte Conday exclaimed, when on the way to the guillotine, “Oh, liberty, how many crimes are committed in thy name!” In truth it is; for most of the so-called liberty of the present age, or of any age, is sin. Men think that the throwing off of restraint is liberty. They chafe against the restrictions of law, and think to find liberty by breaking through these restraints. But when they find themselves behind prison bars, they learn that liberty is found only in obedience. Said David: “I will walk at liberty; for I seek thy precepts.” *Psalms 119:45*. The law of God is the will of God. It is that by which the universe is governed. It is as pure as God himself, and as boundless as God’s infinity. Within its just and mild sanctions, there is room for the largest freedom of action. It comprises all the thought and actions of God. What larger scope could one want? It will eventually give the one who walks in it here, the freedom of the universe of God; while on the other hand, the transgressor is always in bondage here, and will at last be deprived not only of liberty, but of life itself. There never was a greater mistake than for a man to think that he could find liberty in having his own way in opposition to the law of God. Far better would it be to make God’s way our way. The grace of God can, if a man will allow it to, so transform him that his highest employment and pleasure will be found in keeping the commandments of God. *SITI April 20, 1888, page 256.6*

“Liberty” The Signs of the Times, 14, 16.

E. J. Waggoner

Says the apostle, “Where the Spirit of the Lord is, there is liberty.” This text is often given a narrow application. Almost everybody has heard the leader of a prayer-meeting urge the people to be free to take part, by saying that where the Spirit of the Lord is, there is liberty, meaning ... pray or bear testimony. This is no doubt true, but only in the secondary sense. What the apostle meant is that where the Spirit of the Lord is there is freedom from sin. It is the same as in *Galatians 5:18*: “But if ye be led of the Spirit ye are not under the law.” There can be no condemnation to one who is walking in the Spirit, and in whose life its fruits are manifested. The law of God is spiritual, the one who transgresses it, grieves the Holy Spirit, and falls into condemnation; he is in bondage; but whoever repents and

walks in the law, the peace of God abides in his heart, and the Spirit bears witness with his spirit that he is no more a servant, but a son, and if a son then an heir of God through Christ.... the natural result will be that the man's heart shall be filled with praise, and that he should ... give utterance to it on every proper occasion. *SITI April 20, 1888, page 256.7*

May 4, 1888

“Going to Rome” The Signs of the Times, 14, 17.

E. J. Waggoner

In the “Catholic Christian Instructed,” chapter 23, we find the following questions and answers:-*SITI May 4, 1888, page 202.1*

“Question-What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?*SITI May 4, 1888, page 202.2*

“Answer-We have for it the authority of the Catholic Church, and apostolic tradition.*SITI May 4, 1888, page 202.3*

“Q.-Does the Scripture anywhere command the Sunday to be kept for the Sabbath?*SITI May 4, 1888, page 202.4*

“A.-The Scripture commands us to hear the church, ... but the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord’s day (*Revelation 1:10*), but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments; St. Luke also speaks of the disciples meeting together to break bread on the first day of the week. *Acts 20:7*. And St. Paul (*1 Corinthians 16:2*) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tell us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious observers of the Sunday whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church.”*SITI May 4, 1888, page 202.5*

This is plain language, but no Sunday-keeping Protestant can deny

it. After years of search by the ablest men, it has been impossible to find any Scripture warrant for the observance of Sunday, and many people have been driven to the claim that Christ certainly changed the day, but that he, for certain reasons, did not think best to say anything about it! Some of them really seem to think that the Lord would have made known the change if he had known how hard pressed they were going to be for argument to uphold their custom.*SITI May 4, 1888, page 202.6*

But now the majority of professed Protestants are freeing themselves from the charge of partiality that is preferred against them by the Catholics. They do not propose to “act by humor” any longer, by neglecting the other festivals that stand on the same basis that Sunday does; and so Christmas, Lent, Good Friday, Easter, and “Holy Week” are coming to be devoutly observed. In proof thereof we publish the following from the *Congregationalist*, of April 5, which is only one of many like reports. It comes under the heading of “Observance of Holy Week:”-*SITI May 4, 1888, page 202.7*

“Probably more Congregational Churches than ever before marked the eventful days of last week either at their regular services, or with special meetings.*SITI May 4, 1888, page 202.8*

“In Lowell the John Street Church was open every afternoon, and Rev. H. T. Rose gave a brief address, many coming from other churches to listen, and to share in the worship. The churches of Salem united on Good Friday in a communion service at the Crombie Street Church, Rev. L. B. Voorhees preaching*SITI May 4, 1888, page 202.9*

“A remarkable series of discourses was given in Worcester at the union meetings of the Central Church and St. John’s Episcopal, each house of worship being alternately used. The preachers were Drs. Merriman, Tucker, Herrick, and Phillips Brooks. These union meetings, continuing through Lent, have fostered the spirit of unity, and desire for aggressive work.*SITI May 4, 1888, page 202.10*

“As last year, union services were held in Pittsfield every noon, for half an hour, in the First Church, only one clergyman being in the pulpit, and the exercises consisting of prayer, hymns, a Scripture

reading covering the incidents of the day, and a few fitting words. The congregation united in the Apostles' Creed and the Lord's Prayer. On Good Friday the service, 'The Watch on the Cross,' was held at St. Stephen's Church from twelve till three o'clock, being conducted by Rector W. W. Newton. Each of the other evangelical clergymen of the town spoke briefly on one of the seven words from the cross. The services have had a meditative and strength-giving character, and the yearly observance of the week is now a settled thing.*SITI May 4, 1888, page 202.11*

"The observance was more general than every in Hartford. The Asylum Hill and South Churches each held daily services at 5 P.M. The Center, Park, and Pearl Street churches held union services for five evenings. At the Fourth Church the annual week-night communion service was held. Doctor Stainer's 'Passion Music' was rendered at the Good Friday service in the South Church."*SITI May 4, 1888, page 202.12*

The "beast,"-the Roman Catholic Church,-received "a deadly wound" as the result of the enlightenment that followed the Reformation; at the present rate of progress, with almost all professed Protestantism observing all her festival days, with a Pope who is the most shrewd politician that ever occupied the Papal chair, with elements of discord and anarchy working everywhere, with the idea gaining ground that the Pope alone can successfully act as peacemaker, and with leading Protestant journals (so-called) resenting an attack upon the Catholic Church as quickly as they would upon their own,-how long will it be before that deadly wound will be fully healed? It will not be long until "Protestantism" will be simply a name to distinguish the American church, which will be but a counterpart of the Papacy.*SITI May 4, 1888, page 202.13*

And these things are but tokens of the near approach of the end. For when that anti-Christian power, puffed up by the adulation and servile homage which all nations will render to her, shall say, "I sit a queen, and am no widow, and shall see no sorrow," then "shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." May it be ours to faithfully hold up the beacon light of truth to the many honest souls yet enslaved by her, so that when

the final cry shall be given, "Come, out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," they may flock to the standard which the Spirit of the Lord hath raised. *W.SITI May 4, 1888, page 202.14*

"Intemperance in the Church" The Signs of the Times, 14, 17.

E. J. Waggoner

The *Presbyterian Messenger* (London) shows that:*SITI May 4, 1888, page 262.1*

"A church of 300 members, of whom one-third expend one penny per day, one-third twopence per day, and one-third fourpence per day, on drink and tobacco, will spend in one year £1,064 11s. 8d. (\$5,000).*SITI May 4, 1888, page 262.2*

"If all the members of the church would agree to cast the cost of tobacco and intoxicating beverages into the treasury, the sacrifice would be very small, and they would be richly repaid by improved health, and by the knowledge that they were setting a good example to those around them-to the rising generation in particular-at the same time knowing that they would not have the sorrow of expelling any members for drunkenness, as is too often the case at present, in many churches throughout the kingdom."*SITI May 4, 1888, page 262.3*

The *Interior*, from which the above is clipped, says that this "will be read on this side of the water as a curiosity. Nothing like it can be found in our temperance religious literature less than fifty years old." The statement that "nothing like it can be found in our temperance religious literature" should not be taken to imply that no such state of things exists in our religious society, for it does exist on this side of the water also, though the religious press is not as faithful in dealing with these sins as the case demands. It is doubtless true that the common use of rum and other intoxicating drinks has decreased in the ranks of Christian people; but it is at the same time true that the prohibition of their use is not always strictly enforced by some of the nominally evangelical churches. Cards and wine are called upon to minister to the amusement and tastes of

many people who occupy high places in society and church, and who “love the uppermost seats in the synagogues.” And as far as money figures go, it may well be supposed that the wine bill of the church is as large to-day as in the more primitive days when each man was his own manufacturer of liquors.*SITI May 4, 1888, page 262.4*

But tobacco! O, what a horrid stench comes up to heaven from the once sacred limits of the church. Men made in God’s image chewing, smoking, and spitting, defiling themselves and all their surroundings. Out of the same mouth which is a pit of pollution, pouring out floods of filth, come the sacred name of Him who was pure and holy. “Doth a fountain send forth at the same place sweet water and bitter?” And this is a growing evil, as all statistics show. The man who does not use tobacco is an exception. The majority which use it is so great that those to whom it is unspeakably objectionable, must submit in abject silence to the insolence of the smoking, puffing crowds who blow the wretched fumes in their faces and glory in doing it. If a man is so unfortunate as to be born or educated with a clean breath, and sensitive stomach and olfactories, he must suffer the consequences without protest. And where is the church that will boldly take its stand on the side of purity and suffering humanity? Not amongst the mighty. A very few are lifting their voices against this slavery of men to a Satanic habit, but still the offering to Molech goes on and legions of professed Christians are in the ranks of its victims. How can a man thus enslaved present his “body a living sacrifice, holy, acceptable unto God?”*SITI May 4, 1888, page 262.5*

“May We Do as We Please?” The Signs of the Times, 14, 17.

E. J. Waggoner

The following request has been received:-*SITI May 4, 1888, page 202.1*

“Please explain *Romans 14:5* for the benefit of one who has just embraced the Sabbath. V.B.”*SITI May 4, 1888, page 202.2*

Romans 14:5 reads as follows: “One man esteemeth one day

above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.” This is taken by very many as a warrant for everybody to believe just as he pleases concerning the Sabbath, and to act according to his own belief; to keep any day he chooses, or no day at all. But such a construction of the text can come only from wresting it from the context. We have no right to give any text a meaning not warranted by the context, or contrary to the teachings of other scriptures. *SITI May 4, 1888, page 202.3*

The first verse of the chapter shows that the Sabbath is not under consideration at all: “Him that is weak in the faith receive ye, but not to doubtful disputations.” But the Sabbath is not a doubtful matter. The fourth commandment is very explicit and very emphatic: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” This is one of the commandments which “stands fast forever and ever,” which our Saviour came to magnify, every jot of which is more enduring than heaven and earth, and which are established by the gospel. We are to keep the seventh day of the week, for the commandment declares that that day, and that day only, is the Sabbath. The commandment is very definite. It does not leave us any chance for doubt as to which day is the Sabbath, and it does not give us any license to observe no day at all. Therefore the Sabbath is removed entirely from the scope of this chapter. *SITI May 4, 1888, page 202.4*

But the days to which the apostle refers are only connected with questions concerning the eating of certain things. Now in connection with the old sanctuary service, “which was a figure for the time then present,” there were certain rules concerning “meats and drinks and divers washings” which many of the Jews observed very scrupulously, of course, “Christ being come an high priest of good things to come,” these things were of no consequence. Indeed, they never could “make him that did that service perfect, as pertaining to the conscience.” Nevertheless, the force of habit was so strong that many could not disregard these old customs. Paul’s relation to these things was one of utter indifference. If anybody felt like observing the Passover, and eating bitter herbs, he would not roughly combat his prejudices and perhaps thereby throw him into

perplexity and doubt that might result in his ruin. His advice was: Do not reject a man who has faith in Christ, even though his faith be weak. Do not rudely shock his sensibilities, but rather encourage him and strengthen his faith, for the more perfect his faith becomes, the less will he care for these things that are nothing. Don't dispute about rites and ceremonies which, if a man clings to as a child does to a toy, work neither benefit nor injury. *SITI May 4, 1888, page 202.5*

"For no man liveth to himself, and no man dieth to himself." This is why the apostle made the declaration which we find in another place where he is arguing on the same point: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." *1 Corinthians 8:13*. This is true Christian charity, which is tender of the feelings of others, always making concessions to the prejudice of the weak, when such concession involves no principle. Yet we find that this same apostle was as unyielding as a rock when a principle was at stake. But nowhere in the Bible can we find any warrant for considering as non-essential anything which God has commanded. Therefore we conclude that *Romans 14:5* has no reference whatever to the Sabbath of the Lord, which is of primary, universal, and eternal obligation. W. *SITI May 4, 1888, page 203.1*

"Baptism for the Dead" The Signs of the Times, 14, 17.

E. J. Waggoner

A friend asks for an explanation of *1 Corinthians 15:29*, he says that his minister claims that in Paul's day there were people who believed that if a man died without being baptized, a living man could be baptized in his stead, and it would be counted the same as though the dead man had been baptized. We do not believe that there were any people in Paul's day who held to anything of the kind, and it is certain that Paul had no reference to any such custom. The Mormons now believe in and practice the baptism of the living as substitutes for the dead, professing to derive their authority therefore from this text; but the text gives no warrant for any such practice. *SITI May 4, 1888, page 203.2*

In the first place, no man can perform an act of righteousness for another. No man can do more than his own duty, so as to have some of his good deeds placed to the credit of some other one who has come short. Christ is the only one whose righteousness can be imputed to another, and even his righteousness cannot be imputed to the dead. It can be imputed only to those who have faith for themselves. But the dead know not anything; “their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.”

Ecclesiastes 9:5, 6. The apostle says that “it is appointed unto men once to die, but after this the Judgment.” *Hebrews 9:27.* This text, taken with the one quoted just previously, shows that so far as a man is concerned, the next thing for him after death, is the Judgment. Death ends every man’s probation; it is as though he were brought immediately before the Judgment seat. It therefore necessarily follows that since there is no probation for the dead, it would be folly to be baptized for them. *SITI May 4, 1888, page 203.3*

But what does the text mean? Let us read it, and consider it in connection with the context: “Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?” This language occurs in the midst of a chapter that is devoted to a defense of the doctrine of the resurrection. The apostle proves that the dead do rise, from the fact that Christ is raised. In him alone is our hope of salvation, and if he is not raised then our faith is vain and we are yet in our sins. He “was delivered for our offenses, and was raised again for our justification.” *Romans 4:25.* His death would have accomplished nothing for our salvation, if he had not risen from the dead. The apostle’s argument turns right upon this fact. *SITI May 4, 1888, page 203.4*

Baptism is an act by which we express our faith in the death and resurrection of Christ. It is designed as an expression not merely of our belief in the historical fact that Christ did die and rise again, but to show our personal faith in that event as the means of justification from sin, and of our acceptance of it as accomplishing that for us. In another place the same apostle gives expression to this fact in these words: -*SITI May 4, 1888, page 203.5*

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” *Romans 6:3, 4.SITI May 4, 1888, page 203.6*

Thus it appears that baptism is the act by which we express our death to sin, and our resurrection to a new life, and our union with the crucified and risen Redeemer, by which our new life is made possible. Not only this, but it is a token of our belief in the final resurrection of the dead, of which the resurrection of Christ was a pledge. With this view, it is easy to see how absurd it would be for anybody to be baptized if he did not believe in the resurrection. The argument might be paraphrased thus: You say that there is no resurrection of the dead; if that is so, then of course Christ is not raised; then why are we baptized? So many of us as were baptized into Jesus Christ were baptized into his death; but if the dead rise not, then we are baptized only into his death, into a dead Christ, and our baptism amounts to nothing. In short, if the dead rise not, then our baptism is only a baptism for the dead, having no reference to a new life in Christ, for baptism derives all its force from the resurrection. W.*SITI May 4, 1888, page 203.7*

“Joseph Before Pharaoh” The Signs of the Times, 14, 17.

E. J. Waggoner

1. What is wisdom?*SITI May 4, 1888, page 267.1*

“And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.” *Job 28:28.SITI May 4, 1888, page 267.2*

2. Who have a good understanding?*SITI May 4, 1888, page 267.3*

“The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever.” *Psalms 111:10.SITI May 4, 1888, page 267.4*

3. How was this shown to be true in the life of Joseph? *Genesis 40.SITI May 4, 1888, page 267.5*

4. Who had a dream two years later?*SITI May 4, 1888, page 267.6*

“And it came to pass at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river.” *Genesis 41:1.SITI May 4, 1888, page 267.7*

5. What was the dream? *Verses 2-7.SITI May 4, 1888, page 267.8*

6. What success did Pharaoh have in getting his dream interpreted? *Verse 8.SITI May 4, 1888, page 267.9*

7. How was Joseph’s experience in prison now turned to his favor? *Verse 9-14.SITI May 4, 1888, page 267.10*

8. What did Pharaoh say to Joseph when he came before him?*SITI May 4, 1888, page 267.11*

“And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.” *Verse 15.SITI May 4, 1888, page 267.12*

9. Who did Joseph say of himself, and to whom did he ascribe the power?*SITI May 4, 1888, page 267.13*

“And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace.” *Verse 16.SITI May 4, 1888, page 267.14*

10. After Pharaoh had related his dream, how did Joseph interpret it? See *verses 30-31.SITI May 4, 1888, page 267.15*

11. What did he say the repetition of the dream indicated?*SITI May 4, 1888, page 267.16*

“And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.” *Verse 32.SITI May 4, 1888, page 267.17*

12. What advice did he give to Pharaoh? *Verses 33-35.SITI May 4, 1888, page 267.18*

13. What did Pharaoh think of this advice?*SITI May 4, 1888, page 267.19*

“And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.” *Verse 37.SITI May 4, 1888, page 267.20*

14. Whom did Pharaoh think was the most ... for the work which Joseph had advised?*SITI May 4, 1888, page 267.21*

“And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou.” *Verses 38-40.SITI May 4, 1888, page 267.22*

15. To what position did Pharaoh advance Joseph? *Verses 41-44.SITI May 4, 1888, page 267.23*

16. What scripture was fulfilled in the history of Joseph in Egypt?*SITI May 4, 1888, page 267.24*

“The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged.” *Psalms 37:32, 33.SITI May 4, 1888, page 267.25*

17. What sure promise is given to those who trust and serve the Lord?*SITI May 4, 1888, page 267.26*

“Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.” *Psalms 37:5, 6.SITI May 4, 1888, page 267.27*

NOTES

Human wisdom is always accompanied by iniquity. The fear of the Lord is the only true wisdom, and humility is a part of that wisdom. Joseph had the fear of God continually before his eyes, and God gave him divine wisdom. When called before Pharaoh to interpret

his dream, Joseph said: "It is not in me; God shall give Pharaoh an answer of peace." Note the similar answer that Daniel gave when he went in to interpret Nebuchadnezzar's dream. *Daniel 2:28, 30. SITI May 4, 1888, page 267.28*

Pharaoh showed his appreciation of the fact that true wisdom comes from God to those who are his servants in truth, by saying of Joseph when he had advised that men be appointed to preserve food for the time of famine: "Can we find such a one as this is, a man in whom the Spirit of God is?" He knew that there was no use in looking further. A man to whom God had given such wisdom, was just the one to carry out the work which he had advised. *SITI May 4, 1888, page 267.29*

The question may arise, Was this knowledge that Joseph had miraculous? Did God give him special knowledge, just because he was a good man? We believe not, at least not wholly. The fear of the Lord, that *is* wisdom. Says the psalmist: "A good understanding have all they that do his commandments." The law of God is infinite in breadth, and it is that in which a righteous man meditates. Surely then it ought to make him broad-minded. When the mind contemplates little things, it contracts; when it dwells upon great themes, it expands. Therefore since the law of God is the greatest thing, "exceeding broad," it must enlarge the understanding of the man who thinks of it continually, in order that his way may be right. Take the book of Proverbs alone. The man who studies that book carefully, and who follows its teachings cannot go wrong. It is the best book in the world for a man to study, who wants to be successful in business. It is only in harmony with the words of our Saviour: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." But we are not to suppose that every man who studies the word of God and walks in its light, will have an equal amount of knowledge. God gives man the power to get wealth, but he does not give equal ability to all. So he does not give to all equal ability to acquire knowledge. And this should keep those of superior ability from boasting over those of less ability. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" *1 Corinthians 4:7. SITI May 4, 1888, page 267.30*

E. J. Waggoner

In an article in an Oakland daily paper, a Catholic priest has the unblushing effrontery to claim that the Catholic Church wrote the Bible! And he actually expects that sober people will give him credence. The next thing we know, some of the priests will be claiming that the Pope of Rome made the world.*SITI May 4, 1888, page 272.1*

The loss to workingmen in New York State alone during the year 1887, in consequence of strikes, was \$2,230,296. Let it be remembered that for all the strikes and the consequent loss, labor unions are responsible. If it had not been for the labor unions, there would have been no strike; and if there had been no strikes, the workingmen of the State of New York would have been \$2,230,296 better off. The labor unions of to-day are the greatest foe that the laboring man has.*SITI May 4, 1888, page 272.2*

Last week the National Reform Association held its annual meeting in Philadelphia. We have not yet received any report, but we were struck with a remark by President Brumot, in his call for the convention. After stating what questions were before them, namely Sunday laws, religion in schools, etc., he said: “It is by no means certain that the answer we shall give to those questions will be the right answer.” We wish we could be sure that this is the beginning of a spirit of distrust of the principles which they have heretofore advocated. We are very certain that the answer which they will give will not be the right one, unless it is radically different from anything they have ever yet given.*SITI May 4, 1888, page 272.3*

Sometimes even Doctors of Divinity get their illustrations a little confused. At the recent session of the New York Methodist Conference, there was a lively discussion on the temperance question. The Committee on Temperance brought in a report opposing all liquor license laws, and in opposition to this, Prof. George R. Crooks, D.D., said, “I will tie the monster, if I cannot kill him.” But if he can “tie the monster,” why can’t he kill him? A real, live monster could be fatally shot much more easily than it could be

caught and tied. And such will be found to be the case with the liquor monster. It may never be killed, but we are sure that if it is not killed, no effort to “tie” it will ever diminish the power. *SITI May 4, 1888, page 272.4*

A daily paper in a prohibition State calls upon its readers to mourn the sad fate of a liquor-dealer, whose family has been reduced to a state of utter destitution because his saloon has been closed up, and he has been thrown out of business. It calls such work “persecution,” and speaks of the “tyrannical prohibitory law.” Now it is all very well to sympathize with those who are in trouble, and a saloon-keeper’s family is as much entitled to commiseration when it is in distress, as is the family of any other man; but would it not be worthwhile to save some sympathy for the victims of that man’s prosperity when he was in business? Sorrow for the saloon-keeper’s family, *because he has been driven from his business*, is like pity expended on the family of a highwayman because of vigilance of the officers of the law renders it unsafe for the husband and rather no longer plunder travelers, to obtain means for the support of his wife and children. The family of such a man are to be pitied, not because their natural protector is no longer able to support them by the wages of iniquity, but because he will not devote himself to some legitimate business for the support of those who are dependent upon him. *SITI May 4, 1888, page 272.5*

The following note in the *Congregationalist* has a queer sound:-*SITI May 4, 1888, page 272.6*

“One of the good fruits which the visit of Professor Drummond to our American Colleges is bearing, is the increased demand for biographies of Christ. A librarian of one College reports almost a remarkable run upon lives of Christ.” *SITI May 4, 1888, page 272.7*

Wonder if any of them ever heard of the Bible; that contains the best biography of Christ that we know of, for it was written by the personal acquaintances who witnessed the events of his life. We unhesitatingly recommend its perusal to everybody. If it cannot be found in any college library, this office can supply the deficiency, for it keeps constantly on hand a large assortment. *SITI May 4, 1888, page 272.8*

At the recent meeting of the Napa Ministerial Association, held in Calistoga, Cal., Rev. C. E. Rich read a paper on "The Holy Spirit and Our Republic," and the report speaks of the argument as "placing our republic in direct spiritual succession from the republic of Moses, which the Holy Spirit founded. Thus spreads the pernicious idea which is the soul of the National Reform movement. Thus the way is being prepared for religious persecution. It is useless to say that men in this enlightened age will not persecute; there are no better minds now than there were in the days of the Reformation, or in the early days of Christianity. Once let the idea become prevalent that this Government is the same as that of ancient Israel, and religious proscription must follow.*SITI May 4, 1888, page 272.9*

A Catholic in an interior town in California, whose honest zeal evidently far surpasses his knowledge, writes to us concerning our articles on the Catholic Church as antichrist, and asks us to apologize for the Pope. We can't do it. We do not know of anybody who stands in greater need of having something done for him than does the Pope of Rome, but we can find no excuse of apology for his course. If the Pope will apologize for himself, if he will come down from the stool of infallibility which he has erected for himself, and will humbly confess his sins, we know of no reason why he may not be forgiven as well as less pretentious sinners. This we say of the Pope as an individual. As to the Papacy, it cannot be reformed; utter destruction is the only thing left for it.*SITI May 4, 1888, page 272.10*

"The Annual Meetings in California" The Signs of the Times, 14, 17.

E. J. Waggoner

The State laws require the holding of the annual business meetings of corporations upon a fixed date, and those for the Healdsburg College, Pacific Press, and Rural Health Retreat are located in April, and have all been held within the last two weeks. The former was held at the college, April 16, a report of which will appear. The meetings at Oakland followed, beginning April 20, and including in their course the dedication of the new church, the State Tract and Missionary quarterly meeting, business meetings of the Publishing

Company, followed by an institute of one week for counsel and instruction in the various departments and features of our work. This latter part of the meeting is still in progress at this writing.*SITI May 4, 1888, page 272.11*

Nearly all the laborers of the Conference are present, and participating in the exercises. The attendance of the people is quite large, and a good and growing interest has been manifested. The meetings have been attended with a degree of continual blessing, and many have taken advantage since the Spirit of God has witness to the word of truth.*SITI May 4, 1888, page 272.12*

Daily instructions are given in Tract and Missionary work, and personal missionary work, church duties and relations, and ministerial labor and culture.*SITI May 4, 1888, page 272.13*

The results of such meetings can but be for the upbuilding of the cause, and to unite more clearly hearts and efforts of those to our laboring to advance present truth. All feel that the present meeting is a profitable and precious season, and that the divine blessing rests upon the endeavors of God's people to come near to him and to understand his will.*SITI May 4, 1888, page 272.14*

“Unreasonable Prejudice” The Signs of the Times, 14, 17.

E. J. Waggoner

From an Auckland, New Zealand, paper we find the following local item, which was of interest to us as it evidently refers to the tent of brother ... by showing the unreasonable prejudice of the people there, goes to prove that human nature is much the same the world over:-*SITI May 4, 1888, page 272.15*

“There was some chuckling in orthodox circles at Graiton Road last Sunday morning, when it was found that the storm had blown down and permanently demolish the preacher's tent, which is... an eyesore to certain church-goers. A judgment clearly “the act of God,” and an outpouring of divine wrath-such was the all-but-universal verdict, but the good folks were rather taken aback when the Adventists found that beyond the pulling up of the stakes, and

the smashing of a single lamp found not a bit of damage had been done to the tabernacle in the wilderness, or to its primitive furniture, by the Sabbatarians-or, to be strictly accurate, I should say the Sundayrians-had their amazement turned to unmitigated disgust when those practical 'Saturday' people set to work with hammer and mallet 'on the Lord's day, even on Sunday,' repaired the tent, amid a tremendous 'row,' which was a perfect contrast to the noiseless building of Solomon's Temple in the olden days before Sunday was invented. There was at first some talk of a prosecution for breach of the law which forbids labor on Sabbath, but that law appears only to apply to Chinamen, the modern Daniel was not brought to judgment." *SITI May 4, 1888, page 272.16*

May 11, 1888

“Forever and Ever” The Signs of the Times, 14, 18.

E. J. Waggoner

“Will you please explain *Revelation 20:10*, which says: ‘And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.’ Is it possible that their punishment will last forever and ever without an end? I thought that after the earth was thoroughly melted, and all things therein had burned up, the fires would go out, and the earth be prepared as a fit inheritance for the saints. Please explain to me, for I am a little confused. M. V. B. R.” *SITI May 11, 1888, page 278.1*

This text has often been explained in these columns, but we are glad to repeat any point as often as it is required. On of the points upon which our friend is confused, although unconsciously, is in the terms “torment” and “punishment.” It is not only possible, but absolutely true, according to the Scriptures, that the punishment of the wicked will have no end. When Christ said, “These [the wicked] shall go away into everlasting punishment, but the righteous into life eternal,” he showed that the punishment of the wicked will last just as long as does the reward of the righteous; for the words “everlasting” and “eternal” in *Matthew 25:46* are from the same Greek word, and the same word could not be used in two senses in such close connection. *SITI May 11, 1888, page 278.2*

But what will be the punishment of the wicked? Paul answers, when he says that the wicked “shall be punished with everlasting destruction” (*2 Thessalonians 1:9*), and that “the wages of sin is death.” *Romans 6:23*. Death, destruction, will be the punishment of the wicked. “They shall be as though they had not been.” *Obadiah 16*. “For yet a little while, and the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.” *Psalms 37:20*. While they will be made to suffer “indignation and wrath, tribulation and anguish,” they will not have received their punishment until they have consumed away into smoke and ashes, until it can be said of

them, "They are dead; they are then as extinct as though they never had been." From that death there will be no awakening; it will be eternal.*SITI May 11, 1888, page 278.3*

This, however, is of itself sufficient to disprove the supposition that the wicked will to all eternity suffer torment. While they are being punished, they will suffer anguish; but how can they suffer torment after they have become as though they had never been? It is utterly impossible. This point may be emphasized thus: If the wicked die, and become as though they had not been, and this death never has any end, then they cannot suffer torment to all eternity; if it be true that the wicked are to suffer torment to all eternity, then it cannot be true that they will die, for so the Bible expressly declares in many places; therefore it is not true that eternal torment is to be the lot of any creature which God has made.*SITI May 11, 1888, page 278.4*

What then must we conclude? that the Bible contradicts itself? Not by any means. That would be an impossibility, for the Bible is the word of God, "and he cannot deny himself." Then we must conclude that the term "forever and ever" does not necessarily mean "eternity." And that is just the case, as can be proved from instances in the Scriptures. One instance alone will suffice.*SITI May 11, 1888, page 278.5*

In the thirty-fourth chapters of Isaiah there is a record of the punishment that is to be visited upon all the nations of the earth, and of the state into which the earth is to be brought. Although the judgment is said to "come down upon Idumea," and the great slaughter is to be "in the land of Idumea," the first four verses of the chapter, which read as follows, show that the whole earth is meant, and that Idumea is put for the earth:-*SITI May 11, 1888, page 278.6*

"Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together

as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.” *Isaiah 34:1-4.SITI May 11, 1888, page 278.7*

The following verses, also, to which we wish to call special attention, show that the judgment spoken of is not local, but is the final judgment upon the whole earth:-*SITI May 11, 1888, page 278.8*

“For it is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.” *Isaiah 34:8-10.SITI May 11, 1888, page 278.9*

This language is just as strong as that used in *Revelation 20:10*, and refers to the same thing; and yet in the very next chapter we read:-*SITI May 11, 1888, page 278.10*

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.” “Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.” “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” *Isaiah 35:1, 2, 6, 7, 10.SITI May 11, 1888, page 278.11*

This shows that the same land concerning which it is said that “the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever,” will afterwards be inhabited. If anything more is needed to prove this, 2

Peter 3:10-13 furnish it. That text brings to view the melting of the earth, and also its restoration as an abode for the righteous. The psalmist also shows that the righteous are to dwell upon the same place from which the wicked are to be removed, when he says:-*SITI May 11, 1888, page 278.12*

“For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” *Psalm 37:9-11.SITI May 11, 1888, page 278.13*

We understand, therefore, that the term “forever and ever,” as used in *Isaiah 34:10; Revelation 14:11; 22:10*, does not mean unending duration, but that it does mean that the thing spoken of shall continue a long time, and without intermission within the limits assigned to it.*SITI May 11, 1888, page 278.14*

But then, it may be asked, How can we know when the term “forever and ever” is used in the sense of eternal duration? or how can we be sure that it is ever used in that sense? It is a proper question, and easily answered. We may know in the same way that we know that in the instances already considered it does not mean eternal duration, and that is by what is elsewhere taught us of the nature of things to which it is applied. True, we know that it does not mean eternal duration when applied to the torment of the wicked, and the destruction of the earth, because the Bible expressly declares the wicked shall cease to exist, and that the earth will be restored to the condition in which it was when God pronounced it “very good,” and shall be given the righteous for an inheritance. So when we read that the righteous shall shine “as the stars for ever and ever” (*Daniel 12:3*), we know that it means ceaseless duration, because in the same prophetic book it is declared that “the kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High,” and that the kingdom is “that which shall not be destroyed,” and “shall not be left to other people.” *Daniel 7:27, 14; 2:44*. There is not need for confusion upon the subject if one will but particularly compare scripture with scripture, giving to each its due weight.

W.*SITI May 11, 1888, page 278.15*

“Sabbath Observance” The Signs of the Times, 14, 18.

E. J. Waggoner

In a paper published in Edinburgh, called the *Free Church of Scotland*, which we take to be the organ of that church, we find the following item:-*SITI May 11, 1888, page 279.1*

“The bishops in convocation have had before them the subject of Sabbath observance. It would appear that among the upper classes in London the Lord’s day is being more and more used for purposes of pleasure and amusement. The fact was much deplored; but when we find it said that most English churchmen now deny that the Lord’s day is to be identified with the Jewish Sabbath, it will be difficult to find a basis broad enough to urge with effect the duty of Sabbath sanctification.”*SITI May 11, 1888, page 279.2*

Exactly; it will be difficult indeed to find a basis broad enough to urge the duty of Sabbath sanctification, if the day which it is designed to sanctify be different from the Sabbath of the fourth commandment. And those English churchmen do well to deny that Sunday (for that is what the item means by “Lord’s day”) is to be identified with the Sabbath of the commandment, which is commonly misnamed “the Jewish Sabbath.” That Sabbath is the seventh day of the week, and of course Sunday cannot be identified with it. Consequently there is no ground whatever for urging the duty of Sunday observance; if either the upper classes or lower classes are brought to observe that day, force will have to take the place of exhortations to duty.*SITI May 11, 1888, page 279.3*

“Back Page” The Signs of the Times, 14, 18.

E. J. Waggoner

Elder G. C. Tenney and family departed from San Francisco, May 5, on the steamer *Zealandia*, bound for Australia, to join with the workers there in spreading abroad the glorious truth of the Third Angel’s Message.*SITI May 11, 1888, page 288.1*

Even the SIGNS, or rather its editors, get sleepy once in a while, and not over their work. In one of those seasons, a few weeks ago, a remark by Madam Roland was attributed to Charlotte Conday. We noticed the error before the friend in Los Angeles's kindly called our attention to it, but thought it not worthy of mention, as the point which we made in the note was not affected. We notice it now simply to save other friends the trouble of writing to notify us of the mistake.*SITI May 11, 1888, page 288.2*

Our brother and will all be pleased to learn that the Elder A. J. Cudney arrived in Oakland, Cal., Thursday, May 3, on his way to Pitcairn Island. He and Brother Tay will sail for Pitcairn on the first ship that they can find which will land them there. They will also carry the message to other islands of the Pacific as God may give them opportunity. We know that many prayers will ascend to Heaven that the Lord may speed the sails which shall carry these brethren to the longing hearts on that lonely island. All who have letters or papers to send to Pitcairn Island should address them at once. The postage on letters is five cents a half ounce, on papers, two cents each.*SITI May 11, 1888, page 288.3*

The following questions have been received:-*SITI May 11, 1888, page 288.4*

“1. Is it right to administer the ordinances when the brethren are at variance?*SITI May 11, 1888, page 288.5*

“2. Can one partake of the ordinances with a brother knowing him to be at fault with another brother?”*SITI May 11, 1888, page 288.6*

1. It is not right to celebrate the Lord's Supper when the brethren are at variance. Says Paul: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread.” *1 Corinthians 10:16, 17*. Now it is certain that if all are one body, all are united to Christ, all must be united to one another. There can be no distinctions among those who are Christ. So all efforts should be made to settle all differences and to secure perfect harmony before the ordinances are administered.*SITI May 11, 1888, page 288.7*

2. If the church has done its duty, there will be no occasion to unite in the Lord's Supper with one who is at enmity with another. For if the Bible plan has been followed, the offending one will have been restored, or, if stubborn, will have been brought before the church and subjected to proper discipline,-placed under censure, or disfellowshipped. There is, however, a wrong idea in the minds of many. They think that they cannot continue if there is one in the company who is not doing just right, although his action may not concern them personally. This is a mistake. If a man dares come to the Lord's Supper with sin cherished in his heart and eats and drinks unworthily, not discerning the Lord's body, the responsibility rests with him. I need not deprive myself of the blessed privileges, simply because somebody else is presumptuous.*SITI May 11, 1888, page 288.8*

Here is something that is old, but it ought to be repeated until everybody has learned it by heart, and until everybody who has a conscience has learned its full meaning: "Calumny would soon starve and die of itself, if nobody took it in and gave it lodging." There are some people who think that if they do not originate a false report, or if they do not absolutely know that it is false, they are at liberty to pass it along. They do not seem to realize that he who tells a thing which he does not know to be true, is guilty of falsehood if it should prove that the story is not true. Many people who would scorn to originate a slander, will pass it along to somebody else, and thus become an equal sharer in the guilt. In the Judgment, the maker of a lie and the lover of a lie will be classed together.*SITI May 11, 1888, page 288.9*

The Oakland general meeting closed Wednesday night, May 2. It was a most interesting and profitable meeting throughout. From Tuesday, April 24, to Wednesday, May 2, the time was devoted to a Ministerial Institute, the Tract and Missionary work, the Sabbath-school, the canvassing work, and the church-its organization, its officers and their duties. The attendance was good, and all entered into the work with a will to know what could be learned in the time that was given to instruction. Sunday the new Seventh-day Adventist house of worship was dedicated. The meetings closed with the ordination of Brother Robert Hare to the work of the gospel ministry. The workers have now all gone, with good courage, to

their several fields of labor. We thank the Lord that he has counted us worth of a part in his work; and we thank him for these seasons of mutual encouragement and improvement. May all our work be indeed the work of faith, our labor the labor of love, our patience the patience of hope; and may it at last all be approved and accepted by Him who is the Author of faith and love and hope.*SITI May 11, 1888, page 288.10*

Judge Love of the United States District Court in Iowa, thus expounds the law governing strikes, which is of special interest at the present time:-*SITI May 11, 1888, page 288.11*

1. Railroad employés have a right to quit work.*SITI May 11, 1888, page 288.12*

2. But they have no right to present others from taking their places, nor to interfere with the operation of the road.*SITI May 11, 1888, page 288.13*

3. A railroad company must haul the freight of every other company on equal terms.*SITI May 11, 1888, page 288.14*

4. It is no excuse for the company to say that its employés will not handle the cars of a road on which there is a strike.*SITI May 11, 1888, page 288.15*

5. Such company must obey the law of the land, not the order of the Brotherhood of Engineers.*SITI May 11, 1888, page 288.16*

6. If it refuses the traffic of another road it may be order to carry, by the courts, and, moreover, is liable to suits for damages at the hands of shippers.*SITI May 11, 1888, page 288.17*

The California *Christian Advocate* says:-*SITI May 11, 1888, page 288.18*

“As an outcome of the Law and Order League crusade against Sunday business in Pittsburgh, Pa., a club with 250 members has been organized, a State charter will be applied for, and there will be a hall secured where members and their wives can meet on Sunday and drink liquor without interference.”*SITI May 11, 1888, page*

This will afford the National Reform Association another chance to cry out against “the demands of liberalism,” and to urge the necessity of laws to prevent the world from swallowing the church. They conveniently ignore the fact, which is stated above, that there were no Liberal Leagues and “demands of liberalism” until the National Reform Association and kindred orders began to make demands for the church, such as Christ never authorized. Infidels have never banded together to secure laws inimical to Christianity, when Christians were continually carrying out the divine commission; they only make “demands” when the churches stop outside the sphere, and *demand* things which they have no right even to request. *SITI May 11, 1888, page 288.20*

The following from the dramatic columns of the San Francisco *Chronicle*, does not give much support to the theory that the theater has a general elevating effect on the morals of those who frequent them. *SITI May 11, 1888, page 288.21*

“One thing is perfectly certain, that the question of morality and immortality has been for a long time held altogether of too little importance in a ... a book. The youngest of our theater-goers has come to believe that it is unmanly to be moral. He has been allowed to see men on the stage habitually imposed as gentlemen, and women habited and posed as ladies, guilty of the most terrible of moral crimes, and, as a rule, the soft-hearted American playwright and the scrupulous manager have made the act always end happily for everybody except the ... lain, who may suffer some temporary inconvenience, but who, unless it is a melodrama, goes guilty ... the end to have more *liaisons* with other women. This question is one of much greater importance than many people will admit. It helps a moral ... ity which in the rapidly-developing generation is likely to have painful social results. It is quite liable now to reflect how loose the relations between the sexes are, and how widespread the immortality is.” *SITI May 11, 1888, page 288.22*

Quite a sensation is reported from Louisville, Kentucky, over the proposed action of the First Christian Church of that place, in the case of two robbers who are whisky dealers. Recent revival and

temperance meetings by Moody and Murphy have stirred up the people and they propose that the whisky men must leave their business or the class. The dispatch says:-*SITI May 11, 1888, page 288.23*

"The action of the church in the matter has aroused a great deal of indignation among which men, who are leaders here in business circles and regard themselves quite as good Christian as anyone else. Liberal-minded laymen are also opposed to the movement, but a majority of the congregation will be found in approval. It is understood that this movement is to be followed up by other churches and in that event the whisky men will very likely establish a church of their own."*SITI May 11, 1888, page 288.24*

It is quite natural that there should be indignation among whisky men, who think themselves "quite as good Christians as anyone else;" but it is pitiable to read that church members apologize to the dispensers of the liquid poison, simply because they sell it by the wholesale and so make much money. There is no doubt that the whisky men are quite as good Christian as the "liberal-minded laymen who champion their cause. But just fancy a church established by and composed of whisky men. We read of "the synagogue of Satan," and we can imagine no more perfect specimen of it."*SITI May 11, 1888, page 288.25*

May 18, 1888

“The Throne of David” *The Signs of the Times*, 14, 19.

E. J. Waggoner

Again we return to the children of Israel in the land of Canaan. We pass by the time of the judges, of their apostasies and consequent afflictions, and come to the time when the kingdom had been established, and given to David. The record says that “when the king sat in his house, and the Lord had given him rest round about from all his enemies” (*2 Samuel 7:1*), the king proposed to build a house for the Lord. The prophet Nathan approved of his project, but afterwards, at the command of the Lord, he told him that he should not build the house. After briefly rehearsing his dealings with the children of Israel, the Lord said:-*SITI May 18, 1888, page 294.1*

“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.” *2 Samuel 7:10. SITI May 18, 1888, page 294.2*

Note this text carefully. When these words were spoken to David, the children of Israel had been in the land of Canaan four hundred years, and at that very time David, as king of all Israel, was in quiet possession of the land, for, “the Lord had given him rest round about from all his enemies;” and yet, ignoring all this, the Lord promised to plant his people in a land of *their own*, and to give them rest from their enemies. What could the Lord have meant by that? Simply this, that the possession of the small territory of the land of Canaan, was not the rest that God designed for his people. Not yet had the promise to Abraham been fulfilled, and the Lord had not forgotten it.*SITI May 18, 1888, page 294.3*

At this time the Lord identified David with the promise, almost as closely as was Abraham. The Lord said to him:-*SITI May 18, 1888, page 294.4*

“And thine house and *thy kingdom shall be established for ever* before thee; *thy throne shall be established for ever.*” *2 Samuel*

7:16.SITI May 18, 1888, page 294.5

And in praising God for the largeness of his promise, David said:-SITI May 18, 1888, page 294.6

“Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant’s house for a great while to come.... Wherefore thou art great, O Lord God; for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people *Israel to be a people unto thee for ever*; and thou, Lord, art become their God.” 2 Samuel 7:18-24.SITI May 18, 1888, page 294.7

Starting with this specific promise that David’s kingdom should be established forever, and that Israel should be a people forever, we shall very briefly trace the history of that kingdom. We find that it continued prosperous and undivided only through the remainder of his reign, and through the reign of his son Solomon. When Solomon died, his son Rehoboam succeeded to the throne. 1 Kings 11:43. No sooner was Rehoboam seated upon the throne than the people came to him to learn what would be the policy of his reign, and asking that he would lighten the burdens imposed on them by his father. Following the counsel of the young men, Rehoboam replied: “My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions.” 1 Kings 12:14.SITI May 18, 1888, page 294.8

“So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.... So Israel rebelled

against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only.” *1 Kings 12:16-20.SITI May 18, 1888, page 294.9*

This division of the kingdom was effected in the year 975 B.C. It was in fulfillment of a prophecy made to Jeroboam, by Ahijah, which is recorded in *the eleventh chapter of 1 Kings*. The reason why the greater part of the kingdom was to be taken away from the house of Solomon, was thus stated by the prophet:-*SITI May 18, 1888, page 294.10*

“Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; (but he shall have one tribe for my servant David’s sake, and for Jerusalem’s sake, the city which I have chosen out of all the tribes of Israel;) because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.” *1 Kings 11:31-33.SITI May 18, 1888, page 294.11*

Thus the kingdom, with the exception of one tribe, was taken from the house of David, on account of Solomon’s terrible idolatry; and to Jeroboam the Lord said:-*SITI May 18, 1888, page 294.12*

“And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.” *1 Kings 11:37, 38.SITI May 18, 1888, page 294.13*

But Jeroboam did not heed the words of the Lord. As soon as he came to the throne, he made two calves for the people to worship, so as to keep them from going to Jerusalem to worship the Lord (*1 Kings 12:26-30*); and although he was reproved by the prophet of the Lord, he “returned not from his evil way,” but “made Israel to

sin,” for which reason the Lord cut him off. Read *1 Kings 13* and *14.SITI May 18, 1888, page 294.14*

The succeeding kings were no better; for among all the kings of Israel we find not one good man. They were all idolaters, and some of them were men of the vilest character, without a single redeeming trait. The children of Israel sinned against the Lord “and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel;” “and they set them up images and groves in every high hill, and under every green tree; and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.” “And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.” See *2 Kings 16:7-23.SITI May 18, 1888, page 294.15*

So in the year 721 B.C. after the kingdom of Israel had continued 254 years, and had made a record of wickedness, which has probably never been exceeded by any nation, the Lord removed them “out of his sight.” In that year the king of Assyria took Samaria the capital of the kingdom, “and carried Israel away into Assyria,” and filled their places with “men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim.” *2 Kings 17:24*. From this date the kingdom of Israel has no more a place in history.*SITI May 18, 1888, page 294.16*

The history of the kingdom of Judah was somewhat different. Some of the kings were as wicked as any of the kings of Israel, and some of them were men of eminent piety. There was a succession of apostasies, of judgments, and of repentance and apostasy. Toward the close of its history the prophet Jeremiah said:-*SITI May 18, 1888, page 294.17*

“Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these

gates; Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.” *Jeremiah 17:19-25.SITI May 18, 1888, page 294.18*

A few remarks concerning God’s purpose with Israel may be in place here. He chose Abraham because Abraham had a heart to serve him, and would keep the light of God’s truth from dying out. He called the Israelites out from Egypt, so that they might serve him; and he made them the depositories of his holy law, in order that they might hold up the standard of truth to the surrounding nations. In numerous places we learn that provision was made that the strangers who wished to serve the Lord could become a part of Israel, and heirs of the promise equally with the descendants of Abraham. If the children of Israel had been true to their high calling, and had not departed from God, or, having departed and repented, had remained faithful, they would ever have continued as a nation. And the text that we have just read indicates that in that case Jerusalem itself would have stood forever as the capital of the kingdom. What transformation it would have undergone to make it suitable for the eternal habitation of the saints, we cannot tell. On the other hand, the following judgment, if they should depart from God, was uttered by Jeremiah:-*SITI May 18, 1888, page 294.19*

“But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” *Jeremiah 17:27.SITI May 18, 1888, page 294.20*

These warnings were not heeded. In the twenty-fifth chapter of Jeremiah we find the announcement of their captivity, because of their refusal to obey God. And the twenty-seventh chapter contains the record that the Lord told the king of Judah, and the kings of the surrounding nations, that he had given their lands to the king of Babylon, and that they should submit to him. Jeremiah was commanded to say to the messengers of the kings:-*SITI May 18, 1888, page 294.21*

“Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son’s son, until the very time of his land come; and then many nations and great kings shall serve themselves of him.” *Jeremiah 27:4-7.SITI May 18, 1888, page 294.22*

This was in the reign of Zedekiah, after Nebuchadnezzar had besieged Jerusalem once, and had taken part of the people captive. But Zedekiah would not obey the Lord, neither would he submit to the punishment which the Lord put upon him through Nebuchadnezzar. The record says: “And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.”² *Chronicles 36:12, 13.SITI May 18, 1888, page 295.1*

The record continues:-*SITI May 18, 1888, page 295.2*

“Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people,

and on his dwelling place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, *till there was no remedy*. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age... And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof... To fulfill the word of the Lord by the mouth of Jeremiah." *2 Chronicles 26:14-21.SITI May 18, 1888, page 295.3*

This was the complete overthrow of the kingdom of Judah. Although after seventy years of captivity, all who wished were given full liberty to return to Jerusalem, and the city and the temple were rebuilt, no king since that time has ever sat upon the throne of Israel. The Jews were in Babylon till that empire was overthrown by the Medes and Persians, B.C. 538. Cyrus, and Darius, and Artaxerxes, kings of Persia, gave them permission to return to their own land, but they had no king, and they existed only through the sufferance of the kings of Persia. Alexander the Great showed them favors, and to him they acknowledged allegiance. When the empire of Greece was divided at the death of Alexander, they were subject by turns to different kings until finally they turned to the rising Roman power for complete protection, and remained subject to them as long as they had any existence as a nation. But before we speak of their final fate, we must look at a prophecy concerning the kingdom, which was uttered by Ezekiel toward the last of Zedekiah's reign. After foretelling the invasion by the king of Babylon, the prophet said:-*SITI May 18, 1888, page 295.4*

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him." *Ezekiel 21:25-27.SITI May 18, 1888, page 295.5*

In this prophecy the history of the world from that time until the end

of time is briefly told. When the diadem was removed from the head of Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. Not simply the narrow limits of the kingdom over which Zedekiah ruled, but all the kingdoms of the earth, or, rather, the dominion of the whole earth, was given to Nebuchadnezzar. See *Jeremiah 27:5-7*; *Daniel 2:37, 38*. Then, said the Lord, "I will overturn, overturn, overturn it." Three kings reigned in Babylon after Nebuchadnezzar, and then the first overturning took place, and the empire of the world passed into the hands of the Medes and the Persians. See *Ezra 1:2*. This took place B.C. 538. The Persian Empire, for the Median portion was overshadowed by the Persian element, lasted for 297 years, until B.C. 331. Then the second overturning took place, and the empire of Greece had the universal control in the earth. See *Daniel 2:39*. After the death of Alexander the empire was divided into four parts, each striving for supreme control; but by the year 168 B.C. the third overturning had taken place, and the world came under the dominion of the Romans. This was to be the last overturning, said the prophet, "until he come whose right it is," when it should be given to him. The one whose the earth is by right, is Christ, for the Father has said to him, "Ask of me, and I shall give thee... the uttermost parts of the earth for thy possession." *Psalms 2:8*. Moreover Christ has purchased the possession by bearing the curse which came upon it in consequence of Satan's maliciousness, and which constituted the evil one's sole claim to it. Thus he bought Satan's technical and usurped claim, and became sole heir to the whole earth. But the promise to give the dominion to Christ did not have reference to his first advent, as will appear from the following:-*SITI May 18, 1888, page 295.6*

1. At the first advent of Christ the Romans ruled the whole world (*Luke 2:1*); and that empire continued, powerful and undivided, for nearly four hundred years afterward. Although the Jews rejected Jesus, they had not the power to put him to death, and he was formally condemned and executed by the Romans.*SITI May 18, 1888, page 295.7*

2. Just before his crucifixion, Jesus wept over Jerusalem, saying:-*SITI May 18, 1888, page 295.8*

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”
Matthew 23:37-39. W.SITI May 18, 1888, page 295.9

“The Day of the Lord” The Signs of the Times, 14, 19.

E. J. Waggoner

Under the heading “Fulfilled Prophecy,” the *Christian Oracle* undertakes an exposition of *Acts 2:16-21*, in which it claims that that day of Pentecost was the “great and notable day of the Lord,” of which Joel prophesied. Says the *Oracle*, “If it was not the ‘day of the Lord,’ then the day of the Lord has never yet come.” With this we most heartily concur. Yes, we gladly agree with this statement, while we protest against the idea that the day of Pentecost was the day of the Lord; for if the day of the Lord had come at some time in the past, then our salvation, and that of other people whom we hope to meet in Heaven, would be an impossibility. In proof of this, we will first compare two portions of Scripture. The first is from the prophecy of Isaiah:-*SITI May 18, 1888, page 295.10*

“The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God.” *Isaiah 61:1, 2.SITI May 18, 1888, page 295.11*

The second is found in *Luke 4:16-21*, which says of Jesus that,*SITI May 18, 1888, page 295.12*

“He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me,

because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." *Luke 4:16-21.SITI May 18, 1888, page 295.13*

Now why did Jesus close the book as soon as he had read the words, "to preach the acceptable year of the Lord"? Simply because if he had read the next line he could not have said, "This day is this scripture fulfilled in your ears." Those who heard him "wondered at the gracious words that proceeded out of his mouth," because he was "full of grace and truth." He came announcing a "great salvation," which was afterwards "confirmed unto us by them that heard him;" and the call has been reiterated since that time by whosoever has heard. Since ten days before the day of Pentecost, Christ has been at the right hand of God, ready to "save them to the uttermost that come unto God by him" (*Hebrews 7:25*); there will come a time, however, when he will "put on the garments of vengeance for clothing," and "according to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies" (*Isaiah 59:17, 18*); but that time will be when there is "no intercessor." That is to say, when the day of the Lord comes, the day of salvation will be in the past.*SITI May 18, 1888, page 295.14*

To this end the prophet Zephaniah speaks when he says:-*SITI May 18, 1888, page 295.15*

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." *Zephaniah 2:1-3.SITI May 18, 1888, page 295.16*

The prophet Ezekiel says:-*SITI May 18, 1888, page 295.17*

“The word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen.” *Ezekiel 30:1-3.SITI May 18, 1888, page 295.18*

Isaiah says: “Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.” “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.” *Isaiah 13:6, 9.SITI May 18, 1888, page 295.19*

But perhaps some may say that these quotations are all from the Old Testament, and were written long before the day of Pentecost. Very true, but was a single one of their specifications fulfilled on that day? was that day of Pentecost “a day of darkness and of gloominess, a day of clouds and of thick darkness”? was it a day to cause all the inhabitants of the land to tremble? was the land then laid desolate? and were all sinners then destroyed by the “fierce anger” of the Lord? To all of these questions everyone must answer, No. Then the day of Pentecost was not “the great and the notable day of Lord,” and by the same things it is evident that the day of the Lord has not yet come.*SITI May 18, 1888, page 295.20*

Texts showing the nature of the day of the Lord might be quoted by the score, but we will quote only one more, and it should settle the question, even with the editor of the *Oracle*. The same Peter who preached the sermon on the day of Pentecost, wrote an epistle more than thirty years afterward, in which he used these words:-*SITI May 18, 1888, page 295.21*

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” *2 Peter 3:10.SITI May 18, 1888, page 295.22*

This text alone, from the most prominent speaker on the day of Pentecost, shows the folly of calling that day the day of the Lord.

Such an exposition may not be an example of “handling the word of God deceitfully,” but it is certainly an instance of handling it very carelessly. It is an instance of a custom that is altogether too common, that of jumping to conclusions without stopping to see what is the word that cometh from the Lord.*SITI May 18, 1888, page 295.23*

The editor of the *Oracle* closes with these words: “The day of the Lord’ has to us a light of hope and joy, and does not of necessity mean death and desolation.” Which causes us to think that he might profit by the following words, which seem to be specially addressed to him:-*SITI May 18, 1888, page 295.24*

“Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness and not light? even very dark, and no brightness in it?” *Amos 5:18-20. W. SITI May 18, 1888, page 295.25*

“Mormonism” The Signs of the Times, 14, 19.

E. J. Waggoner

The following from the *Methodist Advocate*, of Chattanooga, does not afford much ground to hope that the plague-spot of Mormonism in the heart of our country is diminishing in size:-*SITI May 18, 1888, page 296.1*

“Probably but few persons are aware of the extent to which the Mormons are pushing their work here in the South. It is not generally known that the national plague-spot has an agency and an office right here in Chattanooga, and that there are probably five hundred of these fellows preaching their abominable doctrines, and proselyting the more ignorant of the Southern whites. So far as we are aware they have not as yet received any revelation in regard to the colored population. From this point they are annually shipping hundreds of the poor deluded creatures whom they claim as converts, to Utah Territory, to strengthen numerically that sworn enemy of the national Government.”*SITI May 18, 1888, page 296.2*

“The Commentary. The Bondage in Egypt” The Signs of the Times, 14, 19.

E. J. Waggoner

LESSON 22.—SABBATH, JUNE 2

1. When Joseph had made himself known to his brethren, what did he tell them to do?*SITI May 18, 1888, page 298.1*

“Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children’s children, and thy flocks, and thy herds, and all that thou hast; and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.”
Genesis 45:9-11.SITI May 18, 1888, page 298.2

2. What liberal offer did Pharaoh make?*SITI May 18, 1888, page 298.3*

“And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.” *Verses 17-20.SITI May 18, 1888, page 298.4*

3. What timely caution did Joseph give his brethren?*SITI May 18, 1888, page 298.5*

“So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way.” *Verse 24.SITI May 18, 1888, page 298.6*

4. How did Jacob feel when his sons returned with this story?*SITI May 18, 1888, page 298.7*

“And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob’s heart fainted, for he believed them not.” *Verses 25, 26.SITI May 18, 1888, page 298.8*

5. What finally induced him to consent to go?*SITI May 18, 1888, page 298.9*

“And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; and Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die.” *Verses 27, 28.SITI May 18, 1888, page 298.10*

6. When he started, what encouragement did the Lord give him?*SITI May 18, 1888, page 298.11*

“And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation; I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.” *Genesis 46:1-4.SITI May 18, 1888, page 298.12*

7. How many were there who went down into Egypt?*SITI May 18, 1888, page 298.13*

“Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.” *Acts 7:14.SITI May 18, 1888, page 298.14*

8. How long did they live there in peace? Compare *Genesis 41:46; 45:11; 50:26.SITI May 18, 1888, page 298.15*

9. How did the children of Israel prosper in Egypt?*SITI May 18, 1888, page 298.16*

“And the children of Israel were fruitful, and increased abundantly,

and multiplied, and waxed exceeding mighty; and the land was filled with them.” *Exodus 1:7.SITI May 18, 1888, page 298.17*

10. What took place some time after Joseph’s death?*SITI May 18, 1888, page 298.18*

“Now there arose up a new king over Egypt, which knew not Joseph.” *Verse 8.SITI May 18, 1888, page 298.19*

12. What did they do to the Israelites?*SITI May 18, 1888, page 298.20*

“Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.” *Verse 11.SITI May 18, 1888, page 298.21*

13. How did this affect them?*SITI May 18, 1888, page 298.22*

“But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.” *Verse 12.SITI May 18, 1888, page 298.23*

14. What did the children of Israel have to suffer at the hands of the Egyptians?*SITI May 18, 1888, page 298.24*

“And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour.” *Verses 13, 14.SITI May 18, 1888, page 298.25*

15. Of what prophecy was this a fulfillment?*SITI May 18, 1888, page 298.26*

“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.” *Genesis 15:13.SITI May 18, 1888, page 298.27*

16. What cruel order did the king of Egypt make?*SITI May 18, 1888, page 298.28*

“And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.” *Exodus 1:22.SITI May 18, 1888, page 298.29*

17. Relate the story of one child who was saved from the king's decree. *Exodus 2:1-10.SITI May 18, 1888, page 298.30*

18. What led the parents of Moses to do as they did?*SITI May 18, 1888, page 298.31*

“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.” *Hebrews 11:23.SITI May 18, 1888, page 298.32*

NOTES

“Now there arose up a new king over Egypt, which knew not Joseph.” This text has been brought quite prominently before the public, recently, by the discovery of the mummy of Ramses II., “the Pharaoh of the Oppression.” Some have affected considerable contempt for this discovery, claiming that it is a myth, because, as they say, the Pharaoh of the oppression was drowned in the Red Sea. Such ones either forget that the “new king” who “knew not Joseph” was the great oppressor of Israel, inasmuch as he first enslaved them, or else they imagine that he was identical with the one who opposed the work of Moses and Aaron. But *Exodus 2:24* tells us that the Pharaoh whose daughter found Moses, died before Moses was sent to deliver Israel. It was this Pharaoh whose mummy has recently been found in Egypt, and which is now in the museum of Bulaq.*SITI May 18, 1888, page 299.1*

In connection with their discovery, considerable light is thrown upon the statement that “there arose up a new king over Egypt, which knew not Joseph.” He was literally “a new king,” inasmuch as he was the founder of a new dynasty. He was not an Egyptian, but an Assyrian, and therefore it could not be expected that he would be moved by any sentimental consideration of what Joseph had done for Egypt. The memory of Joseph's service for the country might have prevented a native king from oppressing his countrymen, but

would have no weight with a foreigner. With this view of the case, *Isaiah 52:4* becomes perfectly clear: "For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause." *SITI May 18, 1888, page 299.2*

We are not to understand from *Genesis 15:13* that the Israelites were in Egypt four hundred years. The actual time spent in Egypt was only about two hundred and fifteen years, but they were sojourners in a land that was not theirs for a much longer period than that. As the four hundred and thirty years of *Exodus 12:40* are to be dated from the promise to Abraham, so the four hundred years are to be dated from thirty years later, or about the time that Ishmael, "he that was born after the flesh, persecuted [Isaac] him that was born after the Spirit." *Galatians 4:20. SITI May 18, 1888, page 299.3*

"Back Page" The Signs of the Times, 14, 19.

E. J. Waggoner

Quite a sensation is said to have been created in the Methodist General Conference now in session in New York, by the introduction of the resolution to the effect that no one should be elected or consecrated bishop until he had taken a cast-iron oath to abstain from the use of tobacco. The resolution, was voted down. *SITI May 18, 1888, page 304.1*

The little boy of whom the following story is told, was certainly a philosopher. He had been to the cemetery, and on his return he said:- *SITI May 18, 1888, page 304.2*

"Mamma, where do the good people go to when they die?" *SITI May 18, 1888, page 304.3*

"They go to Heaven." *SITI May 18, 1888, page 304.4*

"And where do the bad people go to?" *SITI May 18, 1888, page 304.5*

"They go to the bad place, my son." *SITI May 18, 1888, page 304.6*

“And what kind of people do they put in the graves?” *SITI May 18, 1888, page 304.7*

It is too bad to think that a boy with so fine a mind as that should be discouraged in a search for truth, by being compelled to believe the stories that are commonly told the children under such circumstances. *SITI May 18, 1888, page 304.8*

The editor of *New Thought*, a Spiritualist paper, does us the honor to say that the SIGNS OF THE TIMES is “the biggest liar” on its list of exchanges. To be regarded as a liar from the standpoint of those whose work it is to change the truth of God into a lie, is good evidence that we have been successful in our efforts to make the truth so plain that anybody can understand it. But to learn that out of two hundred papers ours has been the most successful in this respect, is more than we dared to hope. That same editor challenges us to go with him “into an investigation of the comparative merits of Spiritualism and Adventism.” What would be the use? We have no common ground from which to start. He would reason from his own self-consciousness, and we from the Bible; but he doesn’t believe in the Bible, and we don’t believe in him. So that ends the matter. *SITI May 18, 1888, page 304.9*

The superintendent of a Connecticut Sunday-school says that their Sunday-school library, numbering upwards of eight hundred volumes, is composed mainly of fiction of the best quality that we have been able to find, “and wants to know how the children can be induced to draw the few books of travel, biography, etc., that the library contains, and what can be done “to cultivate more taste for such profitable books.” The *Sunday School Times*, to which the question is addressed, very sensibly says that the way to induce children to read more profitable books, is to have the library composed “mainly” of such books; that “one way, and a very good way, of cultivating the taste of children for books which are profitable reading for children, is by providing such reading for them, and not providing any other.” It seems strange that this simple remedy has never occurred to that Connecticut superintendent. The closing remarks of the *Sunday School Times* are so much to the point that we quote them:-*SITI May 18, 1888, page 304.10*

"Surely no Christian man, in Connecticut or elsewhere, would say that children ought to be provided with only such food, at the home table, from the pulpit, or in the Sunday-school, as they happen to have a natural fancy for. Those who are responsible for the children we have, are responsible for the children's training-including the training of the children's taste."*SITI May 18, 1888, page 304.11*

Yet that is just what many people do. Instead of training children they allow them to follow their own inclinations, and then wonder why they do not develop better taste.*SITI May 18, 1888, page 304.12*

For some time there have been negotiations between the Presbyterians of the North and those of the South, looking toward a union of the two bodies; but there does not seem at present to be much prospect of any such union. The Presbytery of Louisville has adopted the following resolution:-*SITI May 18, 1888, page 304.13*

"Until our northern brethren can see their way clear to adopt a policy organizing the colored people of the Northern States into separate churches, presbyteries, and synods of their own, and until there shall be clearer and fuller understanding brought to bear upon the minds of many of our people in reference to their interpretation and application of these points of our common ecclesiastical law that now deal with secular and political questions, we judge that the quiet, peace, and prosperity of both churches will be best served by ceasing to educate or prosecute the question of organizing a union."*SITI May 18, 1888, page 304.14*

Quiet and peace may come as a result of this step, but whatever prosperity comes will be fictitious. A church founded on caste may gain names, but it cannot gain souls. In Christ Jesus there is neither Jews nor Greek, there is neither bond or free, there is neither male nor female, but all are one.*SITI May 18, 1888, page 304.15*

Bishop Coxe, of Western New York, has been delivering a series of lectures on the works of the Ante-Nicene Fathers, the object of which, as indicated by the title, "The Reunion of Christendom," is to show that "Christian union," that is, a union of all the sects, can be effected only by a general acceptance of the dogma of apostolic succession. That is, every minister outside of the Catholic and

Episcopal Churches, must admit that he has not been properly ordained, and must consent to receive ordination at the hands of someone who received of somebody else who received it at the hands of somebody else who was ordained by somebody else,-and so on back to the man who received ordination at the hands of one of the apostles. Only this little thing is needed in order to make Christendom a unit. In other words, all must receive ordination from the Catholic Church, and must acknowledge that the Roman Catholic Church received its commission from the apostles. And in that case they must admit that the slaughter of so-called heretics by the Catholic Church was a Christian act. There are a good many professed Protestants who are so anxious for “Christian” union that they will accept it on those terms; but as for us, we would rather be known as born directly of the Spirit, than to be obliged to trace our ancestry back through the Catholic Church.*SITI May 18, 1888, page 304.16*

One of the Eastern Spiritualist papers has for a correspondent an “M.D.” who indulges his fancy by writing impossible stories illustrating the meanness and narrowness of Christians, and the inherent goodness of all Spiritualists. In a recent number he describes a *séance* at which a young lady previously opposed to Spiritualism was entranced and made to play more skillfully on the piano than she could when in her right mind. The following extract, of which the italics are ours, shows some of the wonderful things that can be accomplished by spirit aid:-*SITI May 18, 1888, page 304.17*

“Under this influence she went to the piano, and displayed new and marvelous power in her performance. She played piece after piece of the richest and most difficult music. Several of the pieces were new both to herself, and to all the hearers. *She performs several pieces in foreign languages, which she did not speak or understand.* The whole circle were enchanted with this unexplained and remarkable mediumship, coming in so sudden a manner.” *SITI May 18, 1888, page 304.18*

No wonder they were astonished. To hear the piano played *in English* and then, without warning to hear the same instrument played in French, German, or Spanish, or possibly Chinese or

Russian must be an event of one's life-time. We are reminded of the young man who, on visiting France, found to his surprise that the roosters crowed in English! What wonderful thing will Spiritualism develop next?*SITI May 18, 1888, page 304.19*

The New York Senate has, with only seven negative votes, passed a bill partially repealing the Saturday half-holiday law, leaving it in force only on June, July, August, and September. This is the law for which so many religious journals, notably the *Christian at Work*, so zealously worked, expecting great results from it. But the *Independent*, more shrewd than the others, says of the action just taken:-*SITI May 18, 1888, page 304.20*

"This is better than to have the law apply to all the months of the year; but it plainly does not go far enough, since it leaves this piece of humbug and demagogy to be operative during one-third of the year. What should be done is to sweep the law from the statute-book altogether. The pretext of order which the law was originally passed at the commendation of Governor Hill, was that it would promote the interests of workingmen. His motive in making the recommendation was to court the labor vote of this State. Republicans fearing that they might lose by not tickling this vote, united with the Governor and the Democrats in enacting such a law. The whole thing was nothing but political trickery from the beginning to end."*SITI May 18, 1888, page 304.21*

But this law was only a Sunday law in disguise, or, rather, the stepping-stone to a Sunday law, and what the *Independent* says of it may be said of all Sunday laws. Professedly they are in the interest of the workingmen, but actually they are "nothing but political trickery from beginning to end."*SITI May 18, 1888, page 304.22*

The New York *Observer* says that "the license court of Philadelphia has been engaged for the past three or four weeks in going about with a lantern in search of an honest man among the liquor-dealers of that city." "In twelve wards of the city it was decided to reject about seventy-five per cent. of the applications for a license, on account of the revelations that were made in regard to the character and previous record of the applicants." The *Observer* further

says:-*SITI May 18, 1888, page 304.23*

“The facts brought out thus far in the investigation together constitute a record of dishonor, corruption, and shameless disrespect of the laws that it would be impossible to parallel in the conduct of any other business. It is shown that a large proportion of the liquor-dealers themselves are ruthless and professional criminals, and their places of business the resort of the lowest in vilest specimens of humankind.”*SITI May 18, 1888, page 304.24*

It is highly probable that the saloon-keepers and the applicants for that position are themselves the most surprised that anybody over this investigation. They must wonder what has got hold of people to cause them to suppose that a moral character is necessary in order to sell whisky. Certain it is that if the license court of Philadelphia finds an honest man among the applicants for a saloon license, and grants him one, it will have contributed toward making one more dishonest man in that city. The liquor traffic makes criminals of men, no matter on which side of the bar they stand.*SITI May 18, 1888, page 304.25*

May 25, 1888

“Salvation-Present and Future” The Signs of the Times, 14, 20.

E. J. Waggoner

There are some scriptural expressions that have been so misused by ignorant and fanatical persons that they have almost fallen into disrepute among sober-minded people. One of these terms is the word “saved,” as applied to an individual in this present life. In a certain class of revivals it is very common to hear persons who have been wrought up to the proper pitch of excitement, testify that they are saved. The more that can be induced to rise and say with greater or less vehemence, “I am saved,” or who, in response to the question, will hold up their hands to that effect, the greater the list of “converts” the revivalist has to report. Now we earnestly deprecate any such methods as this; yet simply because the term “saved” is abused, we ought not to reject it, any more than we would refuse to believe in present conversion, because the term is used by many people who have not the slightest idea of its meaning. *SITI May 25, 1888, page 310.1*

The word “saved” is frequently used in the Bible in a sense similar to that of “conversion.” Paul says: “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” *1 Corinthians 1:18*. Here it is used in the present tense, and has no reference to future salvation. Again he says: “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” *2 Timothy 1:8, 9. SITI May 25, 1888, page 310.2*

To the same intent the word is used in *Titus 3:4-6:-SITI May 25, 1888, page 310.3*

“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of

regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.”*SITI May 25, 1888, page 310.4*

Other texts might be quoted, but these are sufficient. They show that when one has been forgiven for all his past transgression,-when the burden of sin that clung to him as a body of death, has been removed,-and a new heart has been given him,-a heart loving righteousness and hating iniquity,-it is proper to say that he is saved. The trouble arises from confounding that salvation which is wholly future as is evident from the following texts:-*SITI May 25, 1888, page 310.5*

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.” *Matthew 24:12, 13*. Here we learn that those who are converted-saved-must endure to the end if they would be saved.*SITI May 25, 1888, page 310.6*

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” *1 Peter 1:3-5*. Here again we learn that at “the last time” a salvation is to be brought to those who, having a hope in God through the resurrection of Jesus, endure, through the grace of God, to the end. There is a possibility that this present salvation may not be lasting, that those who have “tasted the good word of God, and the powers of the world to come” (*Hebrews 6:5, 6*) may fall away; but the salvation “to be revealed at the last time” cannot be lost, as is seen by the following text:-*SITI May 25, 1888, page 310.7*

“But Israel shall be saved in the Lord with *an everlasting* salvation; ye shall not be ashamed nor confounded world without end.” *Isaiah 45:17*. From this we learn of a salvation that is to be everlasting, that will be shared by Israel-all who overcome. This is the salvation that is to be revealed at the last time.*SITI May 25, 1888, page 310.8*

Now, what connection have the two? Simply this, the first is a

preparation for the second. One is salvation in the kingdom of grace, and the other is salvation in the kingdom of glory. Paul, in writing to the Colossians, prays that they might walk worthy of the Lord unto all pleasing, -*SITI May 25, 1888, page 310.9*

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.” *Colossians 1:12-14. SITI May 25, 1888, page 310.10*

Here is present salvation, and translation into a kingdom; yet it is not until Christ comes “the second time without sin unto salvation” (*Hebrews 9:28*), sitting upon the throne of his glory, accompanied by all his holy angels, that he says to the righteous: “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” *Matthew 25:34*. Now, of those who have been delivered from the powers of darkness, and translated into the kingdom of God’s grace, “through the redemption that is in Christ Jesus,” only those will have an entrance ministered unto them “abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ,” who heed the exhortation, “Give diligence to make your calling and election sure” (*2 Peter 1:10, 11*), so that they do not fall. *SITI May 25, 1888, page 310.11*

The kingdom of grace receives subjects to be fitted for the kingdom of glory. It saves men from the guilt and the love of sin, clothing them with the divine nature, so that when the Lord shall come in his glory, they may be clothed upon with immortality, which will then be the only thing lacking. But none will share this glory who indulge in vain boasting, or who imagine that a work just begun for them is already done. “Wherefore let him that thinketh he standeth take heed lest he fall.” W. *SITI May 25, 1888, page 310.12*

“The Throne of David. (Concluded.)” The Signs of the Times, 14, 20.

E. J. Waggoner

The rejection of the Messiah filled up the cup of the iniquity of the

Jewish nation. "He came unto his own, and is own received him not." *John 1:11*. If they had accepted him, they might even at that late day, and after so many apostasies, have still remained the chosen people of God, through whom the nations of the world should be enlightened, and around whose standard all the faithful would flock. But they rejected the last offer of mercy. As Jesus thought of what they might have been if they had received him, he wept, saying:-*SITI May 25, 1888, page 310.13*

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." *Luke 19:42*.*SITI May 25, 1888, page 310.14*

Never again would the tribes go up to Mount Zion, the joy of the whole earth; no longer should the gorgeous temple be called a house of prayer for all nations. Their day of Israel was past, and soon their city would be destroyed, because they knew not the time of their visitation. When Christ uttered that last cry upon the cross, "It is finished," the vail of the temple was rent in twain from the top to the bottom, showing that their house was left unto them desolate. Less than forty years later (A.D. 70), the Romans besieged Jerusalem and utterly destroyed it, fulfilling the words of Christ, recorded in *Matthew 24:1*, fulfilling the words of Christ, recorded in *Matthew 24:1*, and *Luke 19:43, 44*. This destruction, which marked the utter extinction of the Jewish people as a nation, also prefigured the final destruction of all that reject the gospel. From this point we leave the lineal descendants of Abraham.*SITI May 25, 1888, page 310.15*

But God had not forgotten his promise. Centuries before, he had said to David that his throne shall be established, and the people of Israel should continue forever; and this promise he could not break. Said He:-*SITI May 25, 1888, page 310.16*

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." *Psalms 89:34-38*.*SITI May 25, 1888, page 310.17*

Later still Isaiah had made the prophetic statement that:-*SITI May 25, 1888, page 310.18*

“Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” *Isaiah 9:6, 7.SITI May 25, 1888, page 310.19*

Here, as in the promise made to Abraham, we find that Christ is the seed. It is through Christ that David’s kingdom is to be established forever, and so when the angel Gabriel came to Mary to announce the birth of Jesus, he said:-*SITI May 25, 1888, page 310.20*

“Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” *Luke 1:31-33.SITI May 25, 1888, page 310.21*

David understood that the promise concerning the establishment of his kingdom was to be fulfilled in this manner. On the day of Pentecost, Peter quoted the words of David in the sixteenth psalm: “Therefore did my heart rejoice, and my tongue was glad, moreover also my flesh shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” *Acts 2:29-31.SITI May 25, 1888, page 310.22*

It was this assurance that caused David, like the other patriarchs, to die in full faith that the promise would be fulfilled. *SITI May 25, 1888, page 310.23*

Christ knew full well that the house of Jacob and the throne of David should endure forever, even while he was foretelling the utter destruction of the Jewish nation. When he stood before Pilate he acknowledged that he was a king, but indicated that the time had not yet come for him to manifest kingly power, by saying: “My

kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.” *John 18:36.SITI May 25, 1888, page 310.24*

After his resurrection, as he was about to ascend to the Father, his disciples asked him, “Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power.” *Acts 1:6, 7.* Immediately afterward he ascended to Heaven, to sit down at the right hand of God. Why he went there, and what he is doing there, will be briefly indicated by a few scriptures. Through the prophet John he said:-*SITI May 25, 1888, page 310.25*

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” *Revelation 3:21.SITI May 25, 1888, page 310.26*

So he has not yet received his kingdom, but sits upon his Father’s throne, which is a throne of grace (*Hebrews 4:14-16*), procuring pardon and salvation for all who come unto God by him. It was this work that the prophet Zechariah foretold in these words:-*SITI May 25, 1888, page 310.27*

“Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.” *Zechariah 6:12, 13.* As he sits upon a throne of grace, the kingdom in which he now rules must be a kingdom of grace. This is an entirely different kingdom from the kingdom of glory, and is designed to fit subjects for that kingdom. It is this kingdom of grace that is referred to in the following texts:-*SITI May 25, 1888, page 310.28*

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.” *Colossians 1:12-14.SITI May*

25, 1888, page 311.1

“For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” *Romans 14:17.SITI May 25, 1888, page 311.2*

It is a kingdom in which the Spirit of God is being used; and Christ said: “But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” *Matthew 12:28.SITI May 25, 1888, page 311.3*

The Spirit performs its work silently, as Jesus said: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.” *John 3:8.* And so Jesus said of the kingdom of grace, when the Pharisees demanded when the kingdom of God should come: “The kingdom of God cometh not with outward show; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you.” *Luke 17:20, 21,* marginal reading. By the coming of the kingdom of God, the Pharisees meant the coming of the Messiah, and he was already among them, “full of grace and truth.” *SITI May 25, 1888, page 311.4*

So it was this same kingdom that John was in when he said: “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” *Revelation 1:9.SITI May 25, 1888, page 311.5*

Those who are in the kingdom of grace may expect to suffer tribulation, because tribulation works patience, and causes the sufferer to know more of the grace of God. But the kingdom of glory will put an end to all tribulation. So Jesus comforts the despised and sorrowing little band of disciples with the words: “Fear not, little flock; for it is your father’s good pleasure to give you the kingdom.” *Luke 12:32.SITI May 25, 1888, page 311.6*

James says: “Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, *and heirs of the kingdom* which he hath promised to them that love him.” *James 2:5.* Here is the

kingdom of which those rich in faith are only heirs; it is *promised* to those that love God, but they do not yet possess it. And to the same intent Peter, after mentioning the Christian graces,-faith, virtue, godliness, patience, brotherly kindness, charity, etc. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."² *Peter 1:10, 11.SITI May 25, 1888, page 311.7*

Thus we see that the grace of God, which is freely dispensed while Christ sits upon the throne of grace, and by means of which we are enabled to overcome (*Hebrews 4:14-16*), simply fits us for the kingdom of glory, into which an abundant entrance will be ministered to the faithful at the coming of our Lord and Saviour Jesus Christ. And so Christ said:-*SITI May 25, 1888, page 311.8*

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the *throne of his glory* [not the throne of grace]: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."
Matthew 25:31-34.SITI May 25, 1888, page 311.9

While he sits upon his Father's throne, it is as a priest, counseling with his Father for the peace of mankind. David tells until what time he will remain there, saying, "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."
Acts 2:34, 35; Psalm 110:1.SITI May 25, 1888, page 311.10

From all these texts it is evident that Christ did not receive the kingdom at his first advent. Instead of having a kingdom, he had not so much as a place to lay his head. But he has ascended to the right hand of God, there to remain until the kingdom is given to him, and his enemies are made his footstool, when he will return to rid his kingdom of his enemies, and to plant his people Israel in their own land.*SITI May 25, 1888, page 311.11*

The parable of the ten pounds, as recorded by Luke, was given for the purpose of teaching this very thing. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." *Luke 19:11-15*. Then follows the accounting with the servants, and the commendation of those who had been faithful; and the parable closes with these words: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." This is so plain as to need no comment. It shows that Christ has gone to Heaven to receive the kingdom, and that he will return when he has received it. *SITI May 25, 1888, page 311.12*

In the seventh chapter of Daniel, *verses 9 and 10*, there is a graphic word-picture of the judgment in Heaven, which will determine who are worthy to be raised from the dead, or to be translated, when the Lord comes. s soon as this judgment is over, Christ will receive his kingdom, as we read in the following verses:-*SITI May 25, 1888, page 311.13*

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." *Daniel 8:13, 14. SITI May 25, 1888, page 311.14*

This is the fulfillment of the words of the angel Gabriel to Mary, when he announced the birth of Jesus, saying: "And the Lord God shall give unto him the throne of his father David; and he shall reign

over the house of Jacob for ever; and of his kingdom there shall be no end.” *Luke 1:32, 33. W.SITI May 25, 1888, page 311.15*

“The Impelling Power” The Signs of the Times, 14, 20.

E. J. Waggoner

A writer in the *Lutheran Observer* comments upon the “Sad Results of Our [Their] Divisions,” among which he names the lack of American Lutheran theological seminaries in the West. After telling what the German and Swedish Lutherans have done he says:-*SITI May 25, 1888, page 311.16*

“But now, what of the *young people* of these vast multitudes, who are rapidly becoming anglicized, and cannot be kept long in the churches using only the languages of their fathers? Are we Americans following them up, and ready to supply them with English Lutheran ministers, to gather them into congregations, and to break the bread of life to their souls? What are we doing to provide ministers for them? Must I answer, *Nothing?* Comparatively NOTHING. Not an American *theological school* in all these mighty Northwester States! Perhaps a dozen or twenty young men, sent from the West, in our Eastern theological seminaries, studying for the ministry, and they will stay in the East, if they can get better salaries!” *SITI May 25, 1888, page 311.17*

And then he closes with the sad confession:-*SITI May 25, 1888, page 311.18*

“Not the love of Christ, nor the love of men’s souls, commends the ministers of the present day, but the *almighty dollar!*” *SITI May 25, 1888, page 311.19*

This reminds us of the words of an ancient prophet: “They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.” *Micah 3:10, 11.* And the worst of all is that the people themselves are responsible for such a state of things. See *2 Timothy 4:3, 4;*

“Moses and His Work” The Signs of the Times, 14, 20.

E. J. Waggoner

1. Who claimed Moses as her son?*SITI May 25, 1888, page 314.1*

“And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water.” *Exodus 2:10.SITI May 25, 1888, page 314.2*

2. What advantages did this give him?*SITI May 25, 1888, page 314.3*

“And when he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” *Acts 7:21, 22.SITI May 25, 1888, page 314.4*

3. What happened one day when he was grown?*SITI May 25, 1888, page 314.5*

“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.” *Exodus 2:11, 12.SITI May 25, 1888, page 314.6*

4. How old was he when this happened?*SITI May 25, 1888, page 314.7*

“And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian.” *Acts 7:23, 24.SITI May 25, 1888, page 314.8*

5. Why did he do this?*SITI May 25, 1888, page 314.9*

“For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.”
Verse 25.SITI May 25, 1888, page 314.10

6. What is indicated by this verse?—*That Moses had in some way learned that God would make use of him to deliver the children of Israel; and he supposed that they would understand it also.SITI May 25, 1888, page 314.11*

7. Did they understand it?*SITI May 25, 1888, page 314.12*

8. What shows that they did not?*SITI May 25, 1888, page 314.13*

“For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?”
Verses 25-28.SITI May 25, 1888, page 314.14

9. By this attempted deliverance of Israel, what stand did Moses take?—*He identified himself with Israel. Hebrews 11:24.SITI May 25, 1888, page 314.15*

10. What choice did he make?*SITI May 25, 1888, page 314.16*

“Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” *Hebrews 11:25.SITI May 25, 1888, page 314.17*

11. What did he value more highly than the wealth of Egypt?*SITI May 25, 1888, page 314.18*

“Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.”
Verse 26.SITI May 25, 1888, page 314.19

12. When Moses found that even his own people would not acknowledge him as a deliverer, what did he do?*SITI May 25, 1888,*

page 314.20

“Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.” *Exodus 2:15.SITI May 25, 1888, page 314.21*

“Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.” *Acts 7:29.SITI May 25, 1888, page 314.22*

13. How long did he remain there?*SITI May 25, 1888, page 314.23*

“And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.” *Acts 7:30.SITI May 25, 1888, page 314.24*

14. What did he do all these years?*SITI May 25, 1888, page 314.25*

“Now Moses kept the flock of Jethro his father-in-law, the priest of Midian.” *Exodus 3:1, first part.SITI May 25, 1888, page 314.26*

15. At the expiration of forty years, what took place? *Acts 7:30.SITI May 25, 1888, page 314.27*

16. What did the Lord then propose to do with Moses?*SITI May 25, 1888, page 314.28*

“I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.” *Verse 34.SITI May 25, 1888, page 314.29*

17. Did the Israelites believe in the mission Moses this time?*SITI May 25, 1888, page 314.30*

“And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their

affliction, then they bowed their heads and worshipped.” *Exodus 4:29-31.SITI May 25, 1888, page 314.31*

18. What must have been the reason that they did not accept him before?-*Because although he had been appointed to do the work, he did not go in the Lord’s way nor the Lord’s time; he had only his own credentials.SITI May 25, 1888, page 314.32*

NOTES

“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” The learning of the Egyptians was proverbial. The sacred historian in describing the wisdom of Solomon, could express it in no better way than to compare it with the wisdom of the Egyptians. He says: “And Solomon’s wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt.” *1 Kings 4:30.* Rawlinson’s “Herodotus,” chapter 8, first paragraph, says: “That the Greeks should have been indebted to Egypt for their early lessons in science is not surprising, since it is known, in those days, to have taken the lead in all philosophical pursuits. Thales, the first Greek who arrived at any proficiency in geometry, went to study there; and his example was afterwards followed by others, who sought the best school of science and philosophy.” “It was doubtless from Egypt that Thales and his followers’ derived the fact of the moon receiving its light from the sun.” *SITI May 25, 1888, page 314.33*

Still further Rawlinson says (we leave out his references):-*SITI May 25, 1888, page 314.34*

“No one will for a moment imagine that the wisest of the Greeks went to study in Egypt for any other reason than because it was there that the greatest discoveries were to be learnt; and that Pythagoras or his followers suggested, from no previous experience, the theory of the sun being the center of our system; or the obliquity of the ecliptic, or the moon’s borrowed light, or the proof of the milky way being a collection of stars.... The same may be said of the principle by which the heavenly bodies were attracted to a center, and impelled in their order, the theory of eclipses, and the proof of the earth being round. These and many other notions

were doubtless borrowed from Egypt, to which the Greeks chiefly resorted.”*SITI May 25, 1888, page 314.35*

Stephen’s statement would indicate that Moses was not simply well versed in the arts and sciences, but that he was a practical man. Josephus says (“Antiquities,” book 2, chap. 10) that he was placed at the head of the Egyptian armies, and that by his skillful leadership he defeated the Ethiopians, gaining great glory for the Egyptians. Whether this is true or not, it is certain that he was a great general. In all the years of his stay in the court of Egypt, as well as while he was in the land of Midian, God was preparing him for the great work of his life. God works through means. While he could have miraculously endowed an ignorant man with the knowledge necessary to lead his people, he chose to take a man possessed of all the natural and acquired qualifications that from a human standpoint would seem necessary, and to place his Spirit upon him. The Lord doesn’t usually call people to do a work for which they have no fitness. One of the qualifications of a minister of the gospel is that he should be “apt to teach.” If he has not this aptness, and cannot cultivate it, he may accept that fact as evidence that God has not called him to the ministry. When God calls a man to a work, he calls him to prepare for it. W.*SITI May 25, 1888, page 314.36*

“Back Page” The Signs of the Times, 14, 20.

E. J. Waggoner

On Sunday, the 20th, Elder A. J. Cudney sailed in the bark *Sonoma* for Honolulu, *en route* to Tahiti, whence he will sail for Pitcairn Island on the first opportunity. Brother Tay will sail shortly for Tahiti direct, and will meet Brother Cudney there.*SITI May 25, 1888, page 320.1*

By the terms of a law just passed in Brazil, slavery is abolished in that empire. All the emancipated negroes now on coffee plantations are required to remain there until the next coffee crop is gathered, but in the meantime they are to receive a small rate of wages from their former owners, and are not to be locked up in their quarters as formerly. Former owners receive no compensation for liberated

slaves. Nearly a million and a half of slaves are liberated by the new law.*SITI May 25, 1888, page 320.2*

The pamphlet containing the Sabbath-school lessons (with notes) for the last half of the present year is now in process of preparation. The pamphlet containing the lessons for the first six months of the year was an experiment, and, owing to the little time left for its preparation after the General Conference, but few notes were inserted. This defect will not appear in the present series. Copious notes will be appended to every lesson. Send in your orders to Pacific Press, Oakland, Cal., early and they will be filled as soon as the pamphlet is ready.*SITI May 25, 1888, page 320.3*

The Chinese minister in England has warned Lord Salisbury that his Government will probably respond to the exclusion of Chinese from Australia, by an immediate edict enjoining absolute prohibition of the entry of Australian ships or produce to any points in China. In consequence of this threatened action on the part of China, the British premier has promised that the home Government will not give its support to any immigration laws passed by the colonies independently of the Imperial Parliament, and will specially oppose any such laws that bear directly against the Chinese.*SITI May 25, 1888, page 320.4*

We are asked to correct the statement made a few weeks ago in giving a favorable notice of an article from the *Christian Leader*, to the effect that the Campbellites (Disciples) quite generally reject the Old Testament, and that some of them reject all that was written or spoken before the crucifixion, not excluding the Lord's prayer. Of course we did not mean that they rejected all as uninspired, but that they do not regard it as having any force in the Christian age. We see no reason to modify the statement which we made, for we spoke from knowledge. The one who asked us to retract our statement, says in the very letter in which he makes that request that "some of the Disciples question the propriety of present use of the Lord's prayer, on account of the phrase 'Thy kingdom come.'" So according to his admission we were correct in our statement. We would ask only this: If it is not proper to use the Lord's prayer now, was it ever proper to use it? Why did the Lord give it to his disciples if it was not to be used?*SITI May 25, 1888, page 320.5*

In answer to a query as to what conditions “polite society,” and what a gentleman must do to be popular, the new journal, *America*, says:-*SITI May 25, 1888, page 320.6*

“Society could be defined as a conglomeration of pleasure, dissipation, gossip, and sick-headaches. The poor devotee is limited in his fears; if he talks about literature, the world brands him as a pedant; if he talks about people, he is a gossip; if he converses on politics, and he is objectionable to those holding opposite views; should his conversation turn to religious subjects, he is a fanatic; if he has musical tastes, he is congenial to none but his *confrere*; should he converse on art, he is understood by few; if he brings business into social life, he is considered a boor. What course remains for him to follow? But one-flattery.”*SITI May 25, 1888, page 320.7*

Guessing at the meaning of prophetic symbols, and trying to imagine a hidden meaning for every incidental allusion in a parable, and then putting forth such conjectures and vain imaginings with as much confidence as though they were matters of special revelation, are among the most pernicious things that are done under the head of Scripture exposition. Nobody has any right to declare anything from the Bible, which he cannot prove by the Bible. “No prophecy of Scripture is of any private interpretation.” What any man *believes* or *thinks* about a given passage is not worth the paper on which it is written, no matter how learned and pious the man may be, if he cannot present Bible authority for his position. There is no man on earth that is to be taken as an authority on any matter of doctrine. There is no authority but the Bible.*SITI May 25, 1888, page 320.8*

Under the heading, “A Narrow Escape from Death,” a religious exchange prints a report from a minister, in which he tells of an accident that occurred to him as he was driving. The harness broke as he was going down a steep hill, and he was thrown out of the carriage, receiving a severe shock which rendered him unconscious for some time. After telling of this he adds, “Oh, it would have been delightful, when so near the ‘border-land,’ to have been permitted to pass over. But our God seems to have had other thoughts,” etc. Now just think of it! He was unconscious, almost died just within sight of Heaven, and if life could have gone out with consciousness

he is sure that he would have gone straight to Heaven, but fortunately he *escaped such* a dread calamity! But that is just as consistent as error can be. It shows that however fully people may sing themselves into the belief that “death is the gate to endless joy,” they instinctively feel that death is an enemy, a bitter and cruel foe, to be feared and shunned, as is taught in the Scriptures. Nowhere in the Bible are people encouraged to look upon death as a friend. *SITI May 25, 1888, page 320.9*

A lady correspondent of the *Open Court* makes the following vigorous protest against a common nuisance, which we print, not with any hope that it will abate the nuisance, but for the satisfaction it gives. It is, however, barely possible that there are some smokers who have not become so narcotized as to be wholly selfish, and who may be made to see themselves as others see them:—*SITI May 25, 1888, page 320.10*

“Is there not a question of *right*, involved in a condition which bears so hardly upon one side and gives the other so vast an advantage? Why should the smoker be given, or take, the mean privilege of driving from comfort to misery all those who dislike tobacco, even in the most public places? Can anyone explain, on principles of justice or good breeding, the right of the smoker to render the air of cars, steamboats, public coaches, hotels, and boarding-houses, and all other places where he likes to be, disagreeable, and often sickening? It has been truly said that “smoking is the only vice that all people are compelled to share the effects of in their own persons.” If my neighbor drinks whisky, I am not obliged to take even a drop into my system. But if my neighbor smokes, I am obliged, as long as he remains my neighbor, on the piazza or other places of resort, to inhale some of the poison he is consuming. There is much to say about the pecuniary waste and physical harm of tobacco-using as a personal habit, but the sole purpose of this article is to draw attention to the infringement upon the rights of those who dislike tobacco, perpetuated by tobacco users and sanctioned by those who cater to a tobacco-smoking public. This aspect of the question has passed beyond the boundaries of taste, or preference, or conventional good manners. It has entered the domain of *ethics*. The point now to be determined is, in brief, this: Have those who dislike tobacco any rights which tobacco-users are

bound to respect?" *SITI May 25, 1888, page 320.11*

On the point that is mentioned elsewhere in this paper, concerning the propriety of using the Lord's prayer, we would simply offer the following: The prayer occurs in the sermon on the mount, which was given in the second year of our Lord's earthly ministry. He introduced the prayer with the command, "After this manner therefore pray ye." And at the close of his ministry on earth, when he delivered the great commission to his disciples, he said: "Go ye therefore, and teach all nations.... teaching them to observe all things whatsoever I have commanded you." *Matthew 28:19, 20.* This certainly includes the commandment to use the Lord's prayer as a model petition. But the fact that the Lord's prayer is the prayer for Christians of all ages, is self-evident that we feel almost ashamed to give even the defense of it. Those who reject it would certainly do well to consider *Luke 6:46. SITI May 25, 1888, page 320.12*

The Papal rescript intermeddling in Irish affairs is meeting with considerable apparently determined opposition in Ireland, and indeed among Irish Catholics everywhere, but it is safe to say that very soon the most of those who now boldly talk rebellion against the Pope will be again at his feet, supplicants for the Papal blessing. *SITI May 25, 1888, page 320.13*

The McGlynn protest in New York amounted to nothing; neither will the protests of the Irish Catholics. Every Catholic believes, is taught from the infancy to believe, that the Pope holds the keys of the kingdom of Heaven, and that he can close the gates against whomsoever he will. Only let the communion and absolution be withheld from the Catholics of Ireland, and the nationalist leaders can no more lead them than a shepherd could a flock of sheep with a pack of wolves in the midst of them. *SITI May 25, 1888, page 320.14*

The Papal system enslaves its votaries, body and soul; it puts a man in the place of God and clothes him with divine powers, and all who assent to these monstrous claims of the Pope must of necessity be his slaves and do his bidding, not only in spiritual but also in political affairs. *SITI May 25, 1888, page 320.15*

June 1, 1888

“Let There Be No Alliance with Rome” The Signs of the Times, 14, 21.

E. J. Waggoner

The Presbyterian Union of New York City is composed of the Presbyterian ministers of that city. In their meeting February 28, the discussion turned on the question, “How far is the Roman Catholic Church our ally, and how far our enemy.” From a report of the proceedings we take the following points of interest:-*SITI June 1, 1888, page 323.1*

Rev. Philip Schaff, D. D., the ecclesiastical historian and professor in Union Theological Seminary, opened the discussion. He said that the origin of the Roman Catholic Church was involved in obscurity. It may have originated on the day of pentecost; it may have originated at Corinth, or it may have originated much later. In any event the precise time could not be fixed. He claimed that the Pope is antichrist, but not the church. That the Pope and the church are not one, and that Second Thessalonians refers to the Pope alone, claiming that this was the view held by Calvin, Melancthon, and Luther. He said that the Roman Catholic Church must hold to all the cardinal doctrines, such as the Trinity, divinity of Christ, justification, sanctification, good works, and others. He emphasized the historic character of the church and that under its claim of infallibility it could not abandon one of the cardinal doctrines and live; that it was the largest church of Christendom, with its 200,000,000 members, and should be the ally of Protestantism.*SITI June 1, 1888, page 323.2*

Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church, was the next speaker. Each point that Dr. Schaff raised Dr. Hall answered, and when he said that he could not realize how so learned a man, a professor in the chair of church history in a Presbyterian theological seminary, could advocate an alliance with the historic enemy of truth, justice, and morality, he was enthusiastically applauded.*SITI June 1, 1888, page 323.3*

He held to his clear and logical style of argumentation, but his deep interest and earnest convictions upon this important subject, led him

into such bursts of eloquence that he carried his audience before him with irresistible force.*SITI June 1, 1888, page 323.4*

Dr. Hall said that he had lived among Catholics; had preached in a parish where there were three Roman Catholics to one Protestant; he had been to Rome and met the cardinals to whom he had been introduced. He knew Romanists and Romanism, priesthood and laity, better, probably, than any person present. He said the Pope was the church and the church was the Pope, and that both are antichrist, "so that he as God sitteth in the temple of God, showing himself that he is God." The Pope and Romanism stand and fall together. Paul demonstrated this antichrist, this son of perdition, as the workman of Satan; that Satan who had overcome the first Adam, and with all the subtlety of his nature endeavored to overcome the second Adam, but had failed. Satan had endeavored to overcome Christ by offers of that temporal power which the Church of Rome now holds out, and the offer was made by the same arch conspirator.*SITI June 1, 1888, page 323.5*

Moses's fight was continually against apostasy. Satan does not ask the people at first to become atheists, but he asks them to place alongside of the true God other gods also. This is what the Roman Catholic Church asks and does. Satan was satisfied when the Jewish kings set up the temple of the living God, provided they had Baal and Ashteroth in their groves. As to the origin of the Roman Church, a careful reading of history showed that it was from Constantine, who was a shrewd statesman, a politician and murderer, that it had sprung. Out of heathenism, Judaism, and Christianity, were taken those portions of their several services that would appeal to the sensualism of man, and with these playing upon the inborn sentiment of natural religion, Christ was kept out of the heart.*SITI June 1, 1888, page 324.1*

Dr. Schaff had referred to the decrees of the Council of Trent, acknowledging the divinity, kingship, and priestly offices of Christ. Dr. Hall said that it was true, but it was not fair to quote a portion and not the whole of the decrees. Read them through and in their logical connection, and you would find that they were completely Romish; the doctrine of justification is ignored, Christ's office as a Saviour is rendered wholly void; and every leading doctrine of the

religion of Christ had been manipulated until it was of none effect.*SITI June 1, 1888, page 324.2*

The decrees of the Council of Trent claimed ten virtues for the priesthood, traditions, penances, purgatory, indulgences, and in Mariolatry, to one in the atonement of Christ. Christ's divinity was merged in the infallibility of the Pope, the influence of the Holy Ghost merged in the confessional interferences of the priesthood, and instead of bowing to the kingship of Christ, the devotees of the Roman system kissed the toe of St. Peter's statue. No Catholic is permitted by the decrees of the church to be "justified freely by his grace through the redemption that is in Christ Jesus," and his soul goes blindly into purgatory in order that the church may receive money for saying masses for his soul.*SITI June 1, 1888, page 324.3*

As to the church's influence, no devotee of heathenism in Japan but lives a freer life than does the slave of Romanism. There is no truth of the Decalogue that it has not broken, no truth of Christianity that it has not assailed.*SITI June 1, 1888, page 324.4*

It is claimed that the marriage relationship has been defended by the Romish Church, and yet there has been no greater insult offered to that holy relationship than celibacy and monasticism and their attendant evils.*SITI June 1, 1888, page 324.5*

It is said that Romanism educates. It does so in places where it has no other way to carry on its aggressive work, and when it does educate, it does so always at your expense; but where it can get along without it, it does not educate.*SITI June 1, 1888, page 324.6*

It is claimed that the Roman Church holds in check the turbulent spirits that have caused our strike, and that we should join hands with it to keep this power under restraint. That 60,000,000 of people should conciliate 8,000,000 of enemies to their liberties in order to keep in check a small portion of our body politic! No; a thousand times better that these misguided people should strike, and strike, until they learn how to appreciate the laws of our land and their own good, rather than that the iron hand of superstition and spiritual death should be riveted about their arms and souls until they could not move.*SITI June 1, 1888, page 324.7*

The Presbyterian Church should not form such an unholy alliance. It was our duty to magnify Protestantism, the Christianity of the Bible, and not make an unholy alliance with error. He had no word against the individuals of the Church of Rome, but against that church he should always raise his voice.*SITI June 1, 1888, page 324.8*

When Dr. Hall had concluded, the Rev. Howard Crosby, D. D., pastor of the Fourth Avenue Presbyterian Church, arose and commenced his address with the question, "Why should we not join with the Roman Catholic Church in the fight against infidelity?" He paused and deliberately said, "Because the Roman Catholic Church makes infidelity." The answer was electrical. The audience cheered and applauded for several minutes. Dr. Crosby continued: "The Roman Catholic Church has been called an historic church, and we are asked to make it an ally because it is such. Look at Mohammedism, Buddhism; they, too, are historic. Shall we join with them on account of their antiquity?"*SITI June 1, 1888, page 324.9*

"When does an apple get so rotten that it ceases to be an apple?" said the doctor. "Let us not be deceived by the virtues of those who are superior to their religion, into fellowship with that which is unfriendly to our every interest."*SITI June 1, 1888, page 324.10*

"The 'New Law' Examined" The Signs of the Times, 14, 21.

E. J. Waggoner

We have been somewhat interested in reading a list of "The Ten Commandments of the New Testament," as given by one who believes, or professes to believe, that the ten commandments as given upon Sinai were abolished at the cross. We have known quite a number who hold similar views, and as the idea is becoming quite prevalent that the standard of righteousness that existed in Old Testament time has been superseded by a New Testament law, we will give the so-called new law, and examine it somewhat in detail. But first, we will state that the one who gave the list which we quote below, prefaced it with a statement to the effect that Jesus is the lawgiver of the new dispensation, and that the commandments which followed are "the commands given by Jesus." Here is the list:-*SITI June 1, 1888, page 326.1*

“1. ‘Thou shalt worship the Lord thy God, and him only shalt thou serve.’ *Matthew 4:10*, and *Luke 4:8*.SITI June 1, 1888, page 326.2

“2. Little children, keep yourselves from idols.’ *1 John 5:11*; *Acts 15:20-29*; *21:25*; *Revelation 9:20*.SITI June 1, 1888, page 326.3

“3. ‘But above all things, my brethren, swear not neither by Heaven, neither by the earth, neither by any other oath.’ *James 5:12*; *Matthew 5:33-36*.SITI June 1, 1888, page 326.4

“4. The fourth commandment of the Decalogue is not in the New Testament.SITI June 1, 1888, page 326.5

“5. ‘Honor thy father and thy mother; he that curseth father or mother, let him die the death.’ *Matthew 15:4*; *19:19*; *Ephesians 6:1*.SITI June 1, 1888, page 326.6

“6. ‘Whoso hateth his brother is a murderer.’ *1 John 3:15*; ‘Thou shalt do no murder.’ *Matthew 19:18*; *Mark 10:19*; *Romans 13:9*; *Ephesians 5:5*; *Revelation 21:8*.SITI June 1, 1888, page 326.7

“7. Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.’ *Matthew 5:28*. ‘Thou shalt not commit adultery.’ *Matthew 19:18*; *Mark 10:19*; *Romans 13:9*; *Ephesians 5:5*; *Revelation 21:8*.SITI June 1, 1888, page 326.8

“8. ‘Thou shalt not steal.’ *Matthew 19:18*; *Mark 10:19*; *Ephesians 4:28*.SITI June 1, 1888, page 326.9

“9. ‘Thou shalt not bear false witness.’ *Matthew 19:18*; *Mark 10:19*.SITI June 1, 1888, page 326.10

“10. ‘Thou shalt not covet.’ *Romans 13:9*; *Ephesians 5:5*; *1 Timothy 6:10*.SITI June 1, 1888, page 326.11

THE NEW COMMANDMENT

“A new commandment I write unto you.” *1 John 2:8*. “And this commandment have we from him, That he who loveth God, love his brother also.” *1 John 4:21*.”SITI June 1, 1888, page 326.12

Let us examine this list, which is said to constitute the commandments of Jesus, and to take the place of the ten commandments as given upon Sinai: Of the nine quotations, only six of them were made by Jesus. The other three are from the writings of the apostles. So the writer would have, not one lawgiver, but many. Of those that were spoken by the Lord, we note the following points:-*SITI June 1, 1888, page 326.13*

The first one was spoken to Satan, at the very beginning of Christ's ministry, more than three years before the crucifixion, the time when it is claimed that the ten commandments were abolished. Then if this were a reenactment of the law, we should have the anomaly of a law reenacted three years before it was abolished! But again: Jesus prefaced the statement with the words, "It is written." He was quoting from the law as recorded in the Old Testament. Then the alleged New Testament commandment is identical with the Old Testament commandment; and consequently, if it were true that the old law was abolished at the cross, we should now have no commandment against worshipping false gods. Wouldn't it be better for us as Christians to admit that there is still a law requiring all men to worship the Creator of the heavens and the earth?*SITI June 1, 1888, page 326.14*

The one quoted as the second is from the writings of John, about sixty years after the crucifixion. Therefore if the old law was abolished at the cross, there was a period of sixty years in which it was not sinful to worship idols, because there was no law against it. We trust that few would have the hardihood to declare that such was the case. As a matter of fact, neither the second commandment nor its equivalent appears in the New Testament. The reference in what is given above as the second commandment, is to the first.*SITI June 1, 1888, page 326.15*

The same thing may be said of the third as is said of what is called the second in the new series.*SITI June 1, 1888, page 326.16*

The one which is called the fifth was quoted by the Saviour directly from the law as given upon Sinai, together with the announcement of the penalty, which immediately followed; and when Christ uttered it, he showed that he was quoting from the law, by saying, "God

commanded, saying,” etc. Again, the fact that the death penalty is not now inflicted for Sabbath-breaking, is often urged as showing that the Sabbath commandment is not binding. But here we have a commandment of the old law, death penalty and all, made a part of the new law. Shall we stone disobedient children? Notice, as in the case of the first, that if the law of Sinai were abolished at the cross, then this one must have gone too, for it is the very same.*SITI June 1, 1888, page 326.17*

The commandments which are given in the above list as the sixth, seventh, eighth, and ninth, of the “ten commandments of the New Testament,” were quoted by the Lord direct from the ten commandment law of Sinai. Of these, as of the others, it must be said that if the old law was abolished at the cross, they went too, for they do not simply correspond to the sixth, seventh, eighth, and ninth commandments of the law, but they are the identical commandments of the law.*SITI June 1, 1888, page 326.18*

The one given as the tenth was never spoken by Christ, so far as the New Testament record informs us. Paul quotes it about thirty years after the crucifixion, directly from the law as recorded in Exodus, and gives it as a quotation. But if it be held that that law was done away at the cross, and that this was the enunciation of a new commandment, then there must have been a period of thirty years when there was no commandment forbidding coveting.*SITI June 1, 1888, page 326.19*

The result of our examination is that if it were true that the law given on Sinai was abolished at the cross, and if the above is the law that was given to take its place, then we would have at most only three commandments, since six of the new list were unfortunately given so long before the first were abolished that they were swept away with them! And the three that we have come stringing along at varying intervals during a period of sixty years! Is it not a shame that men will charge the Lord with such folly?*SITI June 1, 1888, page 326.20*

But what of the new commandment? Why, John says that it is the commandment which we “had from the beginning.” *1 John 2:7; 3:11; 2 John 5*. It is simply the summing up of the last six

commandments of the Decalogue; for all the law pertaining to our duty to our fellow-men is fulfilled in this, "Thou shalt love thy neighbor as thyself." And this commandment, together with the six of which it is the sum, has existed among men, in written form, ever since the days of Moses.*SITI June 1, 1888, page 326.21*

What was the use of printing this list of so-called New Testament commandments, and noting each one? That people might see what pitiable work men make when they tamper with God's immutable law. The conclusion all must arrive at, is that unless the original law is binding as spoken from Sinai, then we have no law to guide us. And in that case we would have nothing to judge us, there would be no sin, for sin is the transgression of the law, and there would be no gospel, for the gospel is God's remedy for sin. But this is not the case. The very effort to construct some other law besides the one which God himself gave, only serves to bring into greater prominence the fact that "all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." *Psalms 111:7, 8*. They are the foundation-stones of the throne of God,-the basis of his Government-and instead of vainly seeking with puny hands to overturn them, men would better yield cheerful obedience to them lest when it is too late they are forced to cry for the mountains to hide them from the face of Him that sitteth upon the throne. W.*SITI June 1, 1888, page 326.22*

"The True Israel" The Signs of the Times, 14, 21.

E. J. Waggoner

The throne of David is the only throne promised to Christ; therefore the dominion, the receiving of which is described in *Daniel 7:13, 14*, must be the kingdom of Israel. It was declared that his everlasting dominion should be over the house of Jacob, yet the prophet, after telling of the destruction of earthly monarchies, says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." *Daniel 7:27*. Therefore it must be that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This truth has been referred to before, but now

more extended positive Scripture proof is in order.*SITI June 1, 1888, page 327.1*

1. The promise is: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." *Revelation 3:21*. Now the word "Israel" signifies, "a prince of God," or "one who prevails." It was given to Jacob after he had wrestled all night with the angel, and had gained the victory. The Lord said to him: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." *Genesis 32:28*. Therefore an overcomer is an Israelite; and the promise is that to those who are Israelites Christ will grant to sit with him on his throne.*SITI June 1, 1888, page 327.2*

2. The natural descendants of Abraham were never considered as the true Israel, and heirs according to the promise, unless they were, like him, righteous. When Christ told the Jews that if they believed in him they should know the truth and the truth should make them free, they replied, "We be Abraham's seed, and were never in bondage to any man." *John 8:33*. But Jesus showed them that they were in a worse bondage than any human slavery, namely, the bondage of sin (*verse 34*); and to their repeated statements that they were the children of Abraham, he replied: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." "Ye are of your father the devil, and the lusts of your father ye will do." *Verses 39, 40, 44*.*SITI June 1, 1888, page 327.3*

In like manner, also, John the Baptist told the wicked Pharisees and Sadducees not to flatter themselves that they were the children of Abraham, because God was able of the very stones to raise up children unto Abraham (*Matthew 3:7-9*), plainly implying that sooner than fulfill the promise to such unworthy descendants as they were, God would raise up children unto Abraham, out of the stones. That this was not a new idea, is evident from the fact that even in the wilderness, from the very time that the promise was renewed to the Jews, at the exode, the stubborn Jew who refused to humble himself before God, and confess his sin, on the day of atonement,

was cut off from among his people (*Leviticus 23:28, 29*), while a stranger was at any time permitted to identify himself with Israel by circumcision.*SITI June 1, 1888, page 327.4*

Circumcision was the mark of Jewish citizenship. The man who was circumcised was known to be an Israelite; yet, as has been stated, this rite was administered to foreigners, after which they were considered the same as those that were born of Jewish parents, thus showing that the natural descendants of Abraham did not comprise all Israel. More than this, we have evidence to show that the Lord never regarded the outward mark of circumcision, whether in the person of a native Jew, or a foreigner, as evidence that that individual was really an heir of Abraham. In *Romans 4:8-11* we learn what circumcision implied:-*SITI June 1, 1888, page 327.5*

“Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.”*SITI June 1, 1888, page 327.6*

Abraham received circumcision as a sign that he had obtained “the righteousness of God which is by faith of Jesus Christ.” Circumcision was, therefore, a sign of righteousness. If a person was circumcised, but was not righteous, he was no more a child of Abraham than any other man; and whoever was righteous, like Abraham, was really his child. So Abraham was the father of all that believed, whether circumcised or uncircumcised. That outward circumcision did not make an Israelite, unless a man was righteous, is plainly declared by Paul in *Romans 2:25-29*:-*SITI June 1, 1888, page 327.7*

“For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law,

shall not his uncircumcision be counted for circumcision? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”*SITI June 1, 1888, page 327.8*

This was true, not simply when the apostle wrote, but from the beginning of the history of the Jewish nation. When the Lord gave laws to his people, from Mount Sinai, he said that if they disobeyed him he would bring desolation upon their land, and they should perish among the heathen; but,-*SITI June 1, 1888, page 327.9*

“If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.” *Leviticus 26:40-42.SITI June 1, 1888, page 327.10*

And so it was in the days of Moses, as well as in the days of Christ, that “an Israelite indeed,” was one in whom was “no guile.” *John 1:47.SITI June 1, 1888, page 327.11*

In the eleventh of Romans the apostle very forcibly illustrates the way in which the promises to Israel could be fulfilled, even though all the literal descendants of Jacob should forfeit their right to the inheritance. In the first and second verses he declares that God has not cast away his people. This might lead us to suppose that literal Israel are yet the chosen people of God, if he did not say in verse 5 that those that remain are “according to the election of grace.” Then he represents Israel by an olive tree. Some of the branches have been cut off, and the Gentiles, a wild olive tree, have been grafted in. This grafting is contrary to nature, for the grafts partake of the root and fatness of the tame olive tree into which they are grafted, and bear the same kind of fruit. He warns those who are thus grafted in not to boast, since they stand only by faith, and that as

the natural branches were broken off because of unbelief, so they may likewise be removed. The Jews, the natural branches, may become part of the tree, but if they do, it will not be as original branches, but as spiritual grafts. Thus the people of Israel are only a spiritual people,-those who are Christ's,-"and so all Israel shall be saved." *W.SITI June 1, 1888, page 327.12*

"Learning by Obedience" The Signs of the Times, 14, 21.

E. J. Waggoner

After the plain truth of the Scripture has been set forth concerning the Sabbath, the nature of man and his dependence upon Christ for life both here and hereafter, the coming of the Lord, and kindred subjects, it is very common to hear someone talk something like this: "That seems very clear; but there's one objection that bothers me; and until it is answered I cannot think of accepting the doctrine that you have been expounding. Now while it is perfectly proper to seek to have everything made plain, such a position as that noted above is not consistent. It is likened to the infidel assertion, "I will not believe anything that I cannot fully understand." When a person takes that position he effectually cuts himself off from really understanding anything. Very often the acceptance of a thing which we do not fully understand, is necessary to a full understanding of it. the child who should refuse to accept any principle in mathematics until he could understand reason for it, would never advance to the higher mathematics in which the earlier principles are rightly demonstrated.*SITI June 1, 1888, page 328.1*

Many things which when we were children we look upon trust, we find ourselves able to fully analyze as our minds become mature. And so it is in matters of religion. It is utterly impossible that we should understand all the truth of God at once. If we accept as much as we can see, the way till be prepared for greater light to come to us. "The righteousness of God is revealed from faith to faith." And when we arrive at a state of more mature spiritual judgment, we shall find that what we thought were objections are not objections at all. There were many people to whom the whole matter was perfectly clear, even while it seemed to us an insuperable objection; but it was an objection to us because of our

own ignorance, and because of our immature judgments in spiritual things they could not explain it to us. The Christian must grow in knowledge, and this presupposes the fact that he doesn't know everything when he first starts out.*SITI June 1, 1888, page 328.2*

“The Commentary. Moses Sent to Egypt” The Signs of the Times, 14, 21.

E. J. Waggoner

LESSON 24.—SABBATH, JUNE 16

1. When Moses went out the first time to deliver Israel, by slaying the Egyptians, what did he manifest?—*Pride and self-sufficiency. SITI June 1, 1888, page 330.1*

2. What must we conclude was his idea of the way deliverance would come?—*That the people would rally around him, and that under his military guidance they would fight their way out of bondage. SITI June 1, 1888, page 330.2*

3. In that case who alone would have received the glory?*SITI June 1, 1888, page 330.3*

4. What was God's design?*SITI June 1, 1888, page 330.4*

“And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.” *Exodus 14:17, 18. SITI June 1, 1888, page 330.5*

5. While Moses was keeping sheep in the wilderness, what did he learn?*SITI June 1, 1888, page 330.6*

“Now the man Moses was very meek, above all the men which were upon the face of the earth.” *Numbers 12:3. SITI June 1, 1888, page 330.7*

6. When he went with the Lord's commission, how was he

regarded?*SITI June 1, 1888, page 330.8*

“And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.” *Exodus 11:3.SITI June 1, 1888, page 330.9*

7. How did the Lord appear to Moses, when he would send him to Egypt?*SITI June 1, 1888, page 330.10*

“And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.” *Exodus 3:2-4.SITI June 1, 1888, page 330.11*

8. When Moses went to see the burning bush, what was said to him?*SITI June 1, 1888, page 330.12*

“And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” *Verses 4, 5.SITI June 1, 1888, page 330.13*

9. Who was it speaking from the bush?*SITI June 1, 1888, page 330.14*

“Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.” *Verse 6.SITI June 1, 1888, page 330.15*

10. What other instances can you name where people were required to put off their shoes on account of the presence of God?*SITI June 1, 1888, page 330.16*

11. What did the Lord say he had seen and heard?*SITI June 1, 1888, page 330.17*

“And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.” *Verse 7.SITI June 1, 1888, page 330.18*

“I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.” *Acts 7:34.SITI June 1, 1888, page 330.19*

12. What did he say he now proposed to do?*SITI June 1, 1888, page 330.20*

“And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.” *Exodus 3:8-10.SITI June 1, 1888, page 330.21*

13. How eager was Moses now to go?*SITI June 1, 1888, page 330.22*

“And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” *Verse 11.SITI June 1, 1888, page 330.23*

14. What did the Lord say?*SITI June 1, 1888, page 330.24*

“And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.” *Verse 12.SITI June 1, 1888, page 330.25*

15. What question did Moses ask?*SITI June 1, 1888, page 330.26*

“And Moses said unto God, Behold, when I come unto the children

of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" *Verse 13.SITI June 1, 1888, page 330.27*

16. What did the Lord reply?*SITI June 1, 1888, page 330.28*

"And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." *Verse 14.SITI June 1, 1888, page 330.29*

17. What did God say of this name?*SITI June 1, 1888, page 330.30*

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations." *Verse 15.SITI June 1, 1888, page 330.31*

18. What is its meaning?-*It means "the One who is," that is, the self-existent One, thus expressing the distinguishing characteristic of God.SITI June 1, 1888, page 330.32*

19. What objection did Moses still interpose?*SITI June 1, 1888, page 330.33*

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee." *Exodus 4:1.SITI June 1, 1888, page 330.34*

20. What three signs did the Lord give him by which he might prove that he had a divine commission? *Verses 2-9.SITI June 1, 1888, page 330.35*

21. Was Moses ready to go then?*SITI June 1, 1888, page 330.36*

"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." *Verse 10.SITI June 1, 1888, page 330.37*

22. What reply did the Lord make!*SITI June 1, 1888, page 330.38*

“And the Lord said unto him, Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” *Verses 11, 12.SITI June 1, 1888, page 330.39*

23. What did Moses still say?*SITI June 1, 1888, page 330.40*

“And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.” *Verse 13.SITI June 1, 1888, page 330.41*

24. How did the Lord regard this continued refusal?*SITI June 1, 1888, page 330.42*

“And the anger of the Lord was kindled against Moses.” *Verse 14, first clause.SITI June 1, 1888, page 330.43*

25. What help did he provide for Moses?*SITI June 1, 1888, page 330.44*

“And he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart.” *Verse 14, last clause.SITI June 1, 1888, page 330.45*

26. Who did he say should instruct them both?*SITI June 1, 1888, page 330.46*

“And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.” *Verses 15, 16.SITI June 1, 1888, page 330.47*

27. What confidence may the Lord’s servants have in this age as they go to preach the gospel?*SITI June 1, 1888, page 330.48*

“And Jesus came and spake unto them, saying, All power is given

unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” *Matthew 28:18-20.SITI June 1, 1888, page 330.49*

NOTES

Some people confuse meekness with weakness. They suppose that a meek person must be what is popularly known as “soft,” and so they have a mild contempt for meekness. But Moses, whose very name has become a synonym for meekness, was not a milk-and-water man. Brought up in the Egyptian court, he was “mighty in words and in deeds.” His summary punishment of the Egyptian who was striving with a Hebrew, shows the impulsiveness of his nature. His firmness and fearlessness were shown when he stood up in defense of the daughters of Jethro, against the ruffianly shepherds. When he finally went before Pharaoh to demand the release of the Israelites, he showed intrepidity. Indeed, all through his life he showed a firmness that is rarely seen. He possessed a strong character, yet he was meek.*SITI June 1, 1888, page 330.50*

When God sent Moses back to Egypt, he gave him the best commission that was every given to man. “This shalt thou say unto the children of Israel, I AM sent me unto you.” God made himself known as the self-existent one-the living God. He is the living God, in contradistinction from all other gods of every kind. He has “life in himself,” he is the Author of life. The title, “I AM” comprises all that may be said of God, for that he is the Creator of all things is necessarily conveyed in the idea that he alone lives by his own power. The possession of life, inherent life, marks Deity. The man who claims to have life in himself, whether he has faith in Christ or not, actually claims to be God.*SITI June 1, 1888, page 330.51*

On the changing of the rod into a serpent, “Speaker’s Commentary” says:-*SITI June 1, 1888, page 330.52*

“This miracle had a meaning which Moses could not mistake. The serpent was probably the basilisk or Uracus, the Cobra. See

Tretram, Nat. His., p. 271. This was the symbol of royal and divine power on the diadem of every Pharaoh. It was a poisonous snake, as is shown by the flight of Moses, and by most passages in which the same word occurs, *sehash*, derived from hissing. This snake never attacks without first inflating its neck, and then hissing; on the monuments it is always represented with its neck enormously swollen. The conversion of the rod was not merely a portent, it was a sign, at once a pledge and representation of victory over the king and gods of Egypt." W.*SITI June 1, 1888, page 330.53*

"The Sabbath and the Resurrection" The Signs of the Times, 14, 21.

E. J. Waggoner

"In the end of the Sabbath, as it began to dawn toward the first day of the week," etc., *Matthew 28:1*. Here we have New Testament testimony upon the subject of what day should be called the Sabbath. It is the day that immediately precedes the first day of the week, therefore the Sabbath is the seventh day of the week. This is just what the commandment says: "The seventh day is the Sabbath of the Lord thy God." And Luke, in speaking of the Sabbath day which immediately preceded that first day of the week in which Christ arose from the tomb, says that the women "rested the Sabbath day according to the commandment." *Luke 23:56*. This item alone should be sufficient to firmly establish anyone who may be wavering concerning the Sabbath in the New Testament.*SITI June 1, 1888, page 331.1*

But some may say that this Sabbath was past before the resurrection, and that the change in the day could not take place until Christ had risen and appeared to his disciples. We reply that the resurrection of Christ has nothing to do with the matter. The gospels were all written years after the occurrence of the events which they record, and the names which they give to things must be the names by which the Holy Spirit wishes those things to be known throughout the entire Christian age. With one accord they speak of the seventh day of the week-the day immediately preceding the first day of the week-as "the Sabbath." The first day of the week they call simply "the first day of the week," and nowhere in the Bible is it given any other title. Now when the Bible says that the seventh day

is the Sabbath, and throughout both the Old and the New Testament it is called the Sabbath, by what authority do men give that title to the first day? How dare men take such liberties with the word of God? The Lord looks with favor only on those who tremble at his word. See *Isaiah 66:1, 2.SITI June 1, 1888, page 331.2*

Facts must outweigh conjectures; yet even in the face of the uniform testimony of Scripture, some will argue that “redemption is greater than creation.” Well, suppose for a moment that it is; what has that to do with the Sabbath? How is it possible to find any connection between the alleged fact that redemption is greater than creation, and the Sabbath day. The seventh-day Sabbath rests upon the great fact that God created the heavens and the earth in six days and rested on the seventh, and that he afterwards blessed and sanctified that day. Now to make the redemption argument apply to the alleged change of the Sabbath, people must argue like this: “Redemption is greater than creation, therefore the Lord did not bless and sanctify the seventh day.” But says one, “That is nonsense.” Of course it is, and so it is nonsense to argue that anything in God’s plan of redemption can possibly affect the day which he himself has made holy, and commanded all men to observe.*SITI June 1, 1888, page 331.3*

But who knows that redemption is greater than creation? Has it been revealed in the Bible? No. Then what man has known the mind of the Lord so well that he could declare it? Who can fathom infinity, so as to compare two infinite works? No power less than that of an infinite God could create a world, and it required is power to redeem it. And no mind but the mind of God can ever comprehend either work. Then it well becomes poor, ignorant mortals to accept the judgments of God, as “righteous altogether,” and not try to do for him that which he has not done.*SITI June 1, 1888, page 331.4*

The idea that men can commemorate finished redemption by resting on Sunday is a wild one. In the first place it has never been commanded, and that alone is sufficient to condemn it. If it had been commanded, then we should have to observe two days, for no power can ever annul the fact that the seventh day is the sacred rest-day of the Lord. But God has not required another day of rest.

The resurrection of Christ is a pledge of the final redemption of all who believe in him; but it did not mark the close of redemption. Paul says that "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." *Romans 8:22, 23*. And he also says that the possession of the Spirit is simply the pledge of our inheritance, until the purchased possession is redeemed and given to us. See *Ephesians 1:13, 14*. Only when the saints shall stand around the throne of God, in the kingdom of glory, can they celebrate redemption completed; and those who share that triumph will have lived not according to their own views or preferences, but "by every word that proceedeth out of the mouth of God." W.*SITI June 1, 1888, page 331.5*

"Back Page" The Signs of the Times, 14, 21.

E. J. Waggoner

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." *Proverbs 3:5, 6*.*SITI June 1, 1888, page 336.1*

Among the prominent men who have been elected to the office of bishop in the M. E. Church, by the General Conference now in session, are Drs. J. H. Vincent and John P. Newman.*SITI June 1, 1888, page 336.2*

At the Presbyterian General Assembly, now in session in Philadelphia, Dr. Howard Crosby opposed to adoption of a resolution denying church membership to liquor sellers. Dr. Crosby has doubtless given more encouragement to the liquor traffic than any other man in America. In spite of his opposition, however, the resolution was adopted with a large majority in its favor. *SITI June 1, 1888, page 336.3*

The members of Plymouth Church, Brooklyn, have extended a unanimous call to Dr. Lyman Abbott to become permanent pastor. Dr. Abbott has been temporarily filling the position since the death of Mr. Beecher, and will accept the call. The Doctor has all of Mr.

Beecher's "liberality," that is, conformity to infidel ideas in the interpretation of Scripture, besides some extra heresies of his own.*SITI June 1, 1888, page 336.4*

In the General Assembly of the Southern Presbyterians, in session in Baltimore, the case of Dr. Woodrow, of Georgia, was considered. It will be remembered that charges were brought against him some time ago for teaching evolution to the students under his charge. The assembly gave a practical indorsement of the evolution theory, by sustaining Dr. Woodrow by a vote of thirty-four to nineteen.*SITI June 1, 1888, page 336.5*

The Oakland *Enquirer* speaks of a Spiritualist paper which was recently mentioned in these columns, as "a religious journal." This results from too narrow a classification. It is quite customary to classify newspapers as religious and secular, but this does not cover the ground. A better classification would be religious, irreligious, and secular. To the first belongs the papers which are devoted to religion, are devoted especially to politics and the news of the day. But there is a class of papers, like the one mentioned week before last, that are devoted to denunciation of the Bible and of Bible morality, that try to show their puny hatred for God by spelling the word with a small "g," and that exercise all the brain power that God has given them in inventing new forms of blasphemy. Such papers must be called irreligious. That which they call religion is a religion that tends to promote immorality.*SITI June 1, 1888, page 336.6*

One of the "Seven Modern Wonders of the World," according to Joseph Cook, is the "establishment of a scientific supernaturalism." In plain English, "scientific supernaturalism" is Spiritualism, and it is this which Mr. Cook lauds as a modern wonder. But he doesn't call it by that name. Nominally he doesn't believe in Spiritualism any more than do thousands of others who preach against it, but, like them, he believes not only in natural immortality, which is the foundation of Spiritualism, but also in spirit communication. We believe most heartily in a supernaturalism, but not a "scientific supernaturalism." Science, as men use the term, knows nothing of the supernatural. When men try to penetrate the deep things of God by "scientific" methods, they are sure to follow that philosophy

which is only “vain deceit.” Those who take their ideas of immortality and supernaturalism from the Bible alone, are safe, and none others are.*SITI June 1, 1888, page 336.7*

“An Uninspired Psalm” The Signs of the Times, 14, 21.

E. J. Waggoner

It may be interesting to our readers to note the difference in tone between apocryphal and inspired Scriptures, and so we give them the following, which, with the introduction, we clipped from a recent number of the *Independent*. While it is true as to fact, the psalm has no likeness whatever to the genuine psalms of David. It simply lacks inspiration.*SITI June 1, 1888, page 336.8*

“From a Syriac manuscript, formerly belonging to the Society for Promoting Christian Knowledge, but now deposited in the University Library at Cambridge, Prof. W. Wright translates the following apocryphal psalm:-*SITI June 1, 1888, page 336.9*

“PSALM CLI. A THANKSGIVING OF DAVID

1. I was youngest among my brethren And a youth in my father’s house.*SITI June 1, 1888, page 336.10*

2. I used to feed my father’s flock, And I found a lion and a wolf, and I slew them and rent them.*SITI June 1, 1888, page 336.11*

3. My hands made an organ, And my fingers fashioned a harp.*SITI June 1, 1888, page 336.12*

4. Who will show me my Lord? He, my Lord, is become my God.*SITI June 1, 1888, page 336.13*

5. He sent his angel and took me away from my father’s flock, And anointed me with the oil of anointing.*SITI June 1, 1888, page 336.14*

6. My brethren, the fair and the tall, In them the Lord had no pleasure.*SITI June 1, 1888, page 336.15*

7. And I went forth to meet the Philistine, And he cursed me by his idols.*SITI June 1, 1888, page 336.16*

8. But I drew his sword and cut off his head And took away the reproach from the children Of Israel.”*SITI June 1, 1888, page 336.17*

This sounds very much like the self-praise of the ancient Assyrian kings, but not at all like the songs in which the sweet psalmist of Israel praised God.*SITI June 1, 1888, page 336.18*

“What of the Bible?” The Signs of the Times, 14, 21.

E. J. Waggoner

An investigation to ascertain whether or not a certain woman was sane, occupied the attention of one of the courts in Oakland for several days lately. It was in evidence that she was a Spiritualist, and in the course of the investigation the following question and answer passed between a lawyer and a witness who also professed faith in Spiritualism:-*SITI June 1, 1888, page 336.19*

“You say you are a member of the Presbyterian Church, how can you reconcile that faith with you belief in Spiritualism?”*SITI June 1, 1888, page 336.20*

“I will reconcile it with the statement that one week ago our clergyman, Dr. Horton, made, that Spiritualism was the only proof that we had that we are immortal.”*SITI June 1, 1888, page 336.21*

Dr. Horton is one of the most prominent Presbyterian clergymen on the coast, and is now in the East as the representative of the denomination in the General Assembly, and this utterance which is attributed to him, and which we must accept as a correct report, since it was made under oath, and by one of his friends, is truly significant. It is another indication of how the way is being prepared for Spiritualism to take possession of the churches. We do not expect that Spiritualism, under that name, will ever become much more popular than it is now; but we do expect, and have good reason to believe, that under the guise of Christianity, every principle of it will very soon be avowed by all the great religious

bodies of the world. It will be the active agent in forming a union of the denominations and the union of Church and State.*SITI June 1, 1888, page 336.22*

This utterance of Dr. Horton's should give pause to those believers in the natural immortality of man who truly love and reverence the Bible. If the Bible does not teach that man now has immortality-if those who hold the theory are forced to go to Spiritualism, which repudiates the Bible, for "evidence" in its favor,-is it a safe doctrine to be held? Is it not worth while to examine this matter carefully, and bring our belief into strict harmony with the Bible?*SITI June 1, 1888, page 336.23*

June 8, 1888

“Judged by the Law” *The Signs of the Times*, 14, 22.

E. J. Waggoner

In an article concerning Seventh-day Adventists, which appeared in the *Christian Oracle* about two months ago, we noticed the following statement:-*SITI June 8, 1888, page 342.1*

“With them, instead of being judged by the gospel, the New Testament, all men are to be judged by the tables of stone, or the ten commandments.” *SITI June 8, 1888, page 342.2*

We quote this statement, not for the purpose of controversy, but simply as a text for a short article, that those who have fallen into the same error that the editor of the *Oracle* seems to have fallen, may recognize that the article is for them. It may be that there are very many who suppose that all who have lived since the days of Christ will be judged by the gospel. If so, they have entirely mistaken the nature of the gospel. The apostle Paul says that the gospel is “the power of God unto salvation to every one that believeth.” *Romans 1:16*. It is God’s means for the salvation of sinners. All must admit that if there were no sinners in the world, there would be no need of the gospel. But when we say that the gospel is the power of God unto salvation-that it is the good news of a way of salvation for sinners-we thereby assert that there was sin before there was any gospel. Now when a person is accused of sin, he must be judged by the thing which he has transgressed; and since sin existed before the gospel, it is absolutely certain that sin is not the transgression of the gospel, and therefore the sinner cannot be judged by the gospel. *SITI June 8, 1888, page 342.3*

This truth was stated by Christ when he was making the gospel known to Nicodemus. Said he:-*SITI June 8, 1888, page 342.4*

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that

believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” *John 3:16-18.SITI June 8, 1888, page 342.5*

There is the whole thing in a nutshell. The whole world was in a lost condition. All men were doomed to destruction. But God had such love for them that he sent his Son, so that whoever would believe on him should be saved from destruction. Then the Saviour emphatically asserts that he did not come to condemn men, but to save those who were condemned already. It was not necessary that he should condemn them; on the contrary, it was absolutely necessary that he should not, if they were to have salvation; for the gospel cannot at the same time save and condemn. If men were to be judged by the gospel, then it would be the case that they are now condemned by the gospel; and in that case the gospel would be the power of God to condemnation, instead of to salvation.*SITI June 8, 1888, page 342.6*

The gospel brings pardon, on condition of belief in Christ. But a pardon cannot condemn. A pardon presupposes a man already condemned; it comes to free him from condemnation. Now if there were a lot of man already condemned, and under sentence of death, and a messenger should come bearing a pardon from the governor, and that pardon should also condemn them (supposing such a thing were possible), then they would indeed be in a pitiable case.*SITI June 8, 1888, page 342.7*

“But,” says the objector, “it is the gospel itself that condemns; we do not admit that there is anything back of the law, in this age, that condemns men, or by which they must be judged.” Surely that is spoken without thought. If there is nothing back of the gospel, then there is no need of the gospel. If men are not sinners already, then there is no chance for the gospel; for the gospel is for the purpose of saving men who are lost. See *Matthew 18:11*. What would be thought of a governor who should issue a pardon to a company of honest, upright citizens? It would be considered an insane freak. But if, worse still, he should say that this pardon issued to honest men was going to condemn them first, in order that it might have a chance to pardon them, he would be thought wholly insane. And if,

in addition to this, these men should be brought into court, and tried by that pardon, no words could express our sense of the folly of the act. And yet men actually charge God with such folly as that, by saying that the gospel condemns men. For let it not be forgotten that men are condemned by the very same instrument that judges them. If the gospel is to be the rule of judgment, then it must condemn some people, unless everybody is to be saved. *SITI June 8, 1888, page 342.8*

Says Jesus, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." *John 3:19*. Then the condemnation which men were under already, before the gospel came, was because of evil deeds, because of sin. But says the apostle John, who was the latest New Testament writer, "Sin is the transgression of the law." *1 John 3:4*. Then men were condemned because they were violators of the law, and it must be the law by which they are to be judged. Indeed, nobody ever heard of people being judged by anything else but by law. *SITI June 8, 1888, page 342.9*

We pass by some plain testimony in the Old Testament, and consider only a little in the New. The apostle Paul is very explicit. Says he: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified." *Romans 2:12, 13. SITI June 8, 1888, page 342.10*

Nothing can be plainer. Those who have sinned having full knowledge of the law shall be judged by the law. If the doers of the law shall be justified, then it is plain that the breakers of the law shall be condemned. *SITI June 8, 1888, page 342.11*

The apostles James, in the second chapter of his epistle, has something to say of the law. We quote:-*SITI June 8, 1888, page 342.12*

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." *James 2:8, 9. SITI June 8, 1888, page 342.13*

This is a plain statement of what it is that condemns men. By a certain course of action, men are “convinced of the law as transgressors.” Then the apostle enters into a brief argument, in the course of which it appears that he is speaking of the law of ten commandments. He says:-*SITI June 8, 1888, page 342.14*

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” *Verses 10, 11.SITI June 8, 1888, page 342.15*

And then he adds this exhortation:-*SITI June 8, 1888, page 342.16*

“So speak ye, and so do, as they that shall be judged by the law of liberty.” *Verse 12.SITI June 8, 1888, page 342.17*

Here again we have the plain declaration that the law of ten commandments is that by which men are to be judged. Certainly anybody who believes even the New Testament, ought to be satisfied with this evidence.*SITI June 8, 1888, page 342.18*

One thought: If men are to be judged by the gospel, then what is going to save them? Cannot the reader see that to say that men are going to be judged by the gospel, is equivalent to saying that there must be “another gospel”? The Catholic Church has provided this, in her deification of the Virgin Mary. It teaches that Christ is the stern judge, the one who condemns, and that it is by the intercession of the Virgin Mary that he relents and allows men to be pardoned. But this is a most dangerous error, and a curse has been pronounced upon those who teach it.*SITI June 8, 1888, page 342.19*

There will be a time when Christ will come as a judge to execute sentence upon the ungodly; but the sentence which he will execute will be that which has been pronounced as the result of judging men’s acts by the law. Now, however, Christ is our Advocate, and those who would escape his wrath when he comes as Judge, should accept the pardon for past sins, which God so freely offers through him, and then, through continued faith in him, live so that the righteousness of the law may be fulfilled in us, even as it shone

out in his spotless character. W.*SITI June 8, 1888, page 342.20*

“An Alarming Proposition” The Signs of the Times, 14, 22.

E. J. Waggoner

And still they travel the road to Rome. We have frequently of late given in these columns instances of the way in which Catholicism is absorbing Protestantism, or, rather, the way in which Protestantism is plunging headlong into Catholicism, and now we have another step to record. In the *Christian at Work* of April 12, Prof. Charles A. Briggs, Lt. Lt., of Union Theological Seminary, New York, had an article which was continued in the *Christian at Work* of April 19. The article was entitled, “Is Rome an Ally, an enemy, or Both?” Starting out with the assertion that “the Roman Catholic Church and the Protestant churches are agreed in nine-tenths or more of the contents of Christianity,” Doctor Briggs makes some statements concerning the Reformation and then says:-*SITI June 8, 1888, page 342.21*

“We are agreed as to the essentials of Christianity. Our common faith is based on the so-called apostles’ creed, and worship on the Lord’s prayer, our morals upon the ten commandments, and the sermon on the mount. Who will venture to say that the Roman Catholic Church is not as faithful to these foundations of our common religion as Protestants? Taking our stand on the apostles’ creed, we must add to the articles of faith on which we are agreed, all the doctrinal achievements of the church for fifteen centuries, the doctrine of the unity of God, the person and work of Jesus Christ, the holy Trinity, original sin and human depravity, salvation by divine grace, the absolute need of the atonement of Jesus Christ. On all these great doctrines of our religion Romanism and Protestantism are one. Here we are allies, and it is our common task to proclaim these doctrines to the heathen world, and to overcome by them all forms of irreligion and infidelity in Christian lands. And differences about justification by faith, and salvation by the divine grace alone, and the authority of the church as regards the determination of the canon of Scripture, and its interpretation, ought not to prevent our cooperation and alliance in the great work of indicating and proclaiming the common faith. Our conflict over

the doctrines in which we differ would be more fruitful in good results if our contest should be based upon concord and alliance in the common faith. If our contest could be narrowed to the real points of difference, and that contest could be conducted in a brave, chivalrous, and loving manner, the results would be more fruitful.*SITI June 8, 1888, page 342.22*

“Taking our stand upon the Lord’s prayer we observe that as to the greater part of Christian worship we are agreed. We worship God in common, in morning and evening assemblies, by prayer, songs of praise, the reading and preaching of the Scriptures, and the celebration of the sacraments of baptism and the Lord’s Supper. All this is common. Furthermore, we take the liberty of affirming that the matter of all this worship is for the most part common in both these great bodies of Christians. I have heard sermons in Roman Catholic Churches of Europe which were more evangelical and less objectionable than many sermons I have heard in leading Protestant churches in Berlin, London, and New York. It is well known that the Protestant books of liturgy contain a considerable amount of material derived from the old mass-books, and they are all the more valuable for that. Roman Catholic baptism has many superstitions connected with it, but the essentials of baptism are there in the baptism by the minister in the name of the holy Trinity. Roman Catholic observance of the Lord’s Supper is connected with the worship of the materials of the supper under the doctrine that they are really the body and blood of the divine Lord; but who can deny that pious souls by faith really partake of the body and blood of Christ in this holy sacrament, notwithstanding the errors in which it is enveloped? If we look with eyes of Christian charity upon the Lutheran and Zwinglian views, which are regarded as serious errors by the standards of the reformed churches, and would not deny to the participants real communion with Christ, why should we deny such communion to pious Roman Catholics?*SITI June 8, 1888, page 342.23*

“In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath as a day of worship, and to proclaim to the world the necessity of worshipping God in his house, and of becoming members of his

church by baptism, and of seeking union and communion with the Saviour by Christian worship, the study of the Scripture, and the observance of the Lord's Supper. With this recognition of concord, Protestants can then debate with Romanists in a friendly manner, and seek to overcome their errors, remove the excessiveness they have heaped upon the simple worship in the spirit and in truth which seems to us more in accordance with the Scripture and the wishes of our Saviour. *SITI June 8, 1888, page 343.1*

"We should also note that in the great constituent parts of prayer, invocation, adoration, thanksgiving, confession of sin, petition, intercession, and consecration. Roman Catholic and Protestant worship are agreed, and consequently the matter of prayer is essentially the same, the differences are less than most people imagine. In Christian song the differences are still less. If our hymn-books were stripped of hymns from the ancient and medieval church, and from modern Roman Catholics, they would be bare indeed. Looking now at the sphere of morals we take our common stand on the ten commandments and the sermon on the mount. As to the vast majority of all questions of morals, Romanism and Protestantism are agreed. It is true there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and Protestant churches should make an alliance. Their joint efforts would have an influence upon public and private morals such as the world has not yet witnessed. We may agree to differ and debate on all questions of morals where there is discord. But when we are agreed on the vast majority of questions that come before the public it is sheer folly for us to waste our energies in antagonism, when cooperation and alliance would be productive of vast good. *SITI June 8, 1888, page 343.2*

"We hold, therefore, that the Roman Catholics and the Protestants ought not to hesitate to ally themselves for the maintenance and the preparation of those great principles of Christian doctrine, Christian worship, and Christian morals that they hold in common." *SITI June 8, 1888, page 343.3*

The proposed alliance with Rome, the necessity for which Doctor Briggs reiterates so often, is a noteworthy sign of the times, and we could not ignore it and be true to our name. The Doctor seems to base his plea for alliance quite largely upon the fact that Protestantism is about as bad as Catholicism. He says above that Protestantism has little to boast of over Roman Catholicism, in the way of morality, and elsewhere in the same article he says:-*SITI June 8, 1888, page 343.4*

“Why should we complain of the persecutions that our ancestors suffered from Rome, when we have to lament that others of our ancestors were merciless to Roman Catholics? Roman Catholic intolerance and bigotry may be matched by Protestant intolerance and bigotry. I doubt whether God looks with any more favor upon these detestable vices in the one than in the other.”*SITI June 8, 1888, page 343.5*

This is, no doubt, a valid reason why Protestantism and Roman Catholicism should join, for when Protestantism becomes as bad as Catholicism, we can see no necessity for maintaining a separate existence. For ourselves we think that there is yet quite a difference between the two bodies; but when a prominent professor in one of the leading theological seminaries in the land can see no difference between the Lord's Supper as celebrated according to the divine command, and the Roman Catholic mass, and when he indorses “all the doctrinal work of the [Catholic] Church for fifteen centuries,” the point of perfect union cannot be far off.*SITI June 8, 1888, page 343.6*

What an array of names we now have in favor of Protestant union with Catholicism,-Doctors Hodge, Hitchcock, Schaff, Patton, Briggs, Field, etc. But who has heard or read of a Catholic priest clamoring for Catholic union with Protestantism? Nobody. Why not? Would not the Catholic Church be willing to enter into such an alliance as these Protestant doctors of divinity propose? Most certainly it would be, but the movement must all be made by the Protestants. The Catholic Church will gladly receive the Protestant churches to her bosom, or she will accept their aid in the furtherance of her peculiar schemes,-but she can afford to wait till they come of their own accord, for if they make the proposal, she can dictate the terms.*SITI*

June 8, 1888, page 343.7

One more thought. What must we conclude will be the effect of an alliance between Protestantism and Catholicism, when we remember that one of the strongest pleas for such an alliance is not that Catholicism is as good as Protestantism-but, that Protestantism is nearly, if not quite, as bad as Catholicism? Those who know anything of Rome's peculiarities, do not need to have an answer given them.*SITI June 8, 1888, page 343.8*

Some may say that we are alarmists. Indeed we are; and we think that anyone who sees such danger approaching and does not sound an alarm, deserves to suffer all the ill that may follow. Our only wish is that we might sound the alarm so loud that it would awaken the thousands who seem to be asleep, and who are in danger of being taken in the snare. W.*SITI June 8, 1888, page 343.9*

"The Death of Adam" The Signs of the Times, 14, 22.

E. J. Waggoner

We find on our table a question concerning the death of Adam. The writer quotes God's words, "In the day that thou eatest thereof thou shalt surely die," and thinks there is some plausibility to the objection that they were not fulfilled, and that the devil told the truth when he said, "Ye shall not surely die." But the fact is, Adam did die, for the record says that "all the days that Adam lived were nine hundred and thirty years; and he died." *Genesis 5:5*. This therefore disposes of the supposition that Satan told the truth.*SITI June 8, 1888, page 344.1*

Now how about the words of the Lord? Adam did not die that day, but lived nine hundred and thirty years. Our answer is found in the words of Christ: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *John 3:16*. To say that God ought to have put Adam to death that very day, is equivalent to saying that God had no right to provide a plan of salvation for fallen man. All must admit that God does not deny himself by offering salvation to

sinner. God is just, at the same time that he is the justifier of him that believeth in Jesus.*SITI June 8, 1888, page 344.2*

Although God had announced a specific penalty for transgression, he certainly could with perfect justice remit that penalty in the case of anyone who should accept the offering which he freely provided, and which was outside the demands of the law. Moreover, if God provided such a plan, it must necessarily, in order that strict and equal justice should be done, include all men, not excepting Adam. And, still further, since such a plan was provided, the execution of the penalty must necessarily be stayed, in order to give man an opportunity to accept the offered salvation, if he wished; for it would be but mockery to devise such a plan and still execute the penalty without giving the fallen one any chance to accept it.*SITI June 8, 1888, page 344.3*

Adam had a second probation, and if, as we believe, he repented of his sin and exercised faith in Christ, he will receive eternal life when Christ comes to confer immortality; but since he was only dust, and was removed from the source of life, he necessarily, in the course of time, returned to the dust, just as God said he should. And all of his posterity being likewise of the earth earthy, have also returned to earth. Men die now simply because they are born mortal; Adam died as the direct consequence of his sin.*SITI June 8, 1888, page 344.4*

The penalty, however, whose execution was stayed, still hangs over the fallen race, and when Christ shall cease to interpose in man's behalf, it will fall upon all who have not hidden in him. Then the folly of those whose hearts are fully set in them to do evil, because sentence is not executed speedily, will be manifested, and it will be seen that every word of God is sure. The Lord "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Happy are those who believe that "the long-suffering of our God is salvation," and who accept that salvation. *W.SITI June 8, 1888, page 344.5*

"God's Requirement for Israel" The Signs of the Times, 14, 22.

E. J. Waggoner

1. Who met Moses as he was on his way to Egypt?*SITI June 8, 1888, page 346.1*

“And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.” *Exodus 4:27.SITI June 8, 1888, page 346.2*

2. What did Moses tell Aaron?*SITI June 8, 1888, page 346.3*

“And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.” *Verse 28.SITI June 8, 1888, page 346.4*

3. When they reached Egypt, what did they do?*SITI June 8, 1888, page 346.5*

“And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people” *Verses 29, 30.SITI June 8, 1888, page 346.6*

4. How did the people receive the message, and what did they do?*SITI June 8, 1888, page 346.7*

“And the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.” *Verse 31.SITI June 8, 1888, page 346.8*

5. With what words did Moses and Aaron greet Pharaoh?*SITI June 8, 1888, page 346.9*

“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.” *Exodus 5:1.SITI June 8, 1888, page 346.10*

6. What reply did Pharaoh make?*SITI June 8, 1888, page 346.11*

“And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.” *Verse 2.SITI June 8, 1888, page 346.12*

7. What further statement did Moses and Aaron make, showing the urgency of the case? *SITI June 8, 1888, page 346.13*

“And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days’ journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.” *Verse 3.SITI June 8, 1888, page 346.14*

8. Had God told Moses to make this request? *SITI June 8, 1888, page 346.15*

“And they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, the Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days; journey into the wilderness, that we may sacrifice to the Lord our God.” *Exodus 3:18.SITI June 8, 1888, page 346.16*

9. Do you think that Moses expected Pharaoh to grant this request? *SITI June 8, 1888, page 346.17*

“And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.” *Verse 19.SITI June 8, 1888, page 346.18*

10. Then why was he directed to make it, and why did he ask that the people might be allowed to go and sacrifice, when they wanted complete deliverance? See note. *SITI June 8, 1888, page 346.19*

11. What did Pharaoh charge Moses and Aaron with doing? *SITI June 8, 1888, page 346.20*

“And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.” *Exodus 5:4, 5.SITI June 8, 1888, page 346.21*

12. What did he say was the reason that the people wanted to go and sacrifice?*SITI June 8, 1888, page 346.22*

“And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.” “But he said, Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord.” *Verses 8, 17.SITI June 8, 1888, page 346.23*

13. How were their burdens increased in consequence?*SITI June 8, 1888, page 346.24*

“And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves.” “But he said, Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord.” “And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.” *Verses 6, 7, 17, 19.SITI June 8, 1888, page 346.25*

14. After the Israelites had been delivered, what exhortation was given to them, based on their hard usage in Egypt?*SITI June 8, 1888, page 346.26*

“But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day.” *Deuteronomy 5:14, 15.SITI June 8, 1888, page 346.27*

15. What were they told to remember in order that they might not be led to require their servants to work on the Sabbath? *Verse 15.SITI June 8, 1888, page 346.28*

16. For what purpose did God deliver them from bondage?*SITI*

June 8, 1888, page 346.29

“And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.” *Exodus 4:23.SITI June 8, 1888, page 346.30*

“And he brought forth his people with joy, and his chosen with gladness; and gave them the lands of the heathen; and they inherited the labour of the people; that they might observe his statutes, and keep his laws. Praise ye the Lord.” *Psalm 105:43-45.SITI June 8, 1888, page 346.31*

17. What does this indicate?—*That they could not properly serve him in Egypt.SITI June 8, 1888, page 346.32*

18. What may we conclude from this fact, and Pharaoh’s statement to Moses and Aaron that they made the people “rest from their burdens,” and the exhortation in *Deuteronomy 5:14, 15?SITI June 8, 1888, page 346.33*

NOTES

It is not in accordance with God’s plan to punish any man, no matter how wicked he may be, without warning him, and giving him a chance to repent. Therefore, although he knew that Pharaoh was so churlish and stubborn that he would not listen to reason, he did not begin to send judgments upon him at first, to force him to let Israel go, but sent a simple request instead. Thus his justice was manifested. In the demand, “Let my people go, that they may hold a fast unto me in the wilderness,” an opportunity was offered to Pharaoh to recognize the God of Israel as the true God. It was, in fact, Pharaoh’s chance for repentance. If Pharaoh had granted the simple request which Moses brought to him from the Lord, it would have indicated that he recognized the authority of God; and in that case he would have been willing to grant whatever else the Lord might demand.*SITI June 8, 1888, page 346.34*

From *Exodus 4:23* and *Psalm 105:43-45* we learn that the children of Israel could not serve the Lord in Egypt. In *Deuteronomy 5:14, 15* we find special emphasis given to that portion of the fourth

commandment requiring the man-servant and the maid-servant to rest, and the Israelite was told to remember that he had been a servant in the land of Egypt; also in *Exodus 5:5* we learn that Moses and Aaron made the people “rest from their burdens.” From these facts we may conclude that the Sabbath was one of the things in which they could not serve the Lord in Egypt; and when Moses and Aaron came with the message of God (*Exodus 4:29-31*) they attempted a reform, which only increased their oppression. The Israelites were delivered that they might observe the statutes of the Lord, including the Sabbath, and this place upon them an additional obligation to keep the Sabbath strictly as well as to keep all the commandments. Compare *Deuteronomy 21:17, 18*. *SITI June 8, 1888, page 347.1*

“Back Page” The Signs of the Times, 14, 22.

E. J. Waggoner

By a vote of 274 to 153, the Methodist General Conference voted to make the time limit of the pastorate five years instead of three. *SITI June 8, 1888, page 358.1*

Ninety per cent. of the inhabitants of the Fiji Islands are regular attendants at church. In Chicago the average attendance at church is a little over seven per cent. of the population. *SITI June 8, 1888, page 358.2*

This may be old, but it is worthy of being repeated several times a year:- *SITI June 8, 1888, page 358.3*

“Is your father a Christian?” asked the new minister. “No;” replied the boy, “he sings in the choir.” *SITI June 8, 1888, page 358.4*

From the actions of a great many people who sing in choirs, one might naturally conclude that singing in the choir and being a Christian are necessarily two different things. *SITI June 8, 1888, page 358.5*

This is how a lady describes the “sermon” of one who was once a professed minister of the gospel but who is not an “apostle of humanity.”- *SITI June 8, 1888, page 358.6*

“He preached just as I expected him to. We went asking for bread, and he gave us-not a stone-no, it was not ‘hefty’ enough-but, sawdust. It was about the ‘same philosophy underlying all religions,’ and how we should labor to bring all things into ‘harmony’-that is, idol worship and Buddhism and Christianity. ‘An idol is not a god, it is merely a word to express their idea of God,’ etc. I could hardly sit in my sea. I just ached to get up in the pulpit when he had done, and say the first and second commandments.”*SITI June 8, 1888, page 358.7*

We can heartily second every of the following from the *Advance*; we felt much the same way when we received the circular:-*SITI June 8, 1888, page 358.8*

“We have received an invitation to the ‘Virginia Agricultural, Mechanical, and Tobacco Exposition,’ in Richmond, June 10. On many accounts we would exceedingly like to be present and see what the New Old South is doing; but as for the tobacco exposition, we see every day such an ‘enormous display’ of it, from the poisoned little cigarette between the livid lips of the ragged, unkempt, scrawny, pinch-faced, prematurely old little boy of the street, up to the bigger fellow who has no better manners than to puff is smoke in the most crowded thoroughfares right into the faces of others, that we are not anxious to witness any further ‘tobacco exposition.’”*SITI June 8, 1888, page 358.9*

The following item is significant. It indicates that when the Sunday-law advocates shall have gathered enough strength to put into execution their pet scheme of a national Sabbath, there will be none to stand in opposition to it except those whose faith in Jesus leads them to yield reverent obedience to all the commandments of God.*SITI June 8, 1888, page 358.10*

“The leading progressive Hebrews in this country are coming more and more to favor the substituting of Sunday in the place of their Sabbath, which comes on Saturday. Dr. Hirsch, of the Temple Sinai in Chicago, declares that he prefers preaching to men on Sunday, rather than to a handful of women on Saturday. He is said to have discarded his Saturday services altogether. The leading Hebrew congregations of New York have also added a Sunday service to

their former Sunday-school.” *SITI June 8, 1888, page 358.11*

“By the word of the Lord were the heavens made and all the host of them by the breath of his mouth.” *Psalms 33:6*. By the word of the Lord the earth which he had created, “being overflowed with water, perished.” *2 Peter 3:6; Genesis 6:5*. And by the same word the heavens and the earth which are now, are “reserved unto fire against the day of judgment and perdition of ungodly men.” *2 Peter 3:7*. As surely as God once destroyed the earth by a flood, so surely will he again destroy it by fire. Yea, just as surely as the earth now exists, will it be destroyed, because the same word which brought it into existence has decreed its destruction. Let no one therefore say that “all things continue as they were from the beginning of the creation,” nor imagine that the world will stand forever, simply because *he* doesn’t see any prospects of its destruction. *SITI June 8, 1888, page 358.12*

Says the beloved disciple, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” *1 John 2:1, 2*. The things which John wrote in order that we should not sin, are that the blood of Christ cleanseth us from all sin, if we but confess and forsake our sins. There is not and cannot be any stronger incentive to put away sin, than the knowledge of the infinite love of God in the sacrifice which he has provided for sinners. The knowledge of the free gift of God by grace, instead of leading to looseness, makes sin abhorrent. Yet God does not cast men off even if after coming to the knowledge of the truth, they fall into sin. He is still the propitiation for our sins, as well as for the sins of the whole world. What a wonderful love is the love of God! *SITI June 8, 1888, page 358.13*

In their earnest advocacy of the Sunday plank of their platform, some of the California Prohibitionists seem almost to have forgotten what has hitherto been supposed to be the chief aim of their party, namely, prohibition of the liquor traffic. It seems that when a man or a party gets its eye upon Sunday, that “venerable day” eclipses everything else, and the preservation of the “American sabbath” becomes the all-important thing. *SITI June 8, 1888, page 358.14*

Sabbath observance is a good thing, a very good thing indeed; but enforced rest on Sunday, or for that matter on any other day, is not Sabbath observance; and when it is secured at the expense of the consciences of thousands who devoutly observe another day according to the commandment of God, it is a positive evil. Sabbath-keeping is an act of worship, and as such, to be of any value must be voluntary, and can, of course, be only on the day that God sanctified.*SITI June 8, 1888, page 358.15*

At the Women's National Council, recently held in Washington, Mrs. Elizabeth Cady Stanton made a speech in which she made known the animus of the so-called woman's rights movement in the following words:-*SITI June 8, 1888, page 358.16*

"The time is not far distant when, if men do not do justice to women, the women will strike hands with labor, with Socialists, with Anarchists, and you will have the scenes of the revolution of France acted over again in this republic."*SITI June 8, 1888, page 358.17*

Like most of the Anarchists, Mrs. Stanton is a rampant infidel of the Ingersoll stamp, and it doesn't augur well for the welfare of the country when the movement which she champions shall succeed, that none of the Christian women who are associated with her, disavow the sentiments which she uttered. We make no further comment than to say that such language from one who was actually suffering a grievous wrong, would show its user to be thoroughly unfit to take any active part in a free Government.*SITI June 8, 1888, page 358.18*

In an article in *Our Day*, on "Woman as Preacher," Miss Willard says:-*SITI June 8, 1888, page 358.19*

"We stand once more at the parting of the roads; shall the bold, resolute men among our clergy win the day, and give ordination to women, or shall women take this matter into their own hands? Fondly do women hope, and earnestly do women pray, that the churches they love may not drive them to this extremity."*SITI June 8, 1888, page 358.20*

Professor Townsend, of New York, a prominent Methodist clergyman, advises women to knock only once more at the doors of

the General Conference, and, if their signals are against disregarded, never to knock again, but to take the matter into their own hands. The New York *Christian Advocate* says concerning this thing:-*SITI June 8, 1888, page 358.21*

“Professor Townsend uses bold words. The church will be amazed at them. Our Methodist readers will naturally begin to inquire, ‘Whereunto will the thing grow?’”*SITI June 8, 1888, page 358.22*

And well they may make such inquiry.*SITI June 8, 1888, page 358.23*

When the matter of keeping Sunday is under discussion we hear a great deal about apostolic example. Not that the apostles ever kept a Sunday, but it pleases the people to imagine that they did because *if* they did then there is strong presumptive evidence that we ought to keep Sunday too. But the following statements by the *Christ Union*, with which in the main very few people will disagree, shows that apostolic example has actually no weight whatever with the people who say so much about it:-*SITI June 8, 1888, page 358.24*

“In the apostolic church baptism was church baptism was almost certainly not administered by sprinkling, probably by immersion, perhaps coupled with pouring, possibly by complete submersion.... Whether infants are proper subjects for baptism is a more serious question. There is no adequate reason to suppose that they were baptized in the primitive church, in that church baptism was a symbol accompanying personal confession of Christ.”*SITI June 8, 1888, page 358.25*

And yet they sprinkle instead of baptizing, and sprinkle infants too, which shows that while most follow a wholly imaginary apostolic example in a matter which they are inclined to, they will pay no heed to the most obvious apostolic example in a matter which they have no mind to.*SITI June 8, 1888, page 358.26*

The law of God is the law of love. Said Moses, when rehearsing the law in the hearing of the people: “Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” *Deuteronomy*

6:4, 5. And in like manner the great Lawgiver had himself summed up the second table of the law saying: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord." *Leviticus 19:18*. So, too, when one asked the Saviour: "Which is the great commandment in the law?" Jesus answered him not by giving a new law, not even by presenting the old law in a new form, but by simply quoting these precepts from the Old Testament. And Paul testifies: "He that loveth another hath fulfilled the law;" "for love is the fulfilling of the law." That is, he who loves is neighbor as he does himself, has fulfilled the law; for before anyone can have such love he must love God with all his heart, and in loving God with all his heart and his neighbor as himself he fears God and keeps his commandments which is the whole duty of man. *Ecclesiastes 12:13. SITI June 8, 1888, page 358.27*

At a conference of Baptist, Congregational, and Methodist clergymen in South Framingham, Mass., week before last, it was voted to organize an Evangelical Alliance. *SITI June 8, 1888, page 358.28*

June 15, 1888

“Our Position Defined” The Signs of the Times, 14, 23.

E. J. Waggoner

A man in Kankakee, Ill., writes to us that he has read everything in the line of Adventist literature, including the SIGNS OF THE TIMES and says in regard to this paper: “I find three prominent features in your doctrine, but no clear proof to sustain them in the Scriptures. They are, salvation by keeping Saturday, unconscious state of the dead, and future probation.” *SITI June 15, 1888, page 358.29*

We confess to a feeling of discouragement at the thought that there are probably very many people who read with as little thought or attention as this man does. Two of the three “prominent features” which he professes to find in the SIGNS OF THE TIMES, are and ever have been most persistently combated in it. We are not at all surprised that a man cannot find any Scripture authority for the unconscious state of the dead, when he reads with so little care as to suppose that we hold to the doctrine of future probation or teach that men are to be saved by keeping Saturday. Perhaps a few plain words as to just what we do and do not believe on the points which our correspondent mentions, may serve to clear up the matter in the minds of others. *SITI June 15, 1888, page 358.30*

1. We believe that the seventh day of the week, commonly called Saturday, is the Sabbath of the Lord. We so believe, because the Lord himself has said so. “Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God.” *Exodus 20:9, 10*. When we have so explicit a declaration as that, our belief amounts to positive knowledge. *SITI June 15, 1888, page 358.31*

2. We believe that it is the duty of every man, woman, and child to keep this Sabbath of the Lord. Why? Because its observance is enjoined by the fourth commandment of the Decalogue, which was spoken by Jehovah from Mount Sinai, in words which shook the earth. Of this law the psalmist says that all of its precepts “stand fast forever and ever, and are done in truth and uprightness.” *Psalms*

111:8. And Christ himself declared that "it is easier for heaven and earth to pass, than one tittle of the law to fail." *Luke 16:17. SITI June 15, 1888, page 358.32*

3. These statements grow out of the very nature of the law. It is not an arbitrary thing that the commandments of God have been so unalterably fixed; they cannot be otherwise, because they are the expression of the righteous character and will of God. Says God, speaking through his prophet: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished." *Isaiah 51:6*. And then, fixing beyond all possibility of mistake what the Lord means by *his righteousness*, he adds: "Hearken unto me, ye that know righteousness, the people in whose heart is *my law*." *Verse 7*. Thus we learn that the law of God is his righteousness; it is a transcript of his character. *SITI June 15, 1888, page 358.33*

That the law of God is his will is shown by the psalmist, who, speaking prophetically in behalf of Christ, said: "I delight to do thy will, O my God; yea, thy law is within my heart." *Psalms 40:8*. And Paul said that the Jew knew the will of God, because he was instructed out of the law. *Romans 2:18*. Now since God is one and unchangeable, it follows that if the Jew could find the will of God in his law, everybody else can, and that that will cannot be found anywhere else. It is from this fact that we know that everybody is in duty bound to keep the law of God, because all are under obligation to do God's will. And since the fourth commandment is a part of God's will, it follows that everybody is under obligation to keep the Sabbath of the Lord, which is the seventh day of the week. *SITI June 15, 1888, page 358.34*

4. But we do not therefore conclude that salvation comes through the keeping of Saturday. The fourth commandment is only one of ten, every one of which is of equal importance. Take the sixth commandment, for instance. None of the readers of the SIGNS OF THE TIMES will object to the statement that it is wrong for a man to take the life of another. Indeed, we apprehend that they will all take as strong ground on that subject as we do. There is not a church in

the land whose doors would be open to receive a red-handed, unrepentant murderer. All will agree that such a person could not enter Heaven. But do they therefore believe that if a man does not kill another he is sure of Heaven? that salvation comes through abstaining from murder? Not by any means; and they would be exceedingly indignant if anyone should make such a charge. They teach that a man must abstain from murder, stealing, lying, swearing, etc., but that this alone will not save his soul.*SITI June 15, 1888, page 358.35*

We believe and teach that the ten commandments, including the Sabbath commandment, are the rule of life. But we also believe and teach that all men are sinners, that no man can do anything to take away his sin, and that this can be done by the blood of Christ alone. We teach also, what we find plainly revealed in the Bible, that "Christ is the end of the law for righteousness to everyone that believeth" (*Romans 10:4*); that "the just shall live by faith" (*Habakkuk 2:4; Galatians 3:11; Hebrews 10:38*); and that "whatsoever is not of faith is sin." *Romans 14:23*. This means that without faith in Christ no one can render acceptable service to God; that without Christ we can do nothing; that our utmost exertions would not of themselves gain salvation for us, but that we must be clothed with the righteousness which is by faith of Jesus Christ. Without faith in Christ, no man can even keep the Sabbath as it must be kept in order to be acceptable to God. Those only will be saved whose faith reaches up to the throne where Christ sits at the right hand of God, and brings his own perfect righteousness down to round out and make perfect their own feeble efforts.*SITI June 15, 1888, page 358.36*

Therefore we do not teach that a man is to be saved through Sabbath-keeping any more than he can be saved through refraining from swearing. But this does not imply that we are at liberty to break the Sabbath or to swear. There is a vast difference between teaching that a man is to be saved by keeping the commandments, and teaching that he cannot be saved if he breaks the commandments. We are saved by faith in Jesus Christ; but Christ saves us *from* our sins, and not *in* them. He is not the minister of sin.*SITI June 15, 1888, page 358.37*

5. As to the unconscious state of the dead, we do teach that. We have no space in this article to give extended proof, but will be content for the present with one text: "Put not your trust in princes, not in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" *Psalms 146:3, 4.* With us, one plain, unequivocal statement from the word of God is as good as a thousand. It ought to be with everybody. More on this point will be given at another time. *SITI June 15, 1888, page 358.38*

6. As to future probation, probation after death or after the coming of the Lord, we have only this to say, namely, that it is a doctrine devised and promulgated by the devil, for the purpose of drawing souls to perdition. There is no doctrine that is more the doctrine of the devil than this one, and of all the doctrines of devils, we believe it to be the worst. We do not except Spiritualism, because the doctrine of future probation is Spiritualism. If anybody else can find any more emphatic language in which to condemn the doctrine of probation after death, we will heartily indorse it. We trust that no one will misunderstand our position on this subject. *SITI June 15, 1888, page 358.39*

We might quote Scripture texts by the score in support of all the statements that we have made; but we cannot be expected to give an exhaustive treatise on theology in one short article, and this is amply long enough to let people know what we believe on these points. We shall soon give our readers more in detail the Scripture reasons why we believe concerning them as we do. *W. SITI June 15, 1888, page 358.40*

"Thoughts on *Psalms 63*" The Signs of the Times, 14, 23.

E. J. Waggoner

"O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." *Verses 1, 2.* David had correct ideas of his relations to God. He says: "Thou art *my* God." Too many imagine that God is far off from them, and that they have to make some great exertions

to arouse his interest in them. They forget that God is “not far from every one of us; for in him we live, and move, and have our being.” They forget that God has sought us, and is anxiously waiting for us to seek him. They imagine that God is like a man, -holding off those who have done him a wrong, and refusing to be reconciled. They forget that “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (*Romans 5:8*), and that “God was in Christ, reconciling the world unto himself,” and that to his ministers he has committed the word of reconciliation, who in Christ’s stead beg of sinners, “Be ye reconciled to God.” 2 *Corinthians 5:19, 20. SITI June 15, 1888, page 358.41*

Many people remain at a distance from God, because they forget, or have never heard, that he has proclaimed himself “the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin.” *Exodus 34:6, 7*. “The Lord is merciful and gracious, slow to anger, and plenteous in mercy.” *Psalms 103:8*. “He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” 2 *Peter 3:9*. So willing is he to forgive, that when men seek him, turning from their wicked thoughts and actions, “he will multiply to pardon.” *Isaiah 55:7*, margin. And so abundant and efficient is his mercy toward them that fear him, that though their sins be as scarlet, “they shall be as white as snow; though they be red like crimson, they shall be as wool.” *Isaiah 1:18*. Why will not men let the goodness of God lead them to repentance. What more could he have done than he has done? *SITI June 15, 1888, page 358.42*

“Early will I seek thee.” David knew that that was the time to seek the Lord. “Those that seek me early shall find me.” Is not this an indication that, if seeking the Lord is put off, he may not be found? Isaiah says: “Seek ye the Lord while he may be found.” Then there will be a time when he may not be found.” “Now is the accepted time.” True, this refers to the gospel age, but it is literally true. We have known men, in this age when the gospel is preached, who could not find the Lord. They had once felt the strivings of the Spirit, but now they could feel no interest in divine things. They would acknowledge the truth of God’s word, but they were indifferent to it. Now is the time when the Lord may be found, -just now while you

feel that the husks of sin, “the beggarly elements of the world,” are unsatisfying food. Do not stifle the slightest conviction; “quench not the Spirit.” Says Jesus: “Him that cometh to me I will in nowise cast out.” *John 6:37. SITI June 15, 1888, page 358.43*

But it is not sufficient to simply seek early; some start to seek the Lord, but have not a desire sufficiently to make them persevere. Said David, “My soul thirsteth for thee, my flesh longeth for thee.” He felt that he must have God. He could not be satisfied without God. When a man feels that way, he gets what he wants. Says Christ, “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” *Matthew 5:4.* The trouble too often is, that, instead of having an intense desire and longing for righteousness, we are simply passively willing to have righteousness. We ask the Lord to help us overcome some sin, with a mental reservation that we may indulge in it now in a while. We don’t like to say, “I *hate* the sins that made thee mourn.” “Hate” seems too strong a word; we still cherish a secret love for the sin. We want (so we think) to be righteous, and yet we feel loath to part with that darling sin. That is very far from hungering and thirsting after righteousness. Such half-way desire will never result in anything except final defeat. But when the mind is fixed upon Christ; when he is to the soul “the chiefest among ten thousand,” the one “altogether lovely;” when to be like him is the one absorbing desire; when the thought of being like Christ makes “the pleasures of sin” pale into insignificance, - then will he be found. To such the promise is, *SITI June 15, 1888, page 358.44*

“They shall be filled.” Think of that. How much righteousness does that imply? Here is the definition of “fill;” “To make full; to supply with as much as can be held or contained; to put or pour into till no more can be received; to occupy to the whole capacity of.” Now that doesn’t leave any room for anything else. When a man is “*filled* with the fruits of righteousness,” there isn’t going to be any wickedness cropping out. Such a one “keepeth himself, and that wicked one toucheth him not.” *SITI June 15, 1888, page 359.1*

But is such a condition possible? Let us see. Paul told the Ephesians that he prayed to God, “That he would grant you, according to the riches of his glory, to be strengthened with might

by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be *filled with all the fulness of God.*" *Ephesians 3:16-19.SITI June 15, 1888, page 359.2*

Do you know anyone who has realized the answer to that prayer? Such a thing must be possible, for Paul prayed for it, and he says that God is "able to do exceeding abundantly, above all that we ask or think, *according to the power that worketh in us.*" Ah! that's the secret. There is some power working in us that is stronger than we. "That Christ may *dwell* in your hearts." Well, Christ was unsullied by the strongest of Satan's temptations, and if he *dwells* in our hearts, why may we not likewise repel all of Satan's advances?*SITI June 15, 1888, page 359.3*

Says Paul: "I am crucified with Christ; nevertheless I live; *yet not I*, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." *Galatians 2:20.* No man has strength to resist the devil, but with Christ to strengthen him he can do all things. "This is the victory that *overcometh* the world, even our faith." *1 John 5:4.* Not the victory that makes a feeble effort to overcome, and fails; but the victory that does overcome.*SITI June 15, 1888, page 359.4*

What has been done may be done. Zacharias and his wife Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord *blameless.*" *Luke 1:6.* Enoch "walked with God;" and two cannot walk together except they be agreed. Moreover we have the Lord's own testimony concerning Job that he was "a perfect and an upright man, one that feareth God, and escheweth evil." It is true that there was "none like him in the earth;" but the fact that there was one such man shows that there might have been more; and if there *might* have been more, there *ought* to have been more.*SITI June 15, 1888, page 359.5*

Let it be remembered, however, that this is not a gift suddenly bestowed, but is the result of constant, progressive work. Says Dauid: "My soul followeth hard after thee." *Psalms 63:8.* It is not

enough simply to seek the Lord early, or even to hunger and thirst after him, unless it is kept up. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." *Titus 3:8*. Such a state of righteousness is progressive. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." *Philippians 1:9, 10*. "The path of the just is as the shining light, that shineth more and more unto the perfect day." *Proverbs 4:18*. The Christian can never arrive at a place beyond which there is nothing. Stereotyping is a thing that is not done in Christian experience. The Christian must "act in the living present," and not think to live on past experience. *SITI June 15, 1888, page 359.6*

As a matter of course, walking with God produces humility. "Behold, his soul which is lifted up is not upright in him." *Habakkuk 2:4*. When a man becomes satisfied with his condition, he ceases to hunger and thirst after righteousness; he ceases to follow hard after God, and consequently he becomes empty. Notwithstanding Job's perfectness, when God revealed himself to him in an especial manner, he said: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself." *Job 42:5, 6*. The nearer one gets to God, the greater will seem the contrast between God and himself. That time can never come. "To see thy power and thy glory, so as I have seen thee in the sanctuary." That is what David longed for. He had been at times wonderfully impressed, during the service in the sanctuary, with the power of the love of God. He had been greatly blessed. Now he wanted to see the Lord just as he had seen him in the sanctuary. He believed that a person might enjoy just as much of the blessing of God while about his daily business, as when in church. How was it with Daniel? He was prime minister of the kingdom of Babylon, with all the burden of the business of that mighty empire upon him, yet while he was in the palace, doing "the king's business," he received a vision from God. See *Daniel 8:1, 2, 27*. He did not allow business cares to separate him from God. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." *Romans 15:4*. For what purpose was it told what Daniel was doing when he

had that vision, except that we might learn that it is possible to “walk with God,” and to have close communion with him, even when burdened with business cares. Daniel had learned to cast his care on the Lord. When a man has learned that, he can say,*SITI June 15, 1888, page 359.7*

“Because thy loving-kindness is better than life, my lips shall praise thee.” He can’t help praising the Lord. “Thus will I bless thee while I live; I will lift up my hands in thy name.” Yes; “they will be still praising thee.”*SITI June 15, 1888, page 359.8*

“My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.” *Psalms 63:5-7. SITI June 15, 1888, page 359.9*

Continual remembrance of God must result in praise and thanksgiving; and praise to God is a powerful help in overcoming. Says David: “So will I sing praise unto thy name forever, that I may daily perform my vows.” *Psalms 61:8. Meditation upon God reveals his goodness, and this calls for praise; praise is but an expression of confidence in God “and this is the victory that overcometh the world, even our faith.” W. SITI June 15, 1888, page 359.10*

“Significant Resolutions” The Signs of the Times, 14, 23.

E. J. Waggoner

We give the following resolution, comments, and all, just as we find it in the *Chicago Advance* of May 24:-*SITI June 15, 1888, page 359.11*

“The millennium is coming. At a large Catholic mass-meeting held in the Nineteenth Ward of this city last Sunday afternoon the following resolution was enthusiastically adopted by a rising vote:-*SITI June 15, 1888, page 359.12*

“*Resolved*, That the Catholic people of this parish and the Catholics of the entire city are of one heart and mind, and in full accord with their brethren of every religious denomination-with all decent, self-

respecting, order-loving citizens-in denouncing and insisting that the whisky-shop and saloon shall not be permitted to offend public decency in front of the churches dedicated to the worship of God, nor alongside our schools to contaminate and imperil the innocence of our children. And we, moreover, believe that we have the right to claim protection from the same unwelcome intrusion in residence neighborhoods from the pest which threatens and menaces our home, peace, and property interests.' *SITI June 15, 1888, page 359.13*

"The meeting then demanded that the saloons should be closed at least during the hours of worship on Sunday, and also that the alderman of the ward should either vote to keep the saloon away from the church and school or resign. This pronounced action is largely due to the good work done by the *Tribune* in calling attention to the fact that the nineteen Catholic aldermen always vote on the side of the saloons." *SITI June 15, 1888, page 359.14*

Now we know just what is necessary to the ushering in of the millennium, according to the *Advance*. It is to have Catholics, unite with Protestants in "*demanding*" that the saloons shall be closed "at least during the hours of worship on Sunday." Truly that will be a glorious millennium! It will be akin to the time in the Dark Ages when the Catholic Church had supreme control, when, as Lea in his "History of the Inquisition" so tersely puts it, "society, as long as it was orthodox and docile, was allowed to wallow in all the wickedness which depravity might suggest. The supreme object of uniformity in faith was practically attained, and the moral condition of mankind was dismissed from consideration as of no importance." It was so in the days when the Jews made void the commandment of God by their traditions. They tithed mint, and anise, and cumin, but neglected the weightier matters of the law. *SITI June 15, 1888, page 359.15*

Yet in the face of such declarations as the above, people ask us to believe that the effort to enforce Sunday liquor laws is solely a temperance movement. We trust that the unprejudiced, thinking persons will not think us very obtuse if we say that we can see in it nothing whatever but a scheme to compel people to attend church for want of any other place to go. The saloon is becoming too

formidable a rival of the church, and therefore it must be suppressed. It seems almost uncharitable to intimate such a thing, but they leave us no alternative; church zeal and determination to have Sunday observed at all hazards form ninety-nine one-hundredths of the so-called temperance enthusiasm to-day. *SITI June 15, 1888, page 359.16*

“An Important Question” The Signs of the Times, 14, 23.

E. J. Waggoner

On one occasion Jesus said to the Jews, “What think ye of Christ?” This is a question that may well be addressed to every person. A great deal depends upon the answer that is given to it. The one who thinks of Christ as a mere man, has not the slightest knowledge of him. He might as well deny that there is or ever was such a person as Christ. The one who regards Christ as more than man, as one of the angels, does not know him either, since Christ has “by inheritance obtained a more excellent name than they,” *Hebrews 1:4*. The one who regards him as one of God’s creatures to whom power was delegated as representative of God, has not yet such a knowledge of him as will make him partaker of the divine nature. But he who can say with all his heart, “Thou art the Christ, the Son of the living God,” who regards him in his earthly ministry as God manifest in the flesh, has such a knowledge as will enable him with all confidence to lay hold on the hope set before him. Whoever has not this knowledge, should obtain it; and he who has it should not rest content, but should “grow in grace, and in the knowledge of our Lord Jesus Christ.” *SITI June 15, 1888, page 360.1*

“The Commentary. Review and Temperance” The Signs of the Times, 14, 23.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON. **(June 24.-1 *Corinthians 8:1-13.*)**

In this lesson there are several points noted for review, only one of which we wish to notice. It is called “The Atonement on the Cross.”

When we say that this is a mistaken idea, and that the atonement was not made upon the cross, some may think that the statement is almost equivalent to a denial of the Bible; but we beg then to hold their decision in reserve until they read farther. The Bible nowhere states that the atonement was made on the cross, and we think that we can very readily demonstrate that it was not then made.*SITI June 15, 1888, page 362.1*

In the first place we wish it to be remembered that the Jewish tabernacle and temple service was a type of Christ's service in the real work of taking away sin. The victims that were brought to the altar and slain, could not take away sin, but were simply types of the Lamb of God, who alone can take away the sin of the world. This needs no argument, as it will be conceded by everybody. Now we ask, Was an atonement made for the sins of any man, at the time when he brought his offering to the priest, confessing his sins upon it? The answer must be, No, since the tenth day of the seventh month was the day of atonement for the whole congregation. If an atonement had been made in the case of each individual, when he confessed his sins, then there would have been no necessity for a general day of atonement. Whenever a man brought an offering, and confessed his sins, he was forgiven, but the atonement was not then made, even in figure.*SITI June 15, 1888, page 362.2*

We come then to the day of atonement. The sixteenth chapter of Leviticus contains a description of this event. After the high priest had made an atonement for himself, he was to take one of the two goats that had previously been selected, and proceed as follows:-*SITI June 15, 1888, page 362.3*

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an

atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." *Leviticus 16:15-17. SITI June 15, 1888, page 362.4*

From these verses we learn that the atonement for the people was made *in the sanctuary* with the blood of the goat that had been slain outside the sanctuary. The atonement was not made when the victim was slain, but was made afterwards with its blood, which was taken into the sanctuary for that purpose. Now those priests served "unto the example and shadow of heavenly things" (*Hebrews 8:5*), and, therefore, from the figurative atonement we must be able to trace the real. In the one sacrifice of Christ, all the daily sacrifices, and the sacrifices of all the yearly atonement days, found their complete fulfillment. Christ was offered "once for all." But since in the figure the atonement was not made when the offering was slain, but was made with his blood afterwards, so it must be in the reality. The death of the offered victim was only the preparation for the atonement; it furnished the means by which the atonement could be made; and as in the figure the blood was taken into the sanctuary, in order to make the atonement, so Christ has entered into the holy places in Heaven, with his own blood to make an atonement for his people. We cannot here go into the particulars of the atonement, but can merely show that the atonement was only begun and was not completed on the cross. *SITI June 15, 1888, page 362.5*

If it were true that the atonement was completed on the cross, then the doctrine of election and foreordination as taught by the ultra-Calvinists, or else universal salvation, would necessarily be true. There would be no escape from one or the other. For if the atonement were made and completed on the cross, then nothing that anybody can do can change his condition as there fixed. It must necessarily follow that those for whom the atonement was made cannot fail of salvation, and that those for whom it was not made cannot obtain salvation, no matter what course they pursue. But nobody can really believe this doctrine, no matter what his printed creed may say; and so many have gone over to the other logical extreme, namely, that everybody will be saved. We say that this is a logical conclusion from the premise that the atonement was made on the cross; for since Christ died for all, it necessarily follows

that if the atonement was made when he died, all must be saved. But we need not adopt either of these conclusions. Christ died in order that whosoever believeth in him should not perish, but have everlasting life. Whosoever will may come and find pardon for his sins, and have them finally blotted out.*SITI June 15, 1888, page 362.6*

The remaining portion of the lesson, which headed “Temperance,” is the eighth chapter of First Corinthians. It is rather farfetched for a temperance lesson, and in fact cannot justly be made to serve in any way as a temperance lesson; for in this chapter Paul shows the necessity of abstaining from a thing that is in itself perfectly harmless, in order to avoid injuring the conscience of some weak brother, while intoxicants should be let alone, not because some weak brother may take license from our example, but because they are in themselves injurious. They can produce nothing but harm, no matter what may be the conscience of the man who indulges in them. Since this is not primarily a temperance chapter, we shall simply make a few comments upon it of a general nature.*SITI June 15, 1888, page 363.1*

“Knowledge puffeth up, but charity edifieth.” To edify means to build up. So the text really means: “Knowledge puffeth up, but charity buildeth up.” There is a vast difference between being puffed up and being built up. We must not understand that the apostle means a depreciate knowledge, but that he wishes to show that knowledge alone will not amount to anything. Read what he says in *1 Corinthians 13:1, 2*: “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” Such a person would be puffed up, and might, like a drum, make a great noise, and many people might therefore think him to be of great importance, but he would lack solidity, and be in reality nothing. From the apostle’s statements we must conclude that knowledge which does not have true charity as a basis, is a worthless thing. It serves simply to puff up, to glorify the possessor, but not to build up anything.*SITI June 15, 1888, page 363.2*

But charity builds up. Why? Because charity is “the bond of perfectness;” it is “the fulfilling of the law.” Our minds naturally revert to the words of Christ at the close of the sermon on the mount: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.” *Matthew 7:24*. The sermon on the mount was simply an expansion of “the law and the prophets.” Those who heed Christ’s words will keep the law, and will consequently build up a perfect character. They will have rock foundation, and the pillars of their super-structure will be the pillars of truth. It has been said that “a little learning is a dangerous thing;” as a matter of fact, any learning, little or great, is a dangerous thing, unless it is the wisdom that cometh from above which is “first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” *James 3:17*. See also *1 Corinthians 13:4-6*. And this is the wisdom which comes from obedience to the commandments. *W.SITI June 15, 1888, page 363.3*

“Suggestions for Quarterly Review” The Signs of the Times, 14, 23.

E. J. Waggoner

LESSON 26.—SABBATH, JUNE 30

1. Give a brief Bible description of the character of Abraham.*SITI June 15, 1888, page 363.4*
2. What was the foundation of Abraham’s righteousness?*SITI June 15, 1888, page 363.5*
3. Tell how Abraham’s faith was tested.*SITI June 15, 1888, page 363.6*
4. What made this such a test of his faith?*SITI June 15, 1888, page 363.7*
5. How did Jacob come to leave his father’s house?*SITI June 15, 1888, page 363.8*

6. Relate the dream which he had while on his journey.*SITI June 15, 1888, page 363.9*
7. What vow did he make?*SITI June 15, 1888, page 363.10*
8. Give proof that it is right for us to make such vows.*SITI June 15, 1888, page 363.11*
9. Where is this narrative recorded?*SITI June 15, 1888, page 363.12*
10. Relate the circumstances of Jacob's wrestling with the angel.*SITI June 15, 1888, page 363.13*
11. Who was the angel?*SITI June 15, 1888, page 363.14*
12. What was the cause of Jacob's importunity, and what did he receive?*SITI June 15, 1888, page 363.15*
13. For what purpose was this narrative recorded?*SITI June 15, 1888, page 363.16*
14. What led to Joseph's being sold into Egypt?*SITI June 15, 1888, page 363.17*
15. How did he suffer there, and what for?*SITI June 15, 1888, page 363.18*
16. What subsequent position did he occupy?*SITI June 15, 1888, page 363.19*
17. What was the real cause of Joseph's prosperity?*SITI June 15, 1888, page 363.20*
18. Show how God overruled the purposes of wicked men for good.*SITI June 15, 1888, page 363.21*
19. How did the Israelites come to settle in the land of Egypt?*SITI June 15, 1888, page 363.22*
20. After they became very numerous, what was done to them?*SITI June 15, 1888, page 363.23*

21. Tell how Moses was fitted for the work of delivering the people.*SITI June 15, 1888, page 363.24*

22. Relate the circumstances of his call to return to Egypt to deliver Israel.*SITI June 15, 1888, page 363.25*

23. What was God's special object in delivering his people?*SITI June 15, 1888, page 363.26*

NOTES

Character is what a man is; reputation is what others say that he is. What Abraham's reputation was among the heathen with whom he dwelt we are not informed; but we are told in so many words (*Genesis 15:6*) that the Lord counted him righteous; not because Abraham had never sinned, and was perfect in himself, but because of his faith. All have sinned (*Romans 5:12*), and Abraham was no exception to the rule, but he "believed in the Lord," and his faith was counted "unto him for righteousness;" that is, his sins were forgiven and the righteousness of Christ was imputed to him.*SITI June 15, 1888, page 363.27*

Faith was the foundation of Abraham's righteousness, as indeed it is of all righteousness. The apostle tells us (*Hebrews 11:6*) that without faith it is impossible to please God; but we know that God is pleased with righteousness, and with those who are righteous; therefore, without faith it is impossible to be righteous. And this is just what the Saviour meant when he said: "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." *John 15:5. SITI June 15, 1888, page 363.28*

But these words of our Saviour suggest another thought, namely, that being merely justified for past transgressions is not enough; the man who is justified must, if he would retain his justification, abide in Christ by a living faith. This is aptly stated elsewhere by the same apostle who recorded the words of our Saviour just quoted. He says: "He that saith he abideth in him ought himself also so to walk, even as he walked." *1 John 2:6*. There must be a growth, a development; the Christian must bring forth fruit. Paul tells us (*Galatians 5:22, 23*) what some of these fruits are, and in *2 Peter*

1:9 we are assured that “he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” The professed Christian who is not giving all diligence to add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, may well doubt the genuineness of his faith. *SITI June 15, 1888, page 363.29*

Bible faith is not simply a passive belief of the declarations and promises of God, but it is an active, living principle which permeates the whole being, rules the life, and incites its possessor to action. We know that Abraham’s faith was of this character, for the Lord himself said to Isaac: “Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” *Genesis 26:5*. And the apostle James says, “Faith, if it hath not works, is dead, being alone.” *James 2:17*. In proof of this proposition the apostle cites the case of Abraham, thus: “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?” *SITI June 15, 1888, page 363.30*

The apostle does not teach that works can by any means take the place of faith, but that real faith will work. Abraham obeyed God because he had faith; and in the very act of obedience his faith was strengthened. This is well explained by these words of the apostle John: “Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” *1 John 3:21, 22*. It is thus that “by works was faith made perfect” in the case of “the father of the faithful.” And it is thus that faith must be perfected in each one of our cases. Faith is implicit trust in, or confidence towards, God; but if our hearts condemn us, as they certainly will if we are living in sin, we cannot have this confidence, and consequently no true faith, but, like the devils, we also will believe only to tremble. *SITI June 15, 1888, page 363.31*

“Back Page” The Signs of the Times, 14, 23.

E. J. Waggoner

Here is an item clipped from *America*, which ought to stop some of the glorification of high license by professed temperance reformers:-*SITI June 15, 1888, page 368.1*

“A prominent liquor dealer of Chicago complained the other day that the license was not high enough. ‘If it were only \$5,000,’ he said, ‘all the cheap shops would be closed, and the higher-class places would be benefited.’”*SITI June 15, 1888, page 368.2*

Strangely enough, the paragraph from which this was taken contained a plea for high license!*SITI June 15, 1888, page 368.3*

Two National Political Conventions have already met, done their work, and adjourned. The Prohibitionists assembled at Indianapolis declared in favor of women’s suffrage and a Sunday law, and nominated Gen. Clinton B. Fisk, of New Jersey, for President, and John A. Brooks for Vice-President. The Democratic Convention at St. Louis nominated Grover Cleveland for President, and Judge Thurman, of Ohio, for Vice-President.*SITI June 15, 1888, page 368.4*

It seems that the Anti-Poverty Society is becoming an Anti-Pope Society. A few days ago Dr. McGlynn spoke to more than 1,500 people, most of whom were Catholics, on the “Pope in Irish Politics.” His denunciations of the Pope received with cheers. Not content with repeating the common saying, “All the religion you please from Rome, but no politics,” he went farther, and said that “what is true in religion comes from God, and not from Rome.” Although this is Protestant doctrine, Dr. McGlynn and his followers are a long way from being Protestants.*SITI June 15, 1888, page 368.5*

We are glad to see a protest in the *New York Observer* against applying the title “his Holiness” to the Pope. Is quite common to see him referred to in that manner, not only in secular journals, but also in Protestant papers. The title sometimes appears in these columns, and quotations from other journals, but we never use it. Even when we see it in our columns and quotations from others, it makes us feel as though we were guilty of sacrilege in so degrading the word “holiness.” As a representative of the power designated in the Scriptures as “that Wicked,” and “the man of sin,” “his

wickedness” would be a much more appropriate title to give the Pope.*SITI June 15, 1888, page 368.6*

In his address to the National Reform Convention in Philadelphia, Rev. J. A. Wylie said that Sunday laws cannot be oppressive, since they bind all alike, and make no discrimination in favor of any. This he illustrated by saying:-*SITI June 15, 1888, page 368.7*

“Like the pressure of the atmosphere of the human body, no injury is produced, because all parts are affected alike. In regard to those who observe some other than the first day of the week as a day of sacred rest, the law should not prohibit this, and if their consciences require that they should observe a different day, they may thank the law which secures to them an additional Sabbath every week.”*SITI June 15, 1888, page 368.8*

But what becomes of his figure concerning equal pressure of the air? He must have forgotten that. So long as the air presses equally on every portion of the body, there is perfect ease; but just let one portion of the body be subjected to double pressure, and there will be a continual sense of discomfort. To one who should complain because he was subjected to double pressure, the National Reformers would say, “You ought rather to thank the man who has secured to you twice as much air as other people have.” He would doubtless fail to appreciate the kindness, and would prefer to take his air just as the Lord provided it for him, without having it tampered with by man. So long as men have Sabbath laws as God fixed them, there is no an equal pressure; but when they attempt to improve upon his plans they make trouble.*SITI June 15, 1888, page 368.9*

A private letter received a few days since at this office brings the welcome intelligence that Brother A. LaRue has reached Hongkong, China, in safety after a pleasant voyage of forty-two days from Honolulu, H.I. At the date of writing, May 6, Brother LaRue had not yet commenced work, having but just secured suitable room; but being well supplied with publications, and, above all, being fully imbued with the spirit of the message, he has doubtless entered upon his work long ere this. Indeed, he began his work long before he reached land, and so faithfully did he perform it that the mate of

the vessel accepted the truths of the Third Angel's Message, and is now keeping the Sabbath. May the blessings of the Lord of the harvest attend Brother LaRue in his foreign field.*SITI June 15, 1888, page 368.10*

At a meeting held by the common council of the city of Kankakee, Ill., May 14, the following ordinance was passed, which was approved by the mayor, May 21:-*SITI June 15, 1888, page 368.11*

"Whoever shall, on Sunday, keep open, or permit to be kept open, his or her place of business, or shall do any work, or pursue any occupation, within said city (except as otherwise provided), shall, on conviction thereof, be fined not less than two dollars nor more than twenty-five dollars for each offense; *Provided*, that this section shall not be applicable to cases of necessity or charity, nor to hotels, eating-houses, livery stables, common carriers of passengers, or drug stores; nor to butcher shops being kept open to the hour of nine o'clock A.M. of said day."*SITI June 15, 1888, page 368.12*

The effort to pass a State Sunday law in Illinois failed, and whether the city ordinance would amount to anything in the face of that failure, we do not know; but it serves to show the tendency to enact iron-clad Sunday laws.*SITI June 15, 1888, page 368.13*

We would again call attention to the pamphlet containing the Sabbath-school lessons for the last half of this year. It is now printed, and orders can be filled to any extent as fast as received. The pamphlet contains three-fifths more matter than the one containing the lessons for the first six numbers of the year. This increase is due to the notes that have been prepared for the lessons, which the student will find a great help to him in learning the lesson. When we say that this pamphlet will be much more helpful than the other, we are sure that none who use it will fail to secure this. At least every officer and teacher ought to have one. To those who are traveling constantly, it is a necessity, for without it they could not keep track of the lesson so as to join in the recitation wherever they may be. Send in your orders to Pacific Press. Price per copy, fifteen cents.*SITI June 15, 1888, page 368.14*

In the *Christian Union* of May 31 there is a short editorial concerning the case of Dr. Woodrow, who has been under trial for

teaching that evolution is not inconsistent with the teaching of Scripture. In that editorial occurs the following passage, which, to say the least, is peculiar, as coming from a professedly religious journal:-*SITI June 15, 1888, page 368.15*

“One thing seems to us very clear. When we reflect that the traditional doctrine of the fall of man is directly inculcated only in two passages of Scripture, if there-the fifth chapter of Romans and the third chapter of Genesis-that the first passage is a parenthesis which is of doubtful interpretation and might be omitted entirely without interfering with the apostle’s argument, while the second is regarded by many of the ablest Hebrew scholars as a poem or allegory, is quite evident that the prosecutors of Dr. Woodrow are lifting up the doctrine of the fall into a position, which it does not occupy in Scripture, and are giving it a prominence and importance for which they can find no warrant in revelation, however they may be supported by traditional theology or ecclesiastical authority.” *SITI June 15, 1888, page 368.16*

We can’t imagine what kind of gospel Dr. Abbott preaches; for if man never fell, he certainly doesn’t need salvation. Aside from the tendency to minimize the authority of Scripture statements, which appears in the extract, the thoughtful reader will see in it doctrine very closely allied to Spiritualism. Christianity without the doctrine of the fall, is Christianity without Christ, and that is paganism. It is the indorsement of the line by which Satan induced Eve to disobey God, telling her that instead of falling she would rise to a more exalted position. It is just such teaching as that of the *Christian Union* that is preparing the way for the almost universal adoption of Spiritualism. *SITI June 15, 1888, page 368.17*

“Good News for Pitcairn” The Signs of the Times, 14, 23.

E. J. Waggoner

The following is from the *Philadelphia Record* of May 23. We know that many of our readers will be interested to learn that there is so good a prospect of direct communication with the good people of Pitcairn:-*SITI June 15, 1888, page 368.18*

“The clipper ship, *Josephus*, now lying at the old navy yard wharves, is bound to Pitcairn Island, the home of the descendants of the mutineers of the English ship *Bounty*. She will first proceed to San Francisco, where she will discharge the cargo now on board and take a lot of dry goods and cattle, the gifts of Captain Knowles, a retired whaler, who, while master of the ship *Wildwave*, was wrecked on one of the outlying reefs near Pitcairn, and with difficulty reach the latter Island with \$26,000 in gold. This he eventually saved with the assistance of the islanders, and delivered to the owners of the ship. Recently, while on the passage to the city from California, he stopped off the island, where he was visited by twenty-five men and women, who reported that there are one hundred and fifteen souls at Pitcairn. The *Josephus* will take from this city many valuable presents, which have been donated by prominent citizens from the different parts of the United States, to be delivered by Captain Rogers to the islanders. When the *Josephus* was thirty days out from San Francisco bound toward Philadelphia the island was first seen. In a short time the vessel was boarded by the islanders. As the natives were religiously inclined, and worship on the seventh day of the week, no business was done until after six o'clock, when their Sunday ended, after which they brought on board oranges, bananas, pine-apples, and water-melons, with sufficient eggs and fowls to last the vessel to her port of destination. About one year ago the islanders adopted the doctrine of the Seventh-day Adventists, which form of worship now prevails there exclusively.” *SITI June 15, 1888, page 368.19*

June 22, 1888

“Spiritualism and Romanism” The Signs of the Times, 14, 24.

E. J. Waggoner

Though not generally recognized, it is nevertheless a fact that Spiritualism and Romanism are but different phases of one gigantic system of error. Both are paganism, the former pure and simple, while the latter has a slight admixture of formal Christianity. They are, however, equally antichristian, for the one absolutely denies Christ, while the other gives to the Virgin and to the “saints” the honor which belongs alone to Christ. Both are alike dependent, also, for their very existence upon the doctrine of the natural immortality of the soul; and as is shown by the following quotations from the New York *Observer*, of May 10, the conscious state of the dead is alike their sole stock and trade:-*SITI June 22, 1888, page 371.1*

“Spiritualism enthralls many by its claim to have communication and association with the departed loved ones. Romanism claims to relieve the sufferings of departed loved ones by masses and labors. This degradation of Christianity is not at all realized by those brought up in Protestant communions. The *Catholic Mirror*, one of the most intelligent Romanist publications in this country, has an editorial urging attention to the Pope’s encyclical which calls for a special mass for the dead on the grandest scale possible in honor of the Jubilee. It says that after death ‘we lose power to contribute to our own salvation’ and are ‘thrown upon the charity of those who are left behind;’ and this religious newspaper thus concludes: ‘It is for this reason that the church never ceases to offer a share of the merits due to every voluntary good work and prayer for the suffering souls of her children in purgatory; and it is for this reason that our Holy Father bids the faithful to unite in a special service offered up for the satisfaction of God’s justice in behalf of the departed, that they may enjoy a share of the blessings and graces so abundantly showered upon the church and the faithful at this time.’*SITI June 22, 1888, page 371.2*

“No Scripture-taught Christian believes that those who die in the

Lord are 'thrown upon the charity of those who are left behind.' What a caricature of the church is that organization which teaches that good works, prayers, and money of the living, can be used as 'the satisfaction of God's justice' in behalf of the dead. But this superstitious idea of helping out of suffering deceased loved ones and others, and ourselves when death has taken us away, serves to comfort many a deluded heart. Like Spiritualism, it takes advantage of strong natural instincts to secure faith in preposterous claims. It is both dangerous and degrading.*SITI June 22, 1888, page 371.3*

"For one dollar the Bishop of Montreal offers a share in the spiritual advantages of more than ten thousand masses, nearly a half million communions and ways of the cross, more than a half million rosaries. This is doubtless a very small share, but it is promised to do something at least, however small, to lessen the torments of posthumous suffering on account of sin. This gives but a faint idea of the boldness in which this matter is dealt with by the priests."*SITI June 22, 1888, page 371.4*

"The Law of the Sabbath" The Signs of the Times, 14, 24.

E. J. Waggoner

The *Christian Nation* of June 6 contains an extract from a characteristic address on National Reform, by the Rev. M. A. Gault. In that speech he professed to show that the Bible contains all the laws necessary for the government of any nation. Taking the "United States of Israel" as the "model republic," he pointed out the making and ratification of the Constitution, the formation of "Congress," etc. But the thing which specially interested us was this:-*SITI June 22, 1888, page 374.1*

"The law for the keeping of the Sabbath is defined in *Exodus 20:8-11*."*SITI June 22, 1888, page 374.2*

Now since Mr. Gault was describing the model of the National Reform Government, and since he and his followers are just now actively engaged in trying to secure a "Sabbath" law as the basis of that Government, we may profitably examine the "law for the

keeping of the Sabbath,” to see if they are now acting in harmony with it.*SITI June 22, 1888, page 374.3*

The bill which they are trying to get through Congress is designed to promote the observance of the first day of the week as a day of religious worship and rest. The day which they expect to have kept by everybody, when they establish their reformed government, which is to be a republic ruled by a king-a monster-is Sunday. But the law by which they will try all violaters of the national rest day, will be, according to Mr. Gault, the fourth commandment. That commandment reads thus:-*SITI June 22, 1888, page 374.4*

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” *Exodus 20:8-11.SITI June 22, 1888, page 374.5*

From the commandment itself we learn that it was not the Sabbath institution that was blessed, but *the Sabbath day*, literally, the day of the Sabbath. The commandment also declares that Sabbath is the name of the seventh day. The seventh day is the Sabbath, because that in it the Lord rested. Turning to the record of creation, to which the commandment refers, we find again that it was not merely the Sabbath as an institution, that was blessed, neither was it an indefinite Sabbath day, but *the seventh day*. “And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.” *Genesis 2:3.SITI June 22, 1888, page 374.6*

So the Sabbath of the fourth commandment is the seventh day. The seventh day of what? The seventh day of the week, as a matter of course. There is no other period of time the days of which can be designated by number without naming the period. Try it, and see. Suppose you design to go to start on a journey on the seventh of August. A friend asks you when you are going, and you tell him that

you will start on the seventh day. He will at once conclude that you are going to start on Saturday. If you tell him no, he will not know what you mean. The week is composed of seven days. Each of these days is designated by a certain number. In the Bible they are always named by number. To the seventh day is given the name Sabbath. Indeed, it is utterly impossible for an unprejudiced person to read the fourth commandment without saying at once that the seventh day of the week is the Sabbath. The idea that “the seventh day” of the commandment refers to the seventh day from any point at which a person may choose to begin to count, is of modern date, invented as an excuse for keeping Sunday instead of the Sabbath.*SITI June 22, 1888, page 374.7*

If, however, more is required on this point, we have an inspired comment. Luke tells us that the day on which Christ was crucified was the preparation, the day before the Sabbath; that the women who followed to see where Jesus was buried, “returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment.*” And then, very early in the morning of the first day of the week, they hastened to the sepulcher, bearing the spices which they had prepared to anoint Jesus. See *Luke 23:54-57; 24:1.**SITI June 22, 1888, page 374.8*

Now there are but seven days in the week, so that the day before the first day of the week must be the seventh day of the week. Therefore the women rested on the *seventh day of the week*, and this was the Sabbath day “according to the commandment.” So we are sure that the fourth commandment enjoins the observance of the seventh day of the week. There can be no avoiding this conclusion. Any judge would decide that one who keeps the seventh day of the week has fully complied with the requirements of the law of the Sabbath, because it is a legal axiom that the words of a law must be taken in their usual and ordinary acceptance.*SITI June 22, 1888, page 374.9*

Therefore if the National Reformers shall take the fourth commandment as the Sabbath law for their reformed government, the only law-abiding citizens of that government will be the ones who keep the seventh day of the week. We shall carefully treasure this saying of Mr. Gault’s for future reference.*SITI June 22, 1888,*

It is possible, however, that Mr. Gault and his associates will utterly ignore the plain intent of the commandment as given by the Lord, and will claim to be divinely commissioned to interpret the law, and will fall back on the seventh-part-of-time theory. If they will only be consistent in that interpretation, it is most certain that the observers of the seventh day of the week will never come in conflict with their government, for to keep the seventh day is to keep a seventh part of time. On this point there can be no question. The seventh day of the week is a seventh part of time just as much as is the first day. So, allowing that the commandment enjoins the observance of one-seventh part of time, merely, seventh-day people are still the strictest commandment-keepers, for as a general thing they keep the seventh day more strictly than others do the first day. Let this thought be fixed in mind. If the fourth commandment is taken as the law of the Sabbath in the National Reform mongrel government, and if it be held that that commandment enjoins the observance of simply one-seventh part of time, without specifying which seventh, then each man will be at liberty to decide for himself which day he will keep; and all that the officers of that government can do will be to require that everybody shall keep some day. This will be a hardship to some, but it will not affect those who observe the seventh day. *SITI June 22, 1888, page 374.11*

But it is possible, and most probable, that the National Reformers will want uniformity. They will not be satisfied to leave people free to do as they please in matters purely religious, for the foundation-stone of the National Reform movement is selfishness,-the idea that because the National Reform leaders believe a certain thing, everybody else must be compelled at least to act as though they believed it too. So they will decide, in accordance with the law which they are now trying to have enacted, that everybody must keep Sunday, the first day of the week. Still they will adhere to their statement that they are acting in harmony with the fourth commandment, which they have taken as their only Sabbath law. In that case seventh-day people will have a very simple line of defense. When arraigned for violating the human enactment requiring the observance of the first day of the week, they will reply that, according to their most honorable judges, the National

Reformers, they have strictly complied with the law requiring them to observe Sunday. And when asked how they can make that appear, they will reply something as follows:-*SITI June 22, 1888, page 374.12*

"You, honorable sirs, have taken the fourth commandment as the Sabbath law for this nation; you claim to be yielding strict obedience to its requirements, and we are bound to believe your statement. Yet that commandment emphatically and unequivocally designates the seventh day of the week as the Sabbath, while you keep the first day of the week. We do not know by what hocus-pocus you accomplish this wonderful feat, but simply accept the fact; and we respectfully submit that if you who observe the first day of the week are keeping God's commandment which requires the observance of the seventh day of the week, we, by the same token, have, by keeping the seventh day of the week, conformed to *your* commandment as loosely as you interpret God's commandment, unless you set yourselves and your commandment above God and his commandment."*SITI June 22, 1888, page 374.13*

If there is any fault in any of this reasoning, we shall esteem it a great favor if some of our National Reform friends will point it out to us. We want them to be very explicit, and not indulge in generalities, or we may miss the point. We cannot see how they can even by any possibility convict seventh-day people of wrongdoing, if they take *Exodus 20:8-11* as their national law for Sabbath observance. But we know one thing that they can do, and which they will in all probability do. They will determine that they are going to have *their* Sabbath, the first day of the week, observed any way, no matter what the fourth commandment may be thought to enjoin. And among men might is always stronger than right or reason. W.*SITI June 22, 1888, page 374.14*

"An Unrighteous Commandment" The Signs of the Times, 14, 24.

E. J. Waggoner

The following request comes to us from an investigator in Washington Territory:-*SITI June 22, 1888, page 374.15*

“For the benefit of one who is seeking light on the whole advent doctrine please explain through the SIGNS¹ *Timothy 4:3-5*. This passage seems to teach that in this dispensation all things of the animal creation-swine not excepted-are pure and good for food, if received with thanksgiving. Does not *verse 5* teach that they are now sanctified by God, and that we may receive them with prayer? May not this be one of the ordinances which passed away at the cross, and since that time may not swine’s flesh be pure and good for food?”*SITI June 22, 1888, page 374.16*

The whole question, in the mind of our questioner, seems to turn on the matter of swine’s flesh. It is assumed that, in what is called the Christian dispensation, “all things of the animal creation are pure and good for food,”-why not say that therefore the flesh of caterpillars, lizards, snails, snakes, dogs, cats, moles, rats, crows, buzzards, vultures, etc., is good for food? If the gospel has cleansed all animals that were previously unclean, then these creatures must be just as good for food as is the swine. This statement of the case should of itself be sufficient to show the fallacy of such an exposition of the text.*SITI June 22, 1888, page 374.17*

The distinction between clean and unclean beasts had no connection whatever with those ceremonial ordinances which passed away at the cross. At the time of the flood, hundreds of years before there was a Jewish ordinance, or even a Jew, we read of clean and unclean beasts and birds. The clean animals were such as could be sacrificed to God (see *Genesis 8:20*), and therefore the distinction must have existed from the very beginning, and must have been made known to man at least as soon as the fall, when sacrifices were first offered.*SITI June 22, 1888, page 374.18*

The gospel deals with men, and not with the brute creation. The brutes have no promise of eternal life; they are incapable of believing and consequently the gospel makes no more change in them than it does with inanimate creation. When God shall make all things new-when upon the new earth new vegetation shall be made to grow as in the beginning-then he will send forth his Spirit and create beasts to roam upon it, subject to the dominion of man. (See

Psalm 104:29, 30; Isaiah 11:6-9). Beasts will have a place upon the new earth by a new creation, and not by a resurrection of those beasts which once lived upon it; therefore the nature of beasts on this earth does not need to be changed. But all the human beings who shall dwell upon the new earth will be those who have lived upon this earth; therefore the nature of men must be changed through the gospel. An animal which was unclean in the days of Noah or Moses or David, is unclean to-day.*SITI June 22, 1888, page 374.19*

Now for a brief exposition of the text. In the first place let it be understood that no man or class of men has a right to *command* people to indulge in, or to abstain from, anything. The Catholic Church arrogates to itself the right to command people to abstain from certain things at certain times, but in so doing it assumes power that belongs only to God. No man has a right to command another to abstain even from unclean things which God has forbidden, any more than he has a right to command him to abstain from violating the Sabbath. God makes commandments, and people who do not choose to obey them are amenable to God alone.*SITI June 22, 1888, page 375.1*

But notice that the text speaks of those who command “to abstain from meats which God hath created to be received with thanksgiving,” etc. This says nothing about commanding to abstain from meats originally unclean, but which the gospel has purified, for there are no such meats. The meat to which it refers are those which God created for food; it has nothing whatever to do with things which God has declared to be unfit for food. Now what did God create for food for man? Read the account. When God made man, he said: “Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” *Genesis 1:29*. The word “meat” does not necessarily mean flesh, but refers to anything that is used for food; and since the *meat* which God created for man’s use was fruits and grains alone, it is highly probable that the apostle refers to some who should forbid the use of some of the most wholesome articles. The reference may, however, include also the flesh meats which man was afterward permitted to use.*SITI June 22, 1888, page 375.2*

The next point to be considered is when this thing shall take place. The apostle says: "Now the Spirit speaketh expressly that *in the latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," etc. The expression, "in the latter times," may include a very much longer time than the few years immediately preceding the coming of the Lord. "The last days" must include the very last day, but may include the greater part of the last half of the world's history. In the Bible it is often used of the entire period between the first and the second advent. Thus we read that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath *in these last days* spoken unto us by his Son." *Hebrews 1:1, 2*. And Peter made the last days include the notable pentecost. See *Acts 2:14-18*. So for a fulfillment of *1 Timothy 4:1-5* we may look to any time since the days of Paul. *SITI June 22, 1888, page 375.3*

That there were those in the church in the days of the apostles who gave heed to seducing spirits and doctrines of devils, is shown by the following: "Little children, it is the last time ["the latter times," "the last days"]; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." *1 John 2:18, 19*. Paul also, after speaking of "that man of sin" who should oppose God, and exalt himself above God, claiming to be God, said, "For the mystery of iniquity doth already work." *2 Thessalonians 2:7*. Then, since the spirit of antichrist was manifested, and doctrines of devils were taught and believed, very early in the Christian era, we should expect that the forbidding to marry, and the commanding to abstain from certain proper food, would also have found at least fulfillment then. *SITI June 22, 1888, page 375.4*

The growth of asceticism in the church forms a most interesting study, but we can do no more here than to refer to it. Perhaps the following quotation from Mosheim will set the subject before the reader in the most comprehensive manner possible in short space: - *SITI June 22, 1888, page 375.5*

“The cause of morality, and indeed of Christianity in general, suffered deeply by a capital error which was received in this century [the second]; an error admitted without any sinister views, but yet with great imprudence, and which, through every period of the church, even until the present time, has produced other errors without number, and multiplied the evils under which the gospel has so often groaned. Jesus Christ prescribed to all his disciples one and the same rule of life and manners. But certain Christian doctors, either through a desire of imitating the nations among whom they lived, or in consequence of a natural propensity to a life of austerity (which is a disease not uncommon in Syria, Egypt, and other Eastern provinces), were induced to maintain that Christ had established a double rule of sanctity and virtue, for two different orders of Christians. Of these rules one was ordinary, the other extraordinary; one of a lower dignity, the other more sublime; one for persons in the active scenes of life, the other for those who, in a sacred retreat, aspired to the glory of a celestial state.... They looked upon themselves as prohibited from the use of things which it was lawful for other Christians to enjoy, such as wine, flesh, matrimony, and trade. They thought it their indispensable duty to extenuate the body by watchings, abstinence, labor, and hunger. They looked for felicity in solitary retreats, in desert places, where, by severe and assiduous efforts of sublime meditation, they raised the soul above all external objects and all sensual pleasures. Both men and women imposed upon themselves the most severe tasks, the most austere discipline; all of which however the fruit of pious intention, was, in the issue, extremely detrimental to Christianity. These persons were called Ascetics.”-*Eccl. Hist., book 1, cent. 2, part 2, chap. 3, sec. 11, 12* (MacLaine’s translation). *SITI June 22, 1888, page 375.6*

The reader will see in this the beginning of the monk’s orders, whose threefold vow was poverty, chastity, and obedience. Some may wonder how anything harmful could come from efforts to become more spiritual; but we have only to remember that they borrowed their system from the heathen philosophers, and not from the Bible, and the query will be settled. A false idea soon attached to the word “chastity,” so that a priest might indulge in all manner of lewdness provided he abstained from marriage. Nicholas de Clemangis, a Catholic writer of the fourteenth century, and

secretary to Pope Benedict XIII., gives the following picture of the monks:-*SITI June 22, 1888, page 375.7*

“As for monks, they specially avoid all to which their vows oblige them-chastity, poverty, and obedience-and are licentious and undisciplined vagabonds. The mendicants, who pretended to make amends for the neglect of duty by the secular clergy, are Pharisees and wolves in sheep’s clothing. With incredible eagerness and infinite deceit they seek everywhere for temporal gain; they abandon themselves beyond all other men to the pleasures of the flesh, feasting and drinking, and polluting all things with their burning lusts. As for the nuns, modesty forbids a description of the nunneries, which are mere brothels; so that to take the veil is equivalent to becoming a public prostitute.”-*Lea’s History of the Inquisition, Vol. 3, chap. 9, par. 11.SITI June 22, 1888, page 375.8*

In chapter 5, paragraph 17, of the same volume, Mr. Lea, speaking of the Order of Knights Templars, says:-*SITI June 22, 1888, page 375.9*

“That unnatural lusts should be attributed to the Order is easily understood, for it was a prevalent vice of the middle ages, and one to which monastic communities were especially subject.”*SITI June 22, 1888, page 375.10*

We think that sufficient has been given to show the nature of that against which the apostle gave warning. It is the same thing against which he warned the Colossians. “Which things,” he says, “have indeed a show of wisdom in will worship, and humility, and neglecting [punishing] of the body; not in any honor to the satisfying of the flesh.” *Colossians 2:23*. As he said to Timothy, in connection with the passage which we are studying (*1 Timothy 4:8*), “bodily exercise profiteth little.”*SITI June 22, 1888, page 375.11*

That the same vices that characterized the monks of the middle ages, will be common in the very last days, and to a much greater extent than ever before, we have not the slightest doubt. And they will be the outcome of what will at first seem the most innocent, nay, the most necessary, teaching. Just how this will come about we cannot now tell; but we know that Spiritualism is to get a firm hold on all who receive not the love of the truth, and, under the guise of

religion, is to sink the world in the most abominable wickedness. And the very people who will commit those abominations, will say, "Is not the Lord among us?" W.*SITI June 22, 1888, page 375.12*

"Papal Assumption" The Signs of the Times, 14, 24.

E. J. Waggoner

On the 11th inst. the "Most Rev." Dr. Dwyer, bishop of Limerick, delivered an address to the clergy of his diocese, in which he said some things that are quite interesting, as showing how the Catholics look to the Pope instead of to God. The report says:-*SITI June 22, 1888, page 376.1*

"He urged that by the Papal decree the practices of boycotting and plan of campaign as they exist in Ireland stand condemned as a violation of the moral law of charity and justice. 'This,' he added, 'is no longer a matter of opinion. It is now the settled and certain law of the Catholic Church, which all the faithful of this diocese are bound to take from me as their bishop, that these practices are sinful, and it is even more sinful as being against faith to defy or impugn, under any pretext, the right of the Pope to condemn them.'" *SITI June 22, 1888, page 376.2*

There can be no question but that boycotting is a violation of the moral law, but it is no more so now than it was before the Pope issued his decree. None of these priests had a word to say against it before, however; they did not know that it was immoral until the Pope said so. This is not a very flattering testimony to their moral sense, for any child who ever read the Sermon on the Mount could have told them that boycotting is a sin. But what is the use of one's having moral sense, when he can go to the Pope to find out what is right? *SITI June 22, 1888, page 376.3*

But worse than the fact of ignoring a wrong condemned by the law of God until the Pope declares it to be wrong, is the statement that to disobey the Pope is "even more sinful" than to violate the moral law. That is to say, although boycotting is a sin against the moral law, those who engage in it now are guilty of the greater sin of disobeying the Pope. Thus the Pope is exalted "above all that is

called God or that is worshiped.” Could blasphemy go any further?*SITI June 22, 1888, page 376.4*

After the commands of the Pope have thus been declared to be more saved than those of God, we are not surprised at the following statement made by the bishop:-*SITI June 22, 1888, page 376.5*

“This decree of the Pope’s is final and unalterable, and you might as well expect to put back the sun in its course as to undo it.”*SITI June 22, 1888, page 376.6*

The Lord’s decree may be set aside by the Pope, but the Pope’s decree is unalterable. Such is the decision of “good” Catholics. Yet there are many professed Protestants who feel aggrieved if it is intimated that the Papacy is not a part of Christianity. The closing words of the bishop are in keeping with the rest of the address. Still speaking of boycotting he said:-*SITI June 22, 1888, page 376.7*

“If it is condemned by the church I will not have it, but accept the decision of our own father, Christ’s vicar, who is placed by his exalted office above the passions and self-interest that often blind us, and who has no motive in all he does but God’s honor and our salvation.”*SITI June 22, 1888, page 376.8*

It is a mystery how a man of intelligence could have his mind and conscience so enslaved, but in this we have an evidence that education is not of itself any bar to superstition. It is a proof also of the truth of the Scripture statement. “Souls of men” form part of the merchandise of Babylon the great, the mother of harlots and abominations of the earth. See *Revelation 17:18*. W.*SITI June 22, 1888, page 376.9*

“Charity Extraordinary” The Signs of the Times, 14, 24.

E. J. Waggoner

The *Oregonian* tells of a certain Catholic archbishop recently visited Summerville, Oregon, to lecture-“although,” as the account runs, “there are only half a dozen Catholics there”-and who are called upon by the pastor of the Methodist Church, who tendered him the use of the Methodist house to lecture in. The offer was accepted,

and that evening the archbishop addressed a large audience upon "The Value of the Human Soul." At the close of the exercises the archbishop, "at the request of the pastor, blessed the congregation;" which to judge from the tone of the published account, was looked upon as a great condescension on the part of the archbishop. We are further told that the priest "who accompanied the archbishop, was tendered the use of the church for lectures or masses, at his pleasue."*SITI June 22, 1888, page 376.10*

This we regard as charity extraordinary-*not* Bible charity, for that does not require any man to countenance that which he believes to be error, but that pernicious liberality which is miscalled charity. "Charity," says the apostle, "rejoices in the truth;" but certainly the sickly sentimentalism that would open a Christian house of worship for the senseless pagan mummary of the mass, does not rejoice in the truth, but in error.*SITI June 22, 1888, page 376.11*

All true Protestants hold Rome to be antichrist, and as such no Christian can bid it Godspeed without denying his Saviour. The Protestant minister who does not know that the celebration of the mass is idolatry, has much to learn before he is qualified to instruct others in the service of God; and the minister who, knowing its true nature, would deliberately throw open his church for its celebration, shows by that act that he cares very much more for the applause of men than for the honor of the truth.*SITI June 22, 1888, page 376.12*

"The Commentary. God's Covenant With Israel" The Signs of the Times, 14, 24.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON. (July 1-*Exodus 24:1-12.*)

There are many covenants mentioned in the Bible, but there are two which stand out prominent, and sustain such a relation to each other that they are called the old covenant and the new. Our lesson has to do with the old covenant, but we shall refer to the new, since both concern the same people and the same thing. The covenant is first introduced in the nineteenth chapter of Exodus, and we must

study that in order properly to understand the passage covered by the lesson. The children of Israel had come into the wilderness of Sinai, and the Lord called to Moses from the mountain, saying: *-SITI June 22, 1888, page 377.1*

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.” *Exodus 19:4-8. SITI June 22, 1888, page 377.2*

This was really the first or old covenant. It was simply a mutual agreement between God and the people, which is all that is usually understood by a covenant. So far as the covenant itself was concerned, the people entered into it here; *Exodus 24:1-8* simply records the ratification of the covenant. The reader will notice, however, in the above quotation, that although the people said, “All that the Lord hath spoken we will do,” the Lord had not yet told them anything to do, except to keep his covenant. Now ordinarily a covenant implies mutual obligation, but here we have a covenant mentioned which was the Lord’s special property, and which the children of Israel were to keep; and their promise to keep this covenant was their part of the covenant which God made with them. Thus we see that the first covenant with Israel was made concerning something else that is also called a covenant. *SITI June 22, 1888, page 377.3*

The student needs to watch closely here, lest he become confused. The simple facts are these: The “covenant” which the people were to “keep” was the ten commandments, which had not yet been given. It was not a covenant made with them, but God’s own covenant given to them. Moses refers to it as follows: “And the Lord spake unto you out of the midst of the fire; ye heard the voice of the

words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." *Deuteronomy 4:12, 13.SITI June 22, 1888, page 377.4*

Let the student bear in mind these points, and he will have no difficulty: 1. The ten commandments are God's covenant. 2. God did not make this covenant with the children of Israel, but he commanded them to do it; they were to keep it. 3. This covenant is entirely different from a covenant in the ordinary sense of the term; for there was no agreement about it; it was God's will which he commanded the people to do. 4. Notwithstanding the fact that it was the duty of the people to keep God's law,-his covenant which he commanded them to perform,-God made a covenant with them concerning it. Although he could rightly have required unconditional obedience of them, he condescended to enter into covenant relation with them; if they would promise on their part to keep his covenant,-the ten commandments,-as was their duty, he on his part agreed to grant them peculiar blessings. This mutual promise, this contract, was the covenant which God made with Israel. 5. Observe then that God's covenant lay behind the covenant which he made with Israel; it was the basis of that covenant, the thing concerning which that covenant was made, but was entirely distinct from that covenant. 6. And, lastly, remember that when they entered into the covenant with God, promising to do all that the Lord commanded, they had not heard God's covenant which he commanded them to perform. In short, they made a covenant, without knowing what it was which they were promising to do.*SITI June 22, 1888, page 378.1*

Three days after this the Lord spoke his law from Sinai "out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice," which caused the earth to tremble. This was the covenant which he commanded the people to perform, and which they had already promised to keep as their part of the contract. And now that they had heard the words which they had before promised to do, it remained to be seen if they would stand by their agreement. This ratification is a part of the subject of this present lesson, and was on this wise: First, Moses repeated God's words to the people, and all

the people answered with one voice, and said, "All the words which the Lord hath said will we do." *Exodus 24:3*. Then Moses wrote all the words of the Lord in a book, and built an altar, and offered sacrifices. *Verses 4, 5*. Next he took the book and read all the words in the hearing of the people, and again they said, "All that the Lord hath said will we do, and be obedient." *Verse 7*. Finally he took the blood of the sacrifice and sprinkled both the book and the people, saying, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." *Verse 8; Hebrews 9:19, 20*. Thus was the covenant ratified; the people had emphatically and repeatedly promised to keep God's commandments, and he had promised to make of them a peculiar treasure to himself, above all people. This was the first covenant. *SITI June 22, 1888, page 378.2*

But this covenant was not kept by the people, and so one of two things was necessary: either God must cast off the people, which would have been their eternal ruin, or else a new covenant must be made. Accordingly we read:-*SITI June 22, 1888, page 378.3*

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." *Jeremiah 31:31-34. SITI June 22, 1888, page 378.4*

Notice that this covenant was made with the same people that the first one was,—"with the house of Israel, and with the house of Judah." Let this fact be firmly fixed in the mind. Many people imagine that the first covenant was made with the Jews and the second with the Gentiles. But this is a great error. God never made

any covenant with the Gentiles, and never gave the Gentiles any promises. Paul says that to the Israelites pertain “the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” *Romans 9:4*. The Jews have everything. Then what is left for the Gentiles? Nothing whatever. Says the same apostle: “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” *Ephesians 2:11, 12*. *SITI June 22, 1888, page 378.5*

But are the Gentiles shut out from salvation. Yes, as Gentiles. So long as they remain Gentiles, which is but another term for heathen, they have no part in the things of God. Thus being reconciled to God, they are “no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God” (*Ephesians 2:19*), and their citizenship is in Heaven, from whence they look for the Saviour. *Philippians 3:20*. *SITI June 22, 1888, page 378.6*

Note further that the new covenant is made concerning the law of God. This time, says the Lord, “I will put my law in their hearts.” Then since the new covenant was made with the same people that the first was, and concerning the same thing, why was there any necessity for making it? Why could not they go along under the old one? Simply because the people had broken the first covenant, and there was in it no provision for any such thing. The first covenant was unconditional. The people promised to keep the commandments, and God promised to make them a peculiar treasure unto himself. This was all. It will be readily seen that when the people violated their agreement, as they did almost immediately when they worshiped the golden calf, they had no more claim on the Lord, according to the covenant which they had entered into with him. They couldn’t go on under that covenant any more, for no matter how perfectly they might abide by its terms in the future, the fact would remain that they had once broken it, and that was sufficient to forfeit all the blessings which God had promised. So, since the Lord did not wish to cast off his people, it became necessary to make “a better covenant, which was established upon

better promises.” *Hebrews 8:6.SITI June 22, 1888, page 378.7*

What were these better promises of the new covenant? Chief among them was the forgiveness of sins. It was in the people that the first covenant was faulty for if the first covenant had not been faulty in this respect, there would have been no place for the second. There was in the first covenant no provision for forgiveness of sins. It was ratified by the blood of beasts, which could never take away sin. But the second covenant was ratified by the blood of Christ which “taketh away the sins of the world.” This covenant is made concerning the same law, but if people break it, they may by repentance obtain pardon, and so still remain in covenant relation with God. This is a wonderful exhibition of the mercy and love of God. First he consents to make a contract with the people, concerning that which it is their duty to do; and then he provides pardon for them when they have not only failed to do their duty, but have also violated their agreement to do their duty. Surely love could go no further.*SITI June 22, 1888, page 378.8*

One thought more. Someone may wonder if God didn't know that the people would break that first covenant. We reply, Yes; he not only knew that they would not keep it, but he knew that they could not keep it. In fact, they had broken the commandments, concerning which the covenant was made, before the covenant was made. It was utterly impossible for the people to keep the commandments by their own unaided efforts, yet that is what they promised to do. Then why did the Lord lead them to make such a promise? For the purpose of showing them their own weakness, and of directing their minds to the second covenant, which already existed, in effect, in the covenant made with Abraham. That covenant “was confirmed before of God in Christ” (*Galatians 3:17*), and the giving of the law, and the unconditional promise made by the people to keep that law, could not disannul it, that it should make of none effect the promises which it contained. It provided forgiveness for transgression of the law concerning which the covenant was made, and also help to keep the law. And so when the Lord made a new covenant with Israel, he was simply directing their attention to the covenant made long before with Abraham. And the proof of this is found in the fact that all who are heirs of the promises, are children of Abraham. W.*SITI June 22, 1888, page*

“Back Page” The Signs of the Times, 14, 24.

E. J. Waggoner

The statements expressed by Ingersoll in his Decoration-day address so deeply moved the Rev. Robert Collyer, of New York, that he declared in a recent sermon before the faculty of Cornell University that he would be willing to receive Ingersoll as a member of his church. We cannot see any objection to Mr. Collyer' receiving him if he wishes, for we are not unmindful of the fact that between Robert Collyer's church and the Church of Christ there is a wide difference.*SITI June 22, 1888, page 384.1*

We were very much interested in reading the *Union Signal's* report of the Prohibition Convention, the chief interest of which centered around the woman suffrage plank in the platform. It is worthy of note that those who oppose the plank were all unparliamentary, and their speeches destitute of force, while those who championed it were courteous, and very considerate of the weakness of their opponents, and their speeches were “packed full of argument.” Queer, isn't it. From the report one would naturally conclude that the convention itself was “packed.”*SITI June 22, 1888, page 384.2*

Great excitement has been occasioned among the Catholics, especially in Europe, but a change in the criminal code of Italy, which will, if rigidly enforced, be likely to lead to the arrest and imprisonment or exile of the Pope. This code is very explicit in its requirement that all ecclesiastics shall in no way interfere with politics nor oppose or criticize in any way the official acts of the Government. Violations of this act are to be punished by imprisonment from three months to a year.*SITI June 22, 1888, page 384.3*

The law makes no exception in favor even of the Pope, and as Leo XIII. is an inveterate meddler in political matters, and has for years been engaged in a direct contest with the king of Italy, it is thought to be more than probable that this law may be invoked to silence his “holiness,” in which case a sensation may be expected in

Europe.*SITI June 22, 1888, page 384.4*

The great error of most Prohibitionists is that they oppose the liquor traffic from the wrong standpoint. They say that liquor-selling is an immoral act, and that it must therefore be suppressed; whereas the State is not the conservator of morals, and has nothing to do with the morality or immorality of an act. There are hundreds of things that are just as immoral in their nature as is liquor-selling, but no one thinks of trying to prohibit them. To think vile thoughts is immoral, but the State cannot prohibit such thoughts. But when those vile thoughts culminate in open assault upon some person, then the State steps in and punishes the offender for the crime to which his immortality led him. The State punishes for the crime only; God punishes for the immortality, the sin.*SITI June 22, 1888, page 384.5*

And so while we believe most heartily that the liquor traffic ought to be abolished, we do not think so because it is immoral, but because it is a crime. The liquor-seller ought to be punished for the same reason that the murderer should, -because he commits an outrage upon society. This is reason enough for suppressing his business. If a man should erect a stand upon some street corner and should either sell or give away little packages of poison to whomsoever he could induced to take one, it would not be long before he would be behind prison bars. And people would not talk much about the morality of his deed, although it would be immoral, but they would cry out against the fiendishness of it. They would not wait to see whether or not anybody had taken the poison and died, before they arrested him, but would stop him because his business was endangering the lives of the people. On this ground, and this alone, can prohibition rightly stand.*SITI June 22, 1888, page 384.6*

Commenting editorially on the fact that the Mormons have purchased 400,000 acres of land in Chihuahua, Mexico, the *Chronicle* says that it indicates that the Mormons propose to emigrate to Mexico, and adds that with the Republican party in power in the United States, "Utah can never become a State, save by loss of all that the Mormons hold as vital to the power of their church. In Mexico they would not be troubled by the Government, if they paid their taxes and kept out of politics." But that is just what

they will not do. We say nothing of the payment of taxes, we know that with out political intrigue, the Mormon church would cease to exist. It is a political church, and but for that fact it would never have reached its present proportions. It may be set down as certain that wherever the Mormon Church is, it will, as a *church*, have a hand in politics.*SITI June 22, 1888, page 384.7*

In his report of the Presbyterian General Assembly, at which he delivered the historical address commemoratives of the centennial of Presbyterianism in America, Dr. Cuyler says: "Four-fifths of the members seem to carry grey heads; the leaders of our church were there in full force. The custom of audible applause, which was borrowed from foreign religious bodies, has become confirmed, and the late meeting was often as demonstrative as a political gathering." It was Chrysostom who first introduced the custom of applauding discourses. That was shortly before religion became part of the politics of the nation. Are not religious assemblies preparing for a repetition of the same thing? When religion and politics become united, we must expect to see religion conducted according to political methods.*SITI June 22, 1888, page 384.8*

Twice this year has the German nation been called upon to mourn the death of their emperor. Frederick III. was always a favorite with his people while he was Crown Prince, and in the short time that he was emperor he gave every indication that he would make a wise and faithful ruler. It was well known that although he was a soldier, and was brought up under the military *regime* that characterized his father's rule, he was a lover of peace, and was in favor of relieving the people as far as possible from the burdens that had been imposed upon them. In other words, he proposed to make Germany something besides a military camp. His bravery and unselfish patriotism are shown in that through all his illness, to the very last, his thoughts and plans were all for the welfare of the country, and not for himself. It is not expected that his son, who takes the throne as William II., will adopt Frederick's pacific policy.*SITI June 22, 1888, page 384.9*

A London dispatch to the *Chronicle* says:-*SITI June 22, 1888, page 384.10*

“The papers here devote much space to experiments in America with the dynamite gun, and quote its tremendously destructive qualities as being in the interest of universal peace and arbitration. The influence of this gun already will give great weight to America in future diplomatic dealings. No European nation would dream of sending a navy against the United States with these guns threatening its approach.”*SITI June 22, 1888, page 384.11*

According to that philosophy, the surest way to keep peace in the community is to have everybody become a pugilist. The only trouble with the theory is, that it doesn't correspond to the facts. Fighters usually fight. As to no European nation daring to attack the United States in the face of these dynamite guns, it is simply nonsense. They would have some of the same kind of guns or some they would think as good or better, and so the balance would be maintained. Since the world began, preparation for war has never been a preventive of war.*SITI June 22, 1888, page 384.12*

In an article entitled “Saloons on Sunday,” the *New York Observer* says:-*SITI June 22, 1888, page 384.13*

“The saloons do so much damage six days of the week that we may fairly claim their suppression on Sunday.”*SITI June 22, 1888, page 384.14*

It is beyond comprehension how religious bigotry will blind the minds of men. The *Observer* is a clean, straightforward, high-class religious journal, and yet it deliberately proposes a bargain by which the saloon may pursue its nefarious course six days in the week, if Sunday be left free. It doesn't say so in so many words, but that is what it means. So intent are the Prohibitionists on preserving the “American Sabbath,” that they are virtually making a bargain with the rum power, by which it can do its work unmolested six days in the week if it will give them Sunday. Thus they cease to be prohibitionists. If that is what is meant by a prohibition, then it may well be said that prohibition doesn't prohibit.*SITI June 22, 1888, page 384.15*

“An Abomination” The Signs of the Times, 14, 24.

E. J. Waggoner

In this year of our Lord 1888, we shudder at the iniquity of the antediluvians, and think it a shame, even to speak of those things which were done in Sodom; and yet, as a people, a commonwealth, we are fostering among us an evil which will go very far toward so corrupting the minds of the rising generation as to make true honesty a rarity, and impure thought the rule. We refer to the abominable practice of advertising by means of lewd pictures. In the past, liquor-dealers, tobacconists, and dive-keepers have pretty nearly had a monopoly of this disreputable business of corrupting the morals of our youth by means of indecent pictures for the sake of gain, but recently some unscrupulous manufacturer of chewing-gum has attempted the same method, and seeks to make his wares attractive by facing each five-cent package of his gum with pictures not fit to be described.*SITI June 22, 1888, page 384.16*

Here in the city of Oakland, famed for its schools and churches, and for the morality of its inhabitants, first-class candy stores exhibit in their show windows, and offer for sale, the gum, and of course the abominable pictures with which it is adorned. This is far worse than selling the pictures with cigarettes, since gum-chewing is practiced by little girls and boys who do not smoke. The creatures who prepare these things seem determined that no means be left untried to corrupt every child that is out of its mother's arms. Do the parents of this city know, or do they care, that their children are being lured to their moral ruin by the shameful pictures, *photographs* of nearly nude forms of lewd women?*SITI June 22, 1888, page 384.17*

This is a matter that comes properly within the scope of civil legislation. To stamp out this abomination is ten times as practicable as to close of liquor saloons; and would be done if parents were only awake to their children's interests. We cannot think that the majority of parents would quietly endure the evil if they fully realized it; but in such a case as this, the fact that they do not realize it argues criminal negligence.*SITI June 22, 1888, page 384.18*

June 29, 1888

“The Lord’s Day” The Signs of the Times, 14, 25.

E. J. Waggoner

An exchange having been asked to give its authority for calling Sunday the Lord’s day, and for the statement that in the Bible the first day of the week is so named, replies, in part, as follows:-*SITI June 29, 1888, page 390.1*

“In response to this, we say that (*Revelation 1:10*) we find that John was ‘in the Spirit on the Lord’s day.’ To find out what that day was, we do just as we do on the question of baptism, we go to the New Testament Greek lexicon and those times to find out what it means. We find that the term Lord, in this passage, comes from the Greek *kuriakos*. We find that in the New Testament the word is used in one other place only (*1 Corinthians 11:20*), when it speaks of ‘the Lord’s Supper.’ Now the question is, Can we settle clearly what supper that was? It appears that Paul tells us it was the supper instituted by the Lord, the night in which he was betrayed. Then we are clear and know surely that the term Lord’s Supper means, a supper that Jesus began or brought into existence. So when we find ‘the Lord’s day,’ we know just as certainly it was a day that began with Jesus, and that he brought into notice. We find that Jesus rose on the first day of the week, that he met with his disciples on that day after his resurrection, that he sent down the Holy Spirit on that day, that the disciples came together on that day to break bread, and thus we are as sure that the first day of the week is the Lord’s day as we are that immersion is baptism.”*SITI June 29, 1888, page 390.2*

Our neighbor is very easily satisfied in regard to some things. It is indeed amazing to see how much evidence may be brought forward in vain to convince a man of a thing which he is determined not to believe, and what an infinitesimal amount will speedily convince him on some other point when he has already made up his mind to believe it anyway. The *Oracle*, for that is the name of the paper from which we quote, would carry the idea that there is just as much reason for believing that Sunday is the Lord’s day, as for believing

that baptism is immersion. Now note the difference: Baptism is defined to be immersion, and was never used in any other sense, either in Scripture or out. There is nothing to which the word can be applied, except to immersion. But the word Lord's, or, to give an air of learning to the discussion, *kuriakos*, may be applied to anything which belongs to the Lord. The term "Lord's day" does not of itself give any idea of the day referred to. The word "baptism" is in itself a description of a certain act; but in order to know what day the Lord's day is, we must learn from some source other than the term itself. Now not only does the term Lord's day fail to tell us what day is the Lord's day, but there is no declaration in the Bible, nor even an intimation, that Sunday is that day. So there is by no means as much reason for believing that Sunday is the Lord's day as there is for believing that baptism is immersion.*SITI June 29, 1888, page 390.3*

The *Oracle* seeks to make a comparison between the alleged Sunday Lord's day and the Lord's Supper. It says: "We are clear and know surely that the term 'Lord's Supper' means a supper that Jesus began or brought into existence. So when we find 'the Lord's day,' we know just as certainly that it was a day that began with Jesus, and that he brought it into notice." Very good, barring a little looseness in statement. Now let us see if Sunday will stand the comparison. In four several places by four several inspired writers, we have a minute account of the institution of the Lord's Supper, accompanied with the words of the Lord, "This do in remembrance of me," or equivalent expressions. Is there anything of the kind in connection with Sunday? Nothing. Did the Lord ever command his followers to observe it in remembrance of him, or of anything in his life or death? Never. Then on what ground is it called the Lord's day? On none at all.*SITI June 29, 1888, page 390.4*

But it is a fact that the Lord's day must be a day intimately connected with the Lord Jesus Christ, one which he specially set apart as his own, and commanded to be kept holy to him. These specifications are all met in the seventh day of the week, commonly call Saturday. Note carefully the following points:-*SITI June 29, 1888, page 390.5*

In the fourth commandment it is explicitly stated by the Lord himself:

“The seventh day is the Sabbath of the Lord thy God.” The reason why the Lord chose that day for his own is thus stated in the latter part of the same commandment: “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” That the Lord did not bless merely the Sabbath institution, which may be expanded to cover any day, is clearly evident from the following: “And God blessed *the seventh* day, and sanctified it; because that in it he had rested from all his work which God created and made.” *Genesis 2:3.SITI June 29, 1888, page 390.6*

Now when six days are given to man, and it is plainly declared that “the seventh day is the Sabbath of the Lord,” there can be no question but that the seventh day, and that alone, is the Lord’s day. And none can deny that it is the seventh day, and that alone, to which the Lord refers, when he calls the Sabbath “my holy day.” *Isaiah 58:13.SITI June 29, 1888, page 390.7*

But the *Oracle* will ask, “What had Jesus to do with that day?” That is, it must ask such a question, if it is consistent; for if it denies that the seventh day is the Lord’s day, then it must deny that Jesus had anything to do with that day. And to deny that is, as we shall show, equal to denying that divinity of Christ. For, according to the New Testament record, Jesus himself created the heavens and the earth. The writer to the Hebrews says that by him the worlds were made. *Hebrews 1:2*. John says that he is the Word which was in the beginning with God, and which *was God*, and that “all things were made by Him; and without him was not anything made that was made.” *John 1:1, 3, 14*. And Paul says to the Colossians, that “by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things.” *Colossians 1:16, 17*. This statement, that “by him all things consist,” is the same as the statement to the Hebrews, that he is “upholding all things by the word of his power.” *Hebrews 1:3*. That is, the same word by which he brought the worlds into existence, maintains them in their places.*SITI June 29, 1888, page 390.8*

To deny that Jesus created all things, is to deny his divinity, for creative power is an attribute of Deity alone; and since it is true that the Word was, and is, God, then the Word-Christ-must have created, for there cannot be divinity without creation. But it is useless to argue a point that is plainly declared in Scripture. Jesus is “the mighty God,” one with the Father, and he did create all things.*SITI June 29, 1888, page 390.9*

But the one who created the heavens and the earth must also have rested from that creation. The same one who in six days made heaven and earth, the sea, and all that in them is, also rested the seventh day, and afterward blessed and sanctified it, because that in it he had rested. And since Jesus created all things, the heavens and the earth included, it must have been he who rested on the seventh day, and blessed and hallowed it. Of course the Father and the Son were one in this, as in all things else; but we make mention of Jesus exclusively, because his agency in the matter is virtually denied.*SITI June 29, 1888, page 390.10*

Now who can deny that the seventh day is “a day that began with Jesus, and that he brought it into notice”? As the *Oracle* feebly puts it. Who, we ask more emphatically, can deny that the seventh day is the day which Jesus himself sanctified, and declared to be his day? In reply we say that nobody can deny it, except those who deny that “men should honor the Son even as they honor the Father,”-honor Him as God and Creator.*SITI June 29, 1888, page 390.11*

In the light of the facts above briefly noted, we now better understand the words of Christ, when speaking of the day which the Jews regarded as sacred, the seventh day of the week, he said: “For the Son of man is Lord even of the Sabbath day.” (*Matthew 12:8*), thus claiming the seventh day as his own day.*SITI June 29, 1888, page 390.12*

We should like to have someone show us how it can be denied that the seventh day is the Lord’s day, without denying that Jesus created the heaven and the earth, which is equivalent to denying that he is divine. It cannot be done. So we say that no matter how much people may *claim* to love Christ, it is a fact that when they refuse to recognize the Sabbath of the fourth commandment as his

day, they in their own hearts degrade him from the high office as Creator. Such may well fear that he will say to them, as to some of old, "And why call ye me Lord, Lord, and do not the things which I say?" *W.SITI June 29, 1888, page 390.13*

"Conciliation and Controversy" The Signs of the Times, 14, 25.

E. J. Waggoner

God is love. It is not simply that he has love in large measure for his creatures, but he is love. He is the embodiment of love. To love is a part of his nature, and this love manifests itself in devising plans for the perfect happiness of all created beings, both in Heaven and on earth. It was shown in the garden of delights, paradise, which he planted upon the earth that was already exceedingly good, for the pleasure of the man whom he had made. And in infinite measure was his love manifested when he gave all that Heaven had to bestow for the reclaiming of fallen man. *SITI June 29, 1888, page 390.14*

But while God is love, it is a fact that between man and God there is not perfect harmony. Indeed, in man's natural state there is not the least harmony between him and God. The apostle Paul puts this very emphatically when he says: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." *Romans 8:7*. It will be noticed from this that the enmity is all on the side of man; the carnal mind is enmity against God. And the cause of this enmity lies in the fact that the law of God, which is the law of love, is regarded by man as a yoke of bondage. God's law is the verbal picture of his pure and holy character, it is an expression of the love that springs naturally from his heart. But "out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." *Mark 7:21, 22*. Hence the enmity against God. *SITI June 29, 1888, page 390.15*

The prophet Isaiah says, in language that will apply to all men as well as to ancient Israel: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that

will not hear the law of the Lord.” *Isaiah 30:8, 9*. This is man’s position. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” *Romans 5:8-10.SITI June 29, 1888, page 390.16*

Throughout the Bible it will be found that the testimony is the same: the enmity is all on the side of man. This is shown by these words of the apostle: “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God.” *2 Corinthians 5:19, 20*. This is very emphatic. Man is the enemy of God; God is the friend of mankind, entreating them to become reconciled to him. And the depths of God’s love for the sinful, rebellious world is shown in the next verse: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” Although the offense was all on the part of man, God has made all the effort possible even to infinite power to have him become reconciled. On the part of man there is enmity; on the part of God there is an infinite tenderness, and a longing to have the rebellious children become reconciled to him.*SITI June 29, 1888, page 390.17*

The same truth concerning the enmity of man and the love of God, is brought out in *Colossians 1:19-22*. Speaking of Christ, the apostle says: “For it pleased [the Father] that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight.” *Colossians 1:19-22.SITI June 29, 1888, page 391.1*

After Christ had suffered for our sins which alienated us from God, he ascended into the Heavens, “there to appear in the presence of

God for us,” and is now sitting upon his Father’s throne. *Revelation 3:21*. Of his work there, the prophet Zechariah thus speaks: “Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.” *Zechariah 6:12, 13. SITI June 29, 1888, page 391.2*

This presents a wonderful scene, the Father and the Son counseling together for the peace of mankind, the great mass of whom choose rebellion rather than peace. Instead of loving peace and happiness, they, after their hardness and impenitent hearts, not knowing that the goodness of God leads them to repentance, treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God. *SITI June 29, 1888, page 391.3*

For a day of wrath will surely come. God is long-suffering, not willing that any should perish, but that all should come to repentance, but he will not force men to repent and become reconciled. His love draws men to him; but there are many who resist the movings of the Spirit, and will not be drawn. As the same sun that melts the wax also hardens the clay, so the same love that destroys the enmity in some hearts, only increase it in others. The simile is of course not perfect, for while it is natural for the clay to become hardened by the sun, it is unnatural for human hearts to be hardened by God’s grace. Hearts could not fail to be melted into tenderness by the tender, unfathomable love of God, if they did not steel themselves against it. And so when even infinite love fails to reconcile the rebellious subjects, there is nothing left but to cut them off as useless cumberers of the ground. *SITI June 29, 1888, page 391.4*

In the two passages of Scripture the long-suffering of God is represented by the figure of a husbandman trying to develop good fruit from his garden. Says Isaiah: “Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and

gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.” *Isaiah 5:1, 2.SITI June 29, 1888, page 391.5*

Christ speaks of a barren fig tree in the vineyard, and represents the owner as saying, “Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?” And the reply is, “Let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down.” *Luke 13:7-9.SITI June 29, 1888, page 391.6*

Thus is shown God’s unwillingness to cut off even the most unfruitful plant, so that he can say: “Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done to it?” *Isaiah 5:3, 4.* The gnarled, crooked natures of some will resist all the efforts of the faithful husbandman to induce them to bear good fruit, or any fruit at all, and since they bear only thorns and briers, there is nothing to do with them but to burn them. So the Lord says of his unfruitful vineyard:-*SITI June 29, 1888, page 391.7*

“And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it.” *Isaiah 5:5, 6.* And of the unfruitful plants he says: “Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.” *Verse 24.SITI June 29, 1888, page 391.8*

At that time the counsel of peace between the Father and the Son will have ceased. The word of reconciliation will no longer be preached, because all will have become reconciled to God, who could by any possibility be reconciled. Reconciliation will then give

place to controversy, for that time of burning will be “the year of recompenses for the controversy of Zion.” *SITI June 29, 1888, page 391.9*

The controversy is now between the Lord and Satan for the possession of the souls of men. In proportion as men resist the strivings of God’s Spirit they place themselves on the side of Satan, and become actuated by his spirit. And when by continued sin, and repeated resistance of the Spirit of God, they have finally driven it from them, have blotted out every thought of good, upon which the Holy Spirit could work, then they are wholly Satan’s, actuated solely by his wicked spirit. *SITI June 29, 1888, page 391.10*

Then when men shall have fully identified themselves with Satan, the Lord will have a controversy with them also. Says the prophet, speaking of that time: “A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth.” *Jeremiah 25:31-33*. “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” *Malachi 4:1*. *SITI June 29, 1888, page 391.11*

Thus will the great controversy end. In that day those who have allied themselves fully with Satan, will find out what a hopeless thing it is to fight against God. They will realize that while God is love, his is not the love that is imbecile, but the love that protects. In love to his loyal subjects, who have placed confidence in the integrity of his Government, he must blot out the incorrigibly rebellious ones. *SITI June 29, 1888, page 391.12*

Says God: “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing.” “A blessing, if ye obey the commandments of the Lord your God, ... and a curse, if ye will not obey the commandments of the Lord your

God.” “Therefore choose life, that both thou and thy seed may live.” *Deuteronomy 30:19; 11:27, 28.* Who will make the wise choice, and, through Christ, become reconciled to God and his law? “Behold, now is the accepted time; behold, now is the day of salvation.” *W.SITI June 29, 1888, page 391.13*

“The Commentary. The Golden Calf” *The Signs of the Times, 14, 25.*

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.
(July 8.-*Exodus 32:15-30.*)

The making and worshiping of the golden calf by the Israelites forms a basis for a most interesting study of the form of heathen worship which has drawn the greatest number of the human race from the worship of the true God. There was a peculiar significance in the making of the calf at that special time, which will appear as we proceed with the study. The calf was a representation of the sacred bull called Apis, which the Egyptians worshiped, and with which the Jews had necessarily become very familiar in their long sojourn in Egypt. Concerning this god Apis, and what it signified, we find the following:-*SITI June 29, 1888, page 393.1*

“Apis, the bull worshiped by the ancient Egyptians, who regarded it as a symbol of Osiris, the god of the Nile, the husband of Isis, and the great divinity of Egypt.”-*Chamber’s Encyclopedia.SITI June 29, 1888, page 393.2*

The “Encyclopedia Britannica” (art. Apis), says:-*SITI June 29, 1888, page 393.3*

“According to the Greek writers Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon after manifested by a succession of these animals. The hieroglyphic inscriptions identify the Apis with Osiris, adorned with horns or the head of a bull, and unite the two names as Hapi-Osor, or Apis Osiris. According to this view the Apis was the incarnation of Isiris manifested in the shape of a bull.”*SITI June 29, 1888, page 393.4*

Since Apis was considered as the visible manifestation of Osiris, we must learn what Osiris stood for, in order to understand the calf-worship of the Israelites. Again we quote from the "Encyclopedia Britannica," art. "Egypt:"-*SITI June 29, 1888, page 393.5*

"Abydos was the great seat of the worship of Osiris, which spread all over Egypt, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attach themselves to this worship. Osiris was identified with the sun.... Sun-worship was the primitive form of Egyptian religion, perhaps even pre-Egyptian."-*SITI June 29, 1888, page 393.6*

Rawlinson says:-*SITI June 29, 1888, page 393.7*

"Ra was the Egyptian sun-god, and was especially worshiped at Heliopolis. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor.... The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word Pharaoh, which was, it is thought, the Hebrew rendering of Ph' Ra-'the sun-god,' ... Osiris was properly a form of Ra. He was the light of the lower world, the sun from the time that he sinks below the horizon in the west to the hour when he reappears above the eastern horizon in the morning. This physical idea was, however, at a later date modified, and Osiris was generally recognized as the perpetually presiding lord of the lower world, the king and the judge of Hades or Amenti. His worship was universal throughout Egypt, but his chief temples were at Abydos and Philae."-*American History.SITI June 29, 1888, page 393.8*

Again we quote from the "Encyclopedia Britannica:"-*SITI June 29, 1888, page 394.1*

"It was to Osiris that the prayers and offerings for the dead were made, and all sepulchral inscriptions, except those of the oldest period, are directly addressed to him. As Isis is a form of the female principle, Osiris, the sun and the Nile, was considered in one phase to be the male principle."-*SITI June 29, 1888, page 394.2*

“The three most famous of those more sacred animals which were worshiped as individuals, not as a class, were the bulls Apis and Mnevis, and the Mendesian goat. Of these, Apis and the Mendesian goat were connected with the worship of Osiris.... It is very characteristic of the Egyptian religion that the reverence for Osiris should have taken this grossly material form.*SITI June 29, 1888, page 394.3*

“The bull Apis, who bears in Egyptian the same name as the Nile, Hapi, was worshiped at Memphis.... Apis was considered to be the living emblem of Osiris, and was thus connected with the sun and the Nile, and the chronological aspect of both explains his being also connected with the moon.”*SITI June 29, 1888, page 394.4*

From these extracts it appears that the worship which the Israelites paid to the golden calf was really the Egyptian form of sun-worship—that form of idolatry which has always stood foremost as the antagonist of the true worship of God. It is indeed significant that just at the time when God manifested himself to the Israelites in a peculiar manner, and made known to them his Sabbath, they should have fallen back into the old sun-worship, whose chief festival day—the first day of the week—has always contended for supremacy with the day specially distinctive of the worship of the true God.*SITI June 29, 1888, page 394.5*

Note also that the sun-god Ra, Osiris, or Apis, was the patron god of the Egyptian kings, and stood for Egypt and its customs. So the worship of the calf signified that the Israelites, forgetful of the covenant that they had made with God, were sinking back to the level of Egyptian life. It was the very worst manifestation of the spirit which led them so often to long for the flesh-pots of Egypt. It is significant of the sensuality to which people naturally sink when they turn aside from the worship of the true God, who can be worshiped only in the beauty of holiness.*SITI June 29, 1888, page 394.6*

But we have not yet learned the full extent of the sin of the Israelites in the worship of the calf. The worship of Apis was accompanied with the grossest licentiousness, as is indicated by the ceremonies attendant upon the inauguration of a new Apis. There were certain

definite marks which must always be present in an animal that was to occupy that position. As soon as a suitable animal was found, "he was led in triumphal procession to Nilopolis, at the time of the new moon, where he remained forty days, waited upon by nude women." The "Encyclopedia Britannica" says: "When he had grown up he was conducted, at the time of the new moon, to a ship by the sacred scribes and prophets, and conducted to the Apeum at Memphis, where there were courts, places for him to walk in, and a drinking fountain. According to Diodorus, he was first led to Nilopolis, and kept there forty days, then shipped in a boat with a gilded cabin to Memphis, and he was there allowed to be seen for forty days only by women, who exposed themselves to him." As to the significance of this, see the prohibitions recorded in *Exodus 22:19; Leviticus 18:23; 20:16*. *SITI June 29, 1888, page 394.7*

The Scripture record indicates that the calf worship by the Israelites on this occasion was accompanied with all the license usual in heathen worship. We read: "And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." *Exodus 32:6*. The Hebrew word rendered "to play," signifies playing with leaping, singing, and dancing. This dancing, especially among the Egyptians, was sensual and indecent. The word rendered "corrupted," in the next verse, where it is said, "Thy people, which thou broughtest out of the land of Egypt, have corrupted themselves," is the same that is used in *Genesis 6:11, 12*, where we read that the earth was corrupt, "for all flesh had corrupted his way upon the earth." This explains the terrible anger of the Lord, and why he desired to consume the people at once. *SITI June 29, 1888, page 394.8*

We have occupied all our space in simply intimating the signification of the worship of the golden calf. It is a line of study that may be followed to a great length, and to great profit. In closing, we merely note that the grinding of the calf to powder was a fitting emblem of the weakness of all that are called gods, when brought before the God of Heaven and earth. *W.SITI June 29, 1888, page 394.9*

"Back Page" The Signs of the Times, 14, 25.

E. J. Waggoner

Says President Seelye, of Amherst College: "I am often *indoubt* as to which is the more startling, the timidity which causes a preacher to suppose that the gospel needs to be defended, or the self-conceit which leads him to think he can defend it." *SITI June 29, 1888, page 400.1*

In the SIGNS of June 1 it was stated that the General Assembly of the Southern Presbyterian Church had sustained Dr. Woodrow's evolution teaching by a vote of 34 to 19, thus giving a practical indorsement of evolution. An error in the figures of the report misled us. There were 34 votes to sustain his teaching, and 109 against. This is very much better. *SITI June 29, 1888, page 400.2*

Men may theorize as they will about universal salvation, or, what is the same thing, the final restoration of all men, but their theories can avail nothing; for the unequivocal testimony of the word of God is ever the same: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." *Malachi 4:1. SITI June 29, 1888, page 400.3*

When the apostle says (*Romans 3:28*) that "a man is justified by faith without the deeds of the law," he does not imply that any are therefore free from obligation to obey the law; but his statement is made in the light of *verse 20*, in which he says: "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Which is only saying that which, were it not for the blindness of mind engendered by sin, would not need to be said at all, namely, that the law which shows one to be a sinner cannot at the same time show him to be just: in other words, the law is consistent and does not stultify itself. *SITI June 29, 1888, page 400.4*

Elder S. N. Haskell writes encouragingly of the work in London. The work already done is of course insignificant as compared with the great amount to be done; but it is no small thing to get the work established in so large a city, on a basis where it can be carried forward with prospects of continued and increasing success. On the

9th inst., baptism was administered to fifteen candidates. About twenty from the Established Church have already begun to keep the Sabbath. Several canvassers for the *Present Truth* and for books are now at work in the city, and next winter a training school for canvassers will be held, which it is hoped will greatly add to the number and efficiency of the workers.*SITI June 29, 1888, page 400.5*

It is too bad that men like Dr. Field and Mr. Gladstone will gratify Ingersoll's vanity by condescending to argue with him on the subject of Christianity. As a consequence of their entering the lists with him, he has become so insufferably puffed up that he imagines that he is a great reasoner. He is never at a loss for an argument, for he has a stock of witticisms on hand which he uses for everything. Let someone answer him, and he replies by repeating the same things over again, in a little different form. Moreover, like all professional debaters, he is not animated by a desire to ascertain the truth, but to win applause for his own sharp sayings. The *Independent* thus sets forth the reason why he receives so much applause from a certain class of people:-*SITI June 29, 1888, page 400.6*

"He argues for a laugh, not for conviction. He plays for points, not victory. It is all very brilliant, but is not war. Those who enter the lists with him can hardly expect to get the better of him, for what chance has the soldier with the circus acrobat? The crowd in the amphitheater will cheer the dexterity of the leaping, dodging clown, and will see nothing very amusing in the serious soldier's attempt to fight."*SITI June 29, 1888, page 400.7*

The *Union Signal* says that Rev. W. F. Crafts is working in Chicago in the interest of what is known as the Blair Sunday Bill. It says:-*SITI June 29, 1888, page 400.8*

"He met representatives of the labor organizations, and secured their co-operation in the effort to secure national laws against Sunday mails and Sunday trains. Thus these great organizations in New York City and Chicago are now working unitedly with the W.C.T.W. and the churches to secure a Christian Sabbath."*SITI June 29, 1888, page 400.9*

But we thought it was only a chance for the workingman to rest, that they want. That's what they say sometimes; but what they want is the enforced observance of Sunday as a day of rest and worship. Mr. Crafts secured many hundred signatures to the petitions to Congress.*SITI June 29, 1888, page 400.10*

The Chicago *Advance* says that churches and labor organizations East and West are adopting the following resolution:-*SITI June 29, 1888, page 400.11*

"Resolved, That we indorse the petition to Congress, asking it to stop Sunday work in its mail and military service, and in interstate commerce."*SITI June 29, 1888, page 400.12*

The *Advance* says that the latest indorsements to this resolution are those of "the Central Labor Union and the Carriers' Association of New York City, the Knights of Labor Council of Chicago and vicinity, the Presbyterian General Assembly, and the State Sunday-school Associations of Missouri and Kansas." "The Congregational ministers' meeting of Chicago has recommended that all Congregational Churches take action in this matter either by resolution or petition." What are the friends of freedom of conscience doing to offset this pressure that is being brought to bear upon Congress?*SITI June 29, 1888, page 400.13*

That the Christian Sabbath so called was unknown in the days of the apostles is evident from the statement of the apostle James, recorded in *Acts 15:21*: "For Moses of old time hath in every city them that preach him, being read in the synagogues *every Sabbath day*." This was true only of the seventh day, the day enjoined in the commandment, and the only day recognized at that time by either Jews or Christians as the Sabbath. If at that time any had regarded the first day as a Sabbath, the apostle would have been under the necessity of saying, "every seventh-day Sabbath," or, as some delight to stigmatize it now, "every 'Jewish' Sabbath," but he said, "every Sabbath," showing to all who should come after that he knew but one Sabbath, namely, "the Sabbath of the Lord."*SITI June 29, 1888, page 400.14*

When the Rev. W. F. Crafts was before the Senate Committee on Education and Labor, making a plea in behalf of the Sunday Rest

Bill, senator Payne said to him: "I wish to know whether your reform contemplates the entire suspension of the transportation, distribution, and delivery of the mails on Sunday." Mr. Crafts replied as follows: "We will take a quarter of a loaf, a half a loaf, or a whole loaf. If the Government should do nothing more than forbid the opening of the post-offices at church hours, it would be a national tribute to the value of religion that would lead to something more satisfactory." *SITI June 29, 1888, page 400.15*

Yet in the face of such declarations as this; in the face of the fact that the Sunday Rest Bill does provide that whatever post-office work shall be necessary on Sunday shall be done at such time as will not interfere with public worship, the National Reformers tell us that the proposed Sunday law is to be merely a civil and not a religious enactment. If they expect to be believed, they must count very much on the blindness or ignorance of the people. Our readers can imagine what would be the "something more satisfactory" than a law forbidding work to be done during the hours of church service. What would be the use of compelling people to stop work during church service unless they went to church? As a general thing those who work on Sunday wouldn't go to church if they had a chance; and so when the law should be found to effect the perceptible increase in church attendance, a law to compel people to attend church on Sunday would now follow. *SITI June 29, 1888, page 400.16*

The apostle Paul says that Christ "gave himself for our sins, that he might deliver us from this present evil world." *Galatians 1:4*. The sacrifice that was made for sin shows its heinousness. It should also show us the futility of attempting to absolve sins by any works of our own. For any man who may think that by doing penance, afflicting his soul by doing any number of "good works," he can make propitiation for his sins, is to imply that his life is as great as that of Christ. This is just the thing that constitutes the Roman Catholic Church penance-it turns men's minds away from Christ from the only sacrifice for sin. But if anything besides the blood of Christ could cleanse a man from sin, then Christ would not have suffered. *SITI June 29, 1888, page 400.17*

"Not all our groans and tears,

Not works that we have done
Not vows, nor promises, nor prayers
Can e'er for sin atone.*SITI June 29, 1888, page 400.18*

"Relief alone is found
in Jesus' precious blood;
'Tis this that breaks the mortal wound
And reconciles to God."*SITI June 29, 1888, page 400.19*

Christ gave himself "that he might deliver us from *this present evil world*." That is the primary thing-it is all we have to look out for. We need not worry about being saved from eternal death, if we are but freed from this present evil world. That will follow in due time. This present evil work is "the lust of the flesh, and the lust of the eyes, and the pride of life." To be delivered from this means to be saved from the love of sin, as well as from the guilt of it. It is to be redeemed "from all iniquity," and purified and made "zealous of good works." *Titus 2:14*. When one is delivered from the love of sin, zeal for good works manifests itself; the two things are identical.*SITI June 29, 1888, page 400.20*

"What Is this but Spiritualism?" The Signs of the Times, 14, 25.

E. J. Waggoner

At the Presbyterian General assembly, recently held in Philadelphia, Dr. T. L. Cuyler delivered the historical address commemorative of the Centennial of American Presbyterianism, in the presentation of which he said:-*SITI June 29, 1888, page 400.21*

"The spirits of the mighty dead, whose achievements we have rehearsed, seem to hover around us, and to join in our songs of thanksgiving. For amidst the entrancing splendors of Paradise, they cannot have lost the memories of the church to which they consecrated their earthly lives, or have lost their interest in its welfare."*SITI June 29, 1888, page 400.22*

On Sunday, June 10, Rev. F. F. Jewell, pastor of the Methodist Episcopal Church at San Jose, Cal., delivered a sermon on the subject of "Our Neighbors, the Spiritualists," in which he said:-*SITI*

June 29, 1888, page 400.23

“On approaching this subject I am struck with the large quantity of truth there is in it. it largely rests on the principles on which our faith rests. With us, they believe in the existence of spiritual beings.... In agreement with us, they believe that the disembodied spirits of persons who have lived in this world, on passing into the other, retain an interest in things earthly, and continue to watch our lives.”*SITI June 29, 1888, page 400.24*

If this is not Spiritualism, what is it?*SITI June 29, 1888, page 400.25*

July 6, 1888

“Life and Death Opposite Terms” *The Signs of the Times*, 14, 26.

E. J. Waggoner

In the last words which Moses at the command of the Lord spoke to the children of Israel, he said:-*SITI July 6, 1888, page 406.1*

“See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.” *Deuteronomy 30:15-19.SITI July 6, 1888, page 406.2*

In this text we have the most positive evidence that life and death are exactly opposite states. It should be unnecessary to quote anything to prove such a self-evident proposition, yet it is well known that in the face of the statement that “the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,” many claim that the wicked, as well as the righteous, will have eternal life. If it be true that both righteous and wicked are to have everlasting life, then life and death must mean the same thing, for the Bible says that life is for the righteous and death is for the wicked.*SITI July 6, 1888, page 406.3*

We do not say that it is claimed that the wicked will have life under the same conditions as the righteous, but that they will have as long life as the righteous. But this we say is contradictory of Scripture. The Scripture promises life to the righteous, and death to the wicked. These terms are unqualified except as to duration,-both are

eternal. Therefore, if it be claimed that the wicked will live eternally, it must be claimed that life and death are identical in meaning. *SITI July 6, 1888, page 406.4*

But the scripture just quoted shows that they are not identical. They are as widely separated as the antipodes. They are no more alike than are blessing and cursing. "See," says the Lord, "I have set before thee this day life and good, and death and evil." Who will claim that good and evil have anything in common? No one certainly who has any regard for God's word. Well, death and life are just as far apart as are good and evil. Life follows good, and death follows evil. Again the Lord says: "I have set before you life and death, blessing and cursing." Who will say that blessing and cursing are identical terms? There is no question but that they are as far apart as the east is from the west. But life is the blessing wherewith God blesses those who love him, and the curse pronounced upon the disobedient is death. *SITI July 6, 1888, page 406.5*

Notice a clause in the last verse of *Deuteronomy 30*. After admonishing the people to cleave unto the Lord, Moses says: "For he is thy life, and the length of thy days." Question-If God is the life of his people, and the length of their days, what will become of those who do not cleave to the Lord? It must be that they will not have life nor length of days. This is what the Bible teaches. Paul says that those who "know not God, and that obey not the gospel of our Lord Jesus Christ," shall "be punished with everlasting destruction." *2 Thessalonians 1:8, 9*. He says again that Christ "hath brought life and immortality to light through the gospel" (*2 Timothy 1:10*), which leads to the conclusion that all who do not accept the gospel will know nothing of life and immortality. *SITI July 6, 1888, page 406.6*

Again the apostle John says: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." So far will the unbeliever be from having life, that he shall not see life. And this is literally true. This life amounts to nothing, unless it is used as a preparation for eternal life. It is hard enough at the best. In childhood even, when the world seems brightest and when the spirit is buoyant, there are

troubles as great as the child can endure. As age comes on, cares increase, and the words of the patriarch, that “man is born to trouble, as the sparks fly upward,” are proved to be true. The life which we live in this earth is not real life. There is not a man who knows, even at his best, anything of the freshness and vigor of that life which will be felt by those who drink of the river of the water of life, and eat of the fruit of the tree of life. One moment of that life will contain more of vigor and joyous energy than threescore and ten years of this present life. And so the man who rejects God and the gospel, and who consequently is punished with destruction, may truly be said to have never seen life. *SITI July 6, 1888, page 406.7*

Christ is the life-giver. He came to earth and died for no other purpose than that men who were doomed to death might have life. “I am come,” said he, “that they might have life, and that they might have it more abundantly.” *John 10:10*. To say that we can have eternal life without Christ, is to rob him of his highest honor. Who that loves Christ can refuse to worship him as the giver of our life, as well as of all good things? W. *SITI July 6, 1888, page 406.8*

“The Promise of His Coming” The Signs of the Times, 14, 26.

E. J. Waggoner

That there was once upon this earth a man called Jesus of Nazareth, scarcely anyone will now deny. Whatever conflicting views different ones may hold concerning his nature and office, all agree on this one fact. That he was taken, “and by wicked hands crucified and slain,” is quite generally conceded. All, however, are not aware that the admission of these facts is virtually an admission of the inspiration of the Bible, but so it is. Those very things, which no human wisdom could foresee, were recorded by holy prophets hundreds of years before they occurred. This fact shows that those prophets were inspired, or, as Peter declares, they “spake as they were moved by the Holy Ghost.” *2 Peter 1:21. SITI July 6, 1888, page 406.9*

But this much being true, we must admit further that that which they wrote of the mission of Jesus was also true. Paul sums it up in brief when he says that “to him give all the prophets witness, that

through his name whosoever believeth in him shall receive remission of sins." *Acts 10:43*. Christ is, then, as all Christians agree, the "only begotten Son of God;" he is "the Lamb of God that taketh away the sin of the world;" he is the divine Word that, having been with God in the beginning, was made flesh and dwelt upon the earth. *John 1*. The incidents of his life, his subjection to his parents, his baptism, his temptation in the wilderness, his wonderful teachings, his marvelous miracles showing at once his tenderness and his power, his betrayal and crucifixion, and finally his triumphant resurrection and ascension to Heaven,-these are familiar to hundreds of thousands. *SITI July 6, 1888, page 406.10*

Aside from his wonderful sacrifice, which demands the unending love of all creatures, the character of Jesus as a man was most lovable. His disciples who had been with him night and day for more than three years, had learned to love him devotedly, both for what he was and what he promised them. On him all their hopes centered. Their feelings were well expressed by Peter, who, when they were asked if they would leave Jesus, said, "Lord, to whom shall we go? thou hast the words of eternal life." We can imagine, then, to some extent, their grief when Jesus said to them: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." *John 13:33*. It was the blasting of all their hopes; their hearts were filled with anguish. Jesus, whom they loved, was to go away, and even though they should lay down their lives for him, he would not take them along. *SITI July 6, 1888, page 406.11*

But the compassionate Saviour would not leave his children in torturing suspense. Noticing their despondent looks, he said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." *John 14:1-3. SITI July 6, 1888, page 406.12*

"Ye believe in God, believe also in me." What can these words mean, but that the words which he was about to utter were the words of God himself, true and unchangeable? Whatever this

promise means, then, it will as surely be fulfilled as that God is a God of truth. We can rely upon it implicitly.*SITI July 6, 1888, page 406.13*

And now as to the meaning of the promise. How could it be made more clear? The gist of it is contained in these simple words: "I will come again." He was here then, a real being. The word "again," meaning "once more," implies a repetition of the same thing. That is, that he would come in the same form in which he then was,-glorified, of course, as we shall see,-but a real, tangible being,-Jesus of Nazareth. There is a great deal contained in the three verses which we have quoted, but at present we are concerned only with the simple fact that Christ has pledged his word to come again.*SITI July 6, 1888, page 406.14*

The time which Jesus spent on this earth, from his birth in Bethlehem until his ascension from the Mount of Olives, is known as the first advent, or coming) of Christ. There is no question but that he had been upon the earth many times before, but that was his first appearance in connection with the great plan of salvation. And so, although he has since been on earth continuously, by his representative, the Holy Spirit, his second coming must be limited to that one mentioned in the promise, "I will come *again*." This promise cannot be fulfilled by anything except by his personal presence in glory. It will be his second coming in connection with the great plan of salvation-this time to complete the work by taking his people to himself.*SITI July 6, 1888, page 406.15*

That we are not mistaken in saying that Christ in comforting his disciples, gave promise of a second coming, is proved by the words of Paul, in *Hebrews 9:27, 28*: "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." This places the matter beyond dispute.*SITI July 6, 1888, page 406.16*

This text also settles another much mooted question, that of a future probation. "It is appointed unto men once to die, but after this the Judgment." How long after death the Judgment takes place must be determined by other texts. The general truth is stated that

men die but once, and that after that their future fate is determined by the Judgment. "So Christ was once offered to bear the sins of many." That is, since men have but one life,-or probation,-which ends with their death, so Christ was only once offered. His offering had reference only to men in this present life. If man was to have two or more probations, then it would be necessary for two or more offerings to be made in his behalf; but there was only one offering. At his advent, Christ was offered "to bear the sins of many." The Lord "laid on him the iniquity of us all." *Isaiah 53:6*. "In his own body" he bore our sins on the tree. *1 Peter 2:24*. In order to save us from sin, he was made to be sin (*2 Corinthians 5:21*); the innocent One was counted as guilty in order that the guilty might be accounted innocent. The benefits of this sacrifice are now free to all who will accept it, while Jesus is pleading its merits before the Father. But when he comes "the second time," he will be "without sin;" he will then no longer act as substitute for sinners; no longer will he assume any responsibility in their behalf. The sins of the righteous will have been blotted out, and those of the impenitent rolled back upon their own heads. There can then be no more probation for them unless Christ should again take upon himself their sins and make another sacrifice; for there is no salvation in any other. *Acts 4:12*. And since Christ makes but one offering, it follows that their sins remain upon them, to sink them into perdition. *SITI July 6, 1888, page 406.17*

In the texts already quoted, there is sufficient proof that the promised coming is not at the death of the saints, neither the conversion of sinners. He appears "to them that look for him;" to those who "love his appearing." And this coming is not death, for it is only the "second" coming; if death were that coming, then there would be many millions of comings, for not an instant of time passes in which men do not die. He said that he would come "again;" now we submit that this can with no propriety be applied to death, unless his first coming was death, and they were all dead when he was speaking for "again" signifies repetition. *SITI July 6, 1888, page 407.1*

But we have an inspired comment on this point in the last chapter of John. Christ had just signified to Peter by what death he should glorify God, when that disciple, turning about, saw John following,

and asked, "What shall this man do?" "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." *Verse 22.* Now if the coming of Christ is at the death of his saints, these words of Christ are equivalent to this: "If I will that he live until he dies, what is that to thee?" But such a substitution makes utter nonsense of the passage. Then when Christ spoke of his coming, he had no reference whatever to death. *W.SITI July 6, 1888, page 407.2*

"Back Page" The Signs of the Times, 14, 26.

E. J. Waggoner

The Bishop of Carlisle has characterized many of the sermons that he has listened to, as "a text floating in a vast quantity of weak soup." No one can say that this is not an apt description. The question is, How much spiritual strength can people derive from such stuff? *SITI July 6, 1888, page 416.1*

If the article from Elder Haskell, entitled "The Progress of the Work in England," which will be found on another page of this paper, could be read in every Sabbath-school in the country, we feel sure that it would increase the interest of the members in the London Mission, and would have a corresponding effect on the contributions, which have been pledged to that work. *SITI July 6, 1888, page 416.2*

One of the young Andover men who was rejected as a candidate for the American Board on account of his views on future probation, was recently ordained as evangelist and acting pastor of a church by a council of ministerial and lay delegates from eleven Boston churches. Opposition was manifested, but a large majority decided that his views in regard to the relation of the heathen to the gospel after death did not prevent him from being an acceptable pastor in the Congregational Church. *SITI July 6, 1888, page 416.3*

The following from an article in the *Christian Union*, entitled "The Roman Church and the Schools," written as a protest against some of the "liberal" positions that have been taken by that paper, expresses a style of thought that ought to be much more common

than it now is:-*SITI July 6, 1888, page 416.4*

“We seem to be in danger nowadays of sinking into ‘a mush of magnanimity.’ We dare not speak or hear a *hard* truth; if the truth doesn’t happen to be soft, it must be manipulated until it appears so. We want more teachers who do not like to say hard things, but will do it if needful; those who really believe that only truth is safe or saving. And the truth about Rome is that she is always the same at heart, however necessity modifies her actions. She is intolerance itself, as Protestantism is tolerance. She is ‘drunken with the blood of the saints’-not of the openly murdered thousands only, but of those uncounted who are known to have perished in her dungeons. One ceaseless cry goes up against her through all the ages; hers is a wickedness too colossal to be forgiven. These truths ought not to be stifled; it is not the place of charity to hide such deeds, and vigilance is still the price of liberty.”*SITI July 6, 1888, page 416.5*

The great trouble with Protestantism is that it has degenerated on account of a mistaken idea of tolerance. It has become so extremely “tolerant” that it tolerates the most flagrant errors of Catholicism in its own person, and is thus becoming swallowed up by Catholicism. Protestantism is nothing if it does not vigorously protest against wickedness, and especially against all attempts to force people to be wicked, which is always done by those who attempt to force people to be religious.*SITI July 6, 1888, page 416.6*

A brother in the northern part of the State writes to get an expression of our opinion upon the subject of voting. He wants to know if it is his duty to vote at the coming election. We presume he wants to know if it is right for him to do so. We can’t say what his duty is; there may be some peculiar circumstances in his case that we know nothing about. But we do not know of anything that should hinder his voting if he wants to. As yet this is a free country. We do not believe it is consistent for a Seventh-day Adventists to engage in political or any other kind of strife; but we know it is his *right* to deposit his ballot in a quiet manner, and it may often be a *duty*. While we have to live in this world, which cannot be indifferent to the government of the portion of it in which we live. Time will come full soon when it will be neither our right our privilege.*SITI July 6, 1888, page 416.7*

A writer in the *Nineteenth Century* for May, states the following interesting fact, which serves to make more vivid and forcible one of the exhortations in the sermon on the mount:-*SITI July 6, 1888, page 416.8*

"In the Bahamas one learns how the simile of casting pearls before swine may have been a familiar image to our Lord's hearers in the far-off East. There the unclean beast was a forbidden animal, attended by lepers and outcasts, who no doubt flung the creatures any the food they could get, shell-fish-also forbidden food for Jews-amongst the rest. In the Bahamas none but the negroes eat the native pork, which is fed on offal, refuse, and whatever can be obtained. The flesh of the conch is the usual fare for pigs in the out islands, where conches are plentiful. In these conches pink pearls are found from time to time, and I have seen a large pearl that had been found in the pig's trough, and which was scratched and discolored from having been champed by the hogs. Formerly, before pink pearls became an article of commerce in the Bahamas, and no search was made for them, it happened not infrequently that pearls were picked up in the hog pens. May not pearls from mussels or other shells have been found in a similar manner in Palestine, and thus have rendered the Saviour's warning easily comprehensible to his listeners, the great mass of whom were common people?"*SITI July 6, 1888, page 416.9*

An English writer, dwelling on the subject of the spread of Roman Catholic abominations, truthfully portrayed in the following words the servility of those who call themselves Protestants:-*SITI July 6, 1888, page 416.10*

"These truths are too bad to be told.... For money, free trade, anything you please that is earthly, you may hold meetings, write books, be 'earnest,' and speak your mind. But for the free Bible-the right to tell what Popery was, is, and wants to be-you must hush to a whisper any voice you have, and still be reckoned a monomaniac. Is it not just possible that our wondrous delicacy is not from love but fear? Rather, perhaps, it is because that sort of tone pays best in general popularity. Nobody is so sure of applause as the man who is fiercely moderate."*SITI July 6, 1888, page 416.11*

All this is evidence of the wonderful power that Rome has over the minds of men. It is true that the Pope has no temporal power, but he never before had so much power in the world as he now has. This is in direct fulfillment of the prophecy which says, "And all the world wondered after the beast." *SITI July 6, 1888, page 416.12*

A recent article in the Berlin *Germania*, the leading Roman Catholic paper in Germany, says of the Reformation:-*SITI July 6, 1888, page 416.13*

"That which the shameless monk of Wittenberg inaugurated about 350 years ago, is no longer looked upon as a reformation; no, it was a rushing into a bottomless pit. It is the most flagrant, the most radical, the most wicked revolution to which the world has ever seen. It was a revolution in the churchly, the religious, the learned, and in the historical worlds. The foundation of the so-called Evangelical Church has long since been understood by intelligent men. According to these Protestantism is nothing but a mere rejection of all and everything that is supernatural; it explains everything on the basis of all laws of nature, of material development, and not even the smallest nook is left open for the God of revelation. Its foundations are the purest thoughtlessness and religious nihilism; and on such a foundation only hate and empty words, only decay and destruction, in time and eternity, can be built." *SITI July 6, 1888, page 416.14*

When we remember that in a city in Germany, in which nearly all the churches are Lutheran, and where Lutherans form the bulk of the population, a man was recently fined and imprisoned for speaking against the Pope, the prosecuting attorney stating that Luther would not now be permitted to preach as he did; and when we read that in "Puritan" Boston, the Board of Education, a majority of which are professed Protestants, has thrown a certain history out of the school course, because in one short paragraph it tells the simple facts about Tetzel's sale of indulgences, we wonder how long it will be before "the so-called Evangelical Church" will adopt the language of this Catholic paper. *SITI July 6, 1888, page 416.15*

The school committee of the city of Boston is composed of thirteen Protestants (so-called) and eleven "liberal Catholics." By a vote of a

majority of this Board, Swinton's "Outlines of History" has been removed from the Boston schools, and the sole ground of its expulsion is that it contains the following paragraph:-*SITI July 6, 1888, page 416.16*

"When Leo X. came to the Papal chair he found the Treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profits to the church. The Dominican friars, having obtained a monopoly of the sale in Germany, employed as their agent Tetzl, one of their order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars. The indulgences were in the early ages of the church remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of an indulgence was said to be delivered from all his sins." *SITI July 6, 1888, page 416.17*

It is certain that the facts could not be stated more dispassionately than they are here. That the Pope did sell indulgences, and that those indulgences were considered by the purchasers as license to sin, are matters of historical record; but the Catholic Church has so much influence in this country that it can cause "Protestants" to suppress history, when that history reveals any of her abominations. The *Independent* thinks that the Protestant members of the committee must have other reasons for displacing the book. The truth is that no Protestant members voted to exclude it. Men who do such things are not Protestants. The action taken by the Boston school committee is an indication of what will soon be done to men who dare denounce the abominations of Rome. *SITI July 6, 1888, page 416.18*

July 13, 1888

“Lawful Use of the Law” *The Signs of the Times*, 14, 27.

E. J. Waggoner

The apostle Peter said of the epistles of Paul, that there are in them “some things hard to be understood,” and every man who has ever read those epistles has been made conscious of the truth of the saying. Indeed, some have thought that nearly all things in Paul’s writings are “hard to be understood.” But because some things are hard to be understood, there is no reason to say that they cannot be understood. The more difficult a thing is, the more need of study, and the greater will be the gain when study has made the subject clear.*SITI July 13, 1888, page 422.1*

That it is not impossible to understand the hard things in Paul’s writings, is evident from what Peter further says of them. “Which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.” It is only the unlearned and unstable that so wrest them. To wrest a thing is to pull or force it away from its natural position. The Bible is one book; every part depends on every other part. It is not like a chain, the last link has no immediate connection with the first, but every link is joined to every other link, so as to form the most perfect net-work. To some this makes it seem very intricate, but it is the beauty of the book. It is only because there is this interdependence of the various parts, that it can be understood. When a text is not wrested from its setting, and scripture is allowed to explain scripture, all may be understood.*SITI July 13, 1888, page 422.2*

Of all the things which the unlearned wrest to their own destruction, those things which treat of the law of God are most frequently so mutilated. This is to be expected, since “the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” And since the law comprises the duty of man and is the way of life, it is evident that where instruction concerning the law is perverted, destruction must follow. Among the texts which are perverted by the unstable, or which are a source of difficulty to many who are honest at heart, *1 Timothy 1:9* is prominent. As we

have recently been asked to explain this text, we will quote it and consider it by the light of inspiration. It reads thus:-*SITI July 13, 1888, page 422.3*

“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,” etc.*SITI July 13, 1888, page 422.4*

It needs nothing more than a knowledge of the meaning of some of the simplest terms in our language, to show one that this text does not teach that righteous men are absolved from allegiance to the law of God, and that they may break it with impunity. For “lawless” means contrary to law, and if a righteous man should think himself at liberty to disregard the law, he would at once become one of the lawless ones, for whom the apostle says that the law “is made.” This shows the necessity for the righteous to keep the law, if they would retain their righteousness.*SITI July 13, 1888, page 422.5*

That the law of God is binding upon all men may be shown in various ways. The gospel commission shows it. Said Christ to his disciples: “Go ye into all the world, and preach the gospel to every creature.” *Mark 10:15*. The gospel is the “good news” of a Saviour “which is Christ the Lord” (*Luke 2:10, 11*), who is called Jesus, or Saviour, because “he shall save his people from their sins.” *Matthew 1:21*. The gospel, therefore, is God’s remedy for sin. But sin is the transgression of the law of God, the ten commandments. See 1 *John 3:4* and *Romans 7:7*. Wherever sin is it is evidence that the law is there, and violated. Now God would not apply his remedy where it is not needed; but he has sent the gospel to every creature; therefore every creature is amenable to the law of God, and has broken it.*SITI July 13, 1888, page 422.6*

This conclusion is plainly stated by Paul in *Romans 3:9-20*, a portion of which we quote:-*SITI July 13, 1888, page 422.7*

“We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of

the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”*SITI July 13, 1888, page 422.8*

The law can speak only to those who are within its sphere, who are subject to its jurisdiction; but as a consequence of what the law says, it proves all the world to be guilty before God, because all have transgressed it; therefore the law has claims upon all who are in the world. Then according to *1 Timothy 1:9*, the law is made for the whole world, for “there is none righteous, no, not one.”*SITI July 13, 1888, page 422.9*

The word rendered “made” in the text is from the Greek *koimai*. An illustration of one use of the word may be found in *Matthew 3:10*: “And now also the ax is *laid* unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.” The idea conveyed by these words is that the edge of the ax is against the bad trees for their destruction, and the words “is laid” are the same in the original as the words “is made” in *1 Timothy 1:9*. Now when we remember that they who keep the commandments of God shall enter into life (*Matthew 19:17*), and that the wages of sin is death, we can see in what sense the law is *made for* or is against the lawless and not the righteous.*SITI July 13, 1888, page 422.10*

The same thought is expressed by the apostle in *Galatians 5:17-23*. There he says that those who are of the works of the flesh are “under the law,” and those works are set forth. But those who are led of the Spirit, who do not walk after the flesh, are not under the law; for after enumerating the fruits of the Spirit, he adds, “against such there is no law.” Why is not the law *against* such things, and *against* those who do them? Because those things are the very principles of the law, as the psalmist says: “Blessed are the undefiled in the way, who walk in the law of the Lord.” *Psalms 119:1*.*SITI July 13, 1888, page 422.11*

The law has various offices, depending on the condition of men. Its primary office was to give life. This office it can fulfill only to those who have never sinned. So long as a person is sinless, the law is the best friend he can have; but when he has once sinned, the law has nothing but death for him. Its office then is that of a stern

taskmaster, or rather of a jailer and executioner. It shuts up in prison all who violate it, keeping them in ward until the time set for the execution. Fortunately a way of escape has been provided from the execution of the death sentence. Christ was manifested to take away sin; and when sin has once been taken away, the law has no power over the man to shut him up. Christ sets at liberty them that are bound, and those whom he sets free are free indeed. He is now the only source of life, and the law, instead of comforting the sinner, is against him, continually standing in his way, and hurling itself again and again against him, never relaxing its severity until the sinner flies for refuge to the hope set forth before him. While its original office was to give men life, its office now, owing to the sinful condition of men, is to drive them to Christ for life. When the sinner goes to Christ, the law is satisfied, and pursues him no further. But he has not fled outside the sphere of the law, for that is impossible. In the Son, as well as in the Father, the law stands personified, so that now he who was a sinner can say, "Oh how love I thy law! it is my meditation all the day." *Psalm 119:97*. It is no longer a terror, but a delight, for there is "no condemnation to them which are in Christ Jesus." Happy is the man who knows how to use the law in a lawful manner, for he shall prove it to be holy and just and good. W. *SITI July 13, 1888, page 422.12*

"Is It an Answer?" The Signs of the Times, 14, 27.

E. J. Waggoner

The *Interior* (Presbyterian) of June 28, contains a series of questions by one of its subscribers in Kansas, which are so pertinent that we believe our readers can derive benefit from their perusal. We hope that all will read them carefully, and give them a conscientious answer. Here they are:-*SITI July 13, 1888, page 422.13*

"*Dear Interior*. In the study of Sabbath-school lesson for June 10, the *Westminster Teacher* offers proof of the resurrection of our Saviour as follows: 'The change of the Sabbath from the last to the first day of the week is a monument of Christ's resurrection.' In the consideration of this subject I am anxious and desirous of asking these questions: (1) By whom was the change made and when? (2)

By what authority, human or divine? (3) If by human authority based upon no divine injunction, is it not a perpetuation week after week of a flagrant violation of a command of God, peremptory in its language and emphasized by its repetition? (4) If it is preached and taught in our Christian churches that the moral law shall forever stand, why has no change been made in the language of the fourth commandment? (5) Is it reasonable to teach our children the fourth commandment, enlarging upon the expressed punishments to follow its non-observance, and then by our example lead them to its absolute violation? (6) If God is an unchangeable God, he is not influenced by whims or fancies, but when he makes a law such as that in question he intends it to stand and expects our obedience. I cannot find in my life-long study of the word any divine direction, expressed or implied, to cease to keep holy the seventh day, or to substitute another. Can you? (7) Are we justified, as we array the solemn, oft-repeated commands of God to keep the seventh day holy, to follow the fashion instituted by the early Christians thereby placing in contrast a human sentiment and God's imperative law? I have read defenses for the change, but have never seen quoted the divine 'thou shalt.' I have read all that can be advanced in Holy Writ for the change, but cannot find one single word of direction from God supporting it. Can we not, with as much justification on our side, hew lanes through every command of God to suit the purposes of humanity's whims and fancies and sentiment! Honestly, is it right for us when God says, Thou shalt keep the seventh day holy, to say: 'Well, Christ rose from the dead on the first day of the week, and we think that is the day that ought to be the Christian Sabbath, no matter what God's thoughts or expressed commands may be on the subject.' The early Christians, we read, met on the first day of the week. That may have been their prayer-meeting night; but it does not say that, as devout Jews, as well as devout Christians, they omitted the observance, the scrupulous observance, of the seventh day as their Sabbath. In conclusion I will say that if the foundation of our hopes for the future were as poor and visionary as this for the change of Sabbath, we surely would have a very sandy and very unreliable one indeed." *SITI July 13, 1888, page 422.14*

These are straightforward questions, and need no comment. All that they require is an answer, and this is how they are answered by the

editor of the *Interior*:-*SITI July 13, 1888, page 422.15*

“‘The letter killeth, but the spirit giveth life.’ Brother Parker would have us celebrate the finishing of creation and Passover the most momentous and glorious fact in the annals of the existence of God. But if he is determined on the letter alone let him show it to us. The fourth commandment does not command the sanctification of the seventh day. Did he ever think of that? On the contrary, with divine foreknowledge of the Christian Sabbath, it says, God rested on the seventh day; but he ‘blessed and hallowed’ what? the seventh day? The command does not say so. It says the “SABBATH DAY, meaning thereby that the ‘Sabbath’ should not be limited to the Jewish day, but should be transferred to the Christian day. If now, why does not the command say: ‘Wherefore the Lord blessed the *seventh* day and hallowed it’? The Lord did not say so because he intended *not* to say so. Notice how accurate the spirit of inspiration was. How this little substitution of ‘Sabbath’ for ‘seventh’ prepares the way for the honor due to Christ. Brother Parker can show no command for the sanctification of the ‘seventh’ day.’ It is the ‘Sabbath’-the institution, the one day in seven devoted to rest.”*SITI July 13, 1888, page 422.16*

“The letter killeth, but the spirit giveth life.” Very true; but that doesn’t mean that the letter is to be carefully disregarded. The letter alone will kill, because mere outward observance of any commandment is actual violation of that commandment. The spirit gives life. Why? Because that comprehends all. Whoever keeps the spirit of a law must necessarily keep the letter also. A man cannot keep the spirit of the first commandment while he is worshiping false gods; he cannot obey the spirit of the eighth commandment while he is actually stealing; so it is impossible to keep the spirit of the fourth commandment while disregarding the day which that commandment says must be kept holy.*SITI July 13, 1888, page 423.1*

Notice particularly what wonderful perception the *Interior* has. It says that the commandment does not say that God sanctified the seventh day, but that he sanctified *the Sabbath day*, “meaning thereby that the Sabbath should not be limited to the Jewish day, but should be transferred to the Christian day.” But how can we who

are slow of perception be made to know that that is so? Must we accept it on the authority of the *Interior*? We can't do that, for we don't believe that it has any special private faculties for knowing the mind of the Lord, that we have not; and we have no means of knowing what the Lord wants except by what he says. Now suppose that for the moment we allow that the commandment does not say that God sanctified the seventh day, but only the Sabbath, how does that prove that it contemplates the observance of the first day? It says nothing of a "Christian day." Where is the "thou shalt" for thus expanding the commandment? If the commandment is unlimited, then what right has anybody now to limit it to the first day of the week? The *Interior* has added a cipher to a cipher, and supposes that it has thereby strengthened its position. *SITI July 13, 1888, page 423.2*

But we do not need to guess at what the commandment enjoins, nor to accept the opinion of any man. We have the most positive evidence that the Lord did actually sanctify the SEVENTH DAY. Read *Genesis 2:3*: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." So far as this argument is concerned, it matters not whether this was done immediately after the week of creation, or twenty-five hundred years later; the undeniable fact remains, that God did bless and sanctify the seventh day. And that shuts off all chance for guess-work about the fourth commandment being spread over the whole week. Such nonsense as that God simply performed a general act of sanctification, without reference to any specific day, so that if men wish to keep Sunday then that is the day which he sanctified, and if they want to keep Monday then that is the day sanctified, finds no shadow of support in the word of God. *SITI July 13, 1888, page 423.3*

We do not need, however, to go back to the record in Genesis for proof that the Lord blessed and sanctified the seventh day. The fourth commandment plainly teaches this. Granted that the last clause of the commandment says that God "blessed the Sabbath day and hallowed it," is the commandment so long that there is no connection between the first part and the last part? Certainly we may not accuse the Lord of having forgotten the first part of the commandment when he uttered the closing sentence. It is true that

God sanctified the Sabbath day; but which day is the Sabbath? The commandment itself says: "The *seventh day* is the Sabbath." That is God's own declaration. That is, the name of the seventh day is "the Sabbath." Other days are known solely by their numbers, but the seventh day has a name, and that name is Sabbath. So when the fourth commandment says that *the seventh day is the Sabbath*, and then follows that by the statement that God sanctified the Sabbath, it is then really a direct statement that God blessed and sanctified the seventh day, as is stated in *Genesis 2:3.SITI July 13, 1888, page 423.4*

Did the *Interior* answer its correspondent's question? We submit that it has now even a larger task on its hands than it had in the first place, for instead of giving a "Thus saith the Lord," it has deliberately contradicted the word of God. W.*SITI July 13, 1888, page 423.5*

"Religion in Japan" The Signs of the Times, 14, 27.

E. J. Waggoner

It is well known that much missionary work has been done in Japan, and that Christianity has been looked upon with favor by those high in authority; and it has been declared highly probable that the empire will ere long become officially "Christian." The Emperor is expected, like Constantine of old, to declare Christianity to be the religion. This step has been looked for with a great deal of anxiety by those interested in foreign missions, as a wonderful victory for Christianity. We have before expressed our opinion on the subject, that if such a step is taken, it will be the worst thing that could possibly happen for real Christianity in Japan. The Christianity that would be adopted would be a formal religion, a matter of policy alone, and it would put an effectual stop to the growth of vital godliness. The empire would no longer be missionary ground, and the labors of devoted missionaries would soon cease. Those who accepted the State religion in obedience to the imperial edict, would be forever content with the *form* of religion, and so the last state of the empire would be worse than the first. We have no faith in charms, and we don't think that the *name* of Christianity will make a man or a nation any better than will the name of the reality of

paganism.*SITI July 13, 1888, page 425.1*

To show that our statement of the case is correct, we copy the following the London dispatch to the San Francisco *Chronicle* of June 10:—*SITI July 13, 1888, page 425.2*

“The Japan *Weekly Mail* in a recent issue summarizes the discussion now being carried on in Japan by several eminent publicists respecting the advisability of the people of that country embracing Christian religion. A movement started by some three prominent persons, is on foot to give an impetus to the speed of Christianity by laying stress on the secondary benefits its acceptance means. Those connected with the movement say the Christian dogmas are a bitter pill to swallow, but advised that it be swallowed promptly for the sake of the after effects. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teachings of Christianity, but he sees that it is the creed of highly civilized nations. To him religion is only a garment to be put on or taken off for pleasure, but he thinks it prudent that Japan assume the same dress as that of her neighbors, with whom she desires to stand well.*SITI July 13, 1888, page 425.3*

“Professor Toyama, of the Imperial University, has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: (1) The improvement of music; (2) a unit of sentiment and feeling leading to a harmonious cooperation; (3) furnishing a medium of intercourse between men and women. Mr. Kato, the late, president of the Imperial University, who says that religion is not needed for the educated, and confesses his dislike to all religion, urges the introduction of religious teachings in the Government schools on the ground that the unlearned in Japan have their faith in the old moral standards shaken, and that there is now a serious lack of moral sentiment among the masses.”*Copies of the same copied article, and other sources, prove that the wording is “Fukuzawa” rather than “Fulka-Zawa,” “Toyama” rather than “Toyma,” “music” rather than “the mind,” and “Mr. Kato, the late president,” rather than “Kabolat, president.”*SITI July 13, 1888, page 425.4*

And that is just as high as the standard religion would be in this country if Christianity were declared to be the national religion. A State religion never has and never will be adopted except from selfish motives.*SITI July 13, 1888, page 425.5*

“The Commentary. Free Gifts for the Tabernacle” *The Signs of the Times*, 14, 27.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.
(July 21.-*Exodus 35:20-29.*)

Giving to the cause of God is a part of religion, and by no means as unimportant a part as many people suppose. It is a part of religion not because the Lord has need of the gifts, or because he can be propitiated by offerings, for God is not “worshiped with men’s hands, as though he needed anything,” but because men need to give for their own good. And from the earliest ages men were required to offer sacrifices to the Lord for this very reason.*SITI July 13, 1888, page 427.1*

As soon as man had fallen and the plan of salvation had been announced, sacrifices were required, that by the shedding of blood men might be enabled to realize something of the heinousness of sin; and that his faith in the promised Saviour might be kept in lively exercise. “The blood of the beast was to be associated in the minds of sinners with the blood of the Son of God. The death of the victim was to evidence to all that the penalty of sin was death. By the act of sacrifice the sinner acknowledged his guilt and manifested his faith, looking forward to the great and perfect sacrifice of the Son of God, which the offering of beasts prefigured. Without the atonement of the Son of God there could be no communication of blessing or salvation from God to man. God was jealous for the honor of His law.”*SITI July 13, 1888, page 427.2*

The offerings which form the subject of this lesson were, however, of a different nature from the sacrifices offered because of sin; they were free-will offerings of material for the building of the tabernacle. “Great and expensive preparations were necessary. Precious and

costly materials must be collected. But the Lord accepted only the free-will offerings. Devotion to the work of God and sacrifice from the heart were first required in preparing a place for God. And while the building of the sanctuary was going on, and the people were bringing their offerings unto Moses, and he was presenting them to the workmen, all the wise men who wrought in the work examined the gifts, and decided that the people had brought enough, and even more than they could use. And Moses proclaimed throughout the camp, saying, 'Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.'" *SITI July 13, 1888, page 427.3*

"The repeated murmurings of the Israelites, and the visitations of God's wrath because of their transgressions, are recorded in sacred history for the benefit of God's people who should afterward live upon the earth; but more especially to prove a warning to those who should live near the close of time. Also their acts of devotion, their energy, and liberality, in bringing their free-will offerings to Moses, are recorded for the benefit of the people of God. Their example in preparing material for the tabernacle so cheerfully, is an example for all who truly love the worship of God. Those who prize the blessing of God's sacred presence, when preparing a building that he may meet with them, should manifest greater interest and zeal in the sacred work in proportion as they value their heavenly blessings higher than their earthly comforts. They should realize that they are preparing a house for God." *SITI July 13, 1888, page 427.4*

"Many will expend much to erect comfortable and tasty buildings for themselves; but when they would prepare a place that they may receive the presence of the high and exalted One, they manifest a wonderful indifference, and have no particular interest as to the convenience, arrangement, and workmanship. Their offerings are not given cheerfully from the heart, but are bestowed grudgingly; and they are continually studying in what manner the sacred building can be made to cost the least, and answer the purpose as a house of worship. Some manifest more interest in building their barns, wherein to keep their cattle, than they do in building a place for the worship of God. Such value sacred privileges just in that proportion which their works show. And their prosperity and spiritual strength will be just according to their works. God will not cause his

blessing to rest upon those who have so little estimate of the value of divine things. Unwilling and stinted offerings are not accepted of God. Those who manifest that earnestness to bring to the Lord acceptable offerings, of the very best they have, willingly, as the children of Israel brought their presents to Moses, will be blessed in that proportion that they have estimated the value of divine things.”-*Great Controversy, Vol. I.SITI July 13, 1888, page 427.5*

God might have ordained that his worship should cost nothing; yea, he might even now fill the treasuries of his church full to overflowing without taking a dollar from anyone, but everybody knows what the result would be; the church would be shorn of her power, for she would forget the words of the Saviour, “Without me ye can do nothing,” and gold would become her god.*SITI July 13, 1888, page 427.6*

“If any man will come after me,” said the Saviour, “let him deny himself, and take up his cross, and follow me.” This denial means vastly more than merely abstaining from that which the world recognizes as sin-it means the giving up of legitimate comforts and enjoyments for the good of others; and following the Saviour means much more than simply not doing evil-it means doing good. It is walking even as Christ walked; and his life was one not of self-pleasing, but of self-denial for the salvation of others. He left the courts of Heaven and even laid down his life for us; and can we hope to be his disciples while selfishly enjoying all that we can of this world, and planning only, like the men of the world (*Psalms 17:14*), to leave the rest of our substance to our children?*SITI July 13, 1888, page 427.7*

While we cannot say that a people’s spirituality is always measured by their generosity, it is certainly true that their spirituality never rises *above* their generosity; always remembering, however, that the gift is measured not by its money value, but, as in the case of the poor widow (*Luke 21:2-4*) by the motive which prompts the gift. Those who give most from a sincere desire to advance the cause of truth, are blest most; not because the gift of God can be purchased with money, but because having given their means they will also give their prayers; and in so doing what they can to water others, their own souls will be watered.*SITI July 13, 1888, page 427.8*

E. J. Waggoner

It is stated that the Pope intends to invite the co-operation of the Catholic and other Governments in determined efforts to bring about the suppression of slave-dealing wherever it prevails. It would have been a good thing if some of Leo's "infallible" predecessors had taken some steps of this kind; so far have they been from doing so, however, that the church of herself has trafficked in "slaves and souls of men." True, Protestants have not been faultless in this respect, but Rome alone professes infallibility. *SITI July 13, 1888, page 432.1*

In a recent article in the New York *Evangelist*, Rev. T. L. Cuyler says: "Some remarkable statistics have lately been published in regard to the Protestant churches in New York City. In a population of much over one million, the Methodist Churches have but 13,000 communicants. The Dutch Reformed, but 7,200. The Congregationalists have decreased from 2,450 to 2,315. The Presbyterians of all shades number 23,016. The Episcopalians, who attract many other denominations, report 33,000 members. The total membership of all these denominations, including 13,600 Baptists, is only 93,000. This is a sad showing for the great metropolis." *SITI July 13, 1888, page 432.2*

How many are there of those who read the Bible through by course, who do not skip the tenth chapter of Genesis? And how many of those who read it in a perfunctory way, derive any benefit from it, or regard it as anything but a dry collection of meaningless names? How many are there who do not wonder what was the use of putting it in the Bible? We venture the assertion that the number who do not come under one of these heads is very small. Now there is no reason why that chapter should be skipped or lightly regarded. In the short space of fifty pages, of the book entitled "Sacred Chronology," published and for sale at this office, the matter is made so plain that any child can understand it. Get the book and read it, and all of your subsequent reading of history will be aided by it. *SITI July 13, 1888, page 432.3*

The following question has been received from one of our brethren, by the editors of the *SIGNS OF THE TIMES*: *SITI July 13, 1888, page 432.4*

“Are there any tent-meetings been held by our people in the California Conference this season? If there are, we should very much like to hear from those who are conducting them, what the interest is, and what progress the truth is making. We give of our means to support the work, and we like to hear how it prospers. Besides this, we like to pray for our ministering brethren in their labors, but how can we pray intelligently when we know nothing about where they are, nor what they are doing, nor whether they are in the field at all or not? “G.” *SITI July 13, 1888, page 432.5*

We print this just as it is received. We must confess that we think the points are well taken. As the question is addressed to us, we will answer as far as we are able, and that is, that there are supposed to be at this time, and to have been for nearly two months past, about seven tent-meetings in progress in different parts of the California Conference. That is as far as we can answer; the rest of the communication we submit to the brethren in charge of the tent-meetings, and in behalf of the inquiring brethren, request them to reply. Please let us hear from you, brethren, not only once, but often. We ought to have, and may we not hope to have, at least seven reports each week, from now onward? *SITI July 13, 1888, page 432.6*

Not long since it fell to Judge Biddle, of Philadelphia, to deliver a charge to the jury on the subject of lotteries, in which he said: *-SITI July 13, 1888, page 432.7*

“The history of public morality in regard to lotteries is quite curious. I have a lottery ticket issued as far back as 1761, to aid in building a church at Oxford, afterward presided over by a brother of President Buchanan. At the present day lotteries are held only by two classes of people; and, strange to say, the most difficult thing is to eradicate them among the first-named class.” *SITI July 13, 1888, page 432.8*

If, therefore, the holding of lotteries is immoral-and it certainly is-and if these very religious people cling most tenaciously to it, then these “very religious people” are very immoral. And in that case these

“very religious people” are also very bad people. Then it logically follows that lotteries are in fact held only by one class of people, that is, by a very bad people. *SITI July 13, 1888, page 432.9*

Quite recently someone, we think he was a clergyman, wrote to the *Christian Union* as follows: “I have long been a subscriber to your most excellent paper, and about the only thing that prevents it from giving perfect satisfaction is that every once in a while you bring out the doctrine of the Judgment day, and the second coming of Christ.” That doctrine was the one with which Christ comforted his disciples when they were sorrowing to think that he was about to leave them. It comforted Job in his deep affliction. Paul calls it “the blessed hope,” and speaks of the “patient waiting for Christ,” as though it was an event so much to be desired that people would need to exercise patience if it should be delayed. Indeed, in writing to the Hebrews he says: “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.” This shows that the true followers of Christ will be in danger of growing impatient as they long for his coming. Again we read that only to those who “love his appearing” will he give the reward when he comes. What then must be the condition of those who don’t want to hear about it? The Lord will surely come, whether people desire his coming or not. How much better, then, to be ready, waiting for him, when he does come. Everyone who truly loves the Lord will love to hear of his soon coming. *SITI July 13, 1888, page 432.10*

It is frequently stated by Spiritualists that Spiritualism answers the question asked by Job, “If a man die shall he live again?” As a matter of fact it does nothing of the kind. Spiritualism claims that there is no death, that a man continues to live forever; but the patriarch’s question was based on the fact that men do cease to live. If men never die, then there can be no such thing as living *again*. “Again” signifies “another time,” “once more,” and from the Bible use of this word alone, we know that death is a cessation of life. The prophet John was shown in vision those who had been slain “for the word of God,” and he says, “they lived and reigned with Christ a thousand years. But the rest of the dead lived not *again* until the thousand years were finished.” *Revelation 20:1, 5*. Here we learn that some who have died begin to live again at the

beginning of a certain period of a thousand years, and that others do not live *again* until the thousand years are ended. Now as it cannot be said of a man that “he is in the city again,” unless he has at some time been out of the city, and has returned, so it cannot be said of any man that they “live *again*,” unless they have at some time ceased to live.*SITI July 13, 1888, page 432.11*

The Rev. Addison P. Foster writes from Boston to the *Advance* that an irrepressible conflict is going forward in that city, of which no one can predict the issue. He says: “It is as yet a war without violence, but one no less determined for all that, and one in which the popular feeling is steadily rising. And it is a conflict which has its bearings on the condition of the whole country. I watch its progress with apprehension. Who can tell to what it may grow? The conflict is between the Catholics and Protestants, and the question at issue is whether Catholic principles and methods as dictated by an aged priest in Italy shall shape our municipal affairs.” It is high time for somebody to be waking up. Unfortunately for the Protestant population of Boston, the minions of the old priest in Italy have been awake all the time, and we fear that they will keep at all hazards the advantage which they have been allowed to gain.*SITI July 13, 1888, page 432.12*

The Pope’s Encyclical on “Liberty” has the following:*SITI July 13, 1888, page 432.13*

“Human liberty in individuals, as in societies or Governments, implies the necessity of conforming to a supreme rational law which emanates from God. The church is not an enemy of honest, legitimate liberty, but is an enemy of license. It condemns the false liberalism or naturalism which declares that there is no supreme law, and that everyone must form his own faith and religion. Such doctrine tends to destroy the consciousness of the difference between good and evil, between justice and injustice, and makes force the sole basis of society.”*SITI July 13, 1888, page 432.14*

Of this a Protestant journal says: “With a Protestant interpretation, it would be hard to improve his statement.” But the Pope is not a Protestant, neither are any of his followers, and they *do not* give Protestant interpretations to his utterances. When he speaks of the

necessity of “conforming to a supreme rational law which emanates from God,” he does so with the understanding that he is that self-appointed representative of God; and so he means only that true liberty consists in obedience to the Pope of Rome.*SITI July 13, 1888, page 432.15*

Man is a sinner, and though his environment may in some measure account for gross crimes against human law and order, it does not account for his depraved heart. The Rev. Dr. Parker well says: “When man did fall, he fell, not in a metropolitan alley, not in a London slum; he fell where the sunshine was broadest, where the rivers were deeper and calmest. When he fell, he fell amid surroundings which he himself had placed for his convenience and gratification. The only cure is not in change of circumstances, but in change of heart. That crucial change can be made only by the grace of God.”-*Observer.SITI July 13, 1888, page 432.16*

July 20, 1888

“Purified by Fire” The Signs of the Times, 14, 28.

E. J. Waggoner

Picking up the daily paper this morning, one of the first things that my eye rested upon was this heading: “The Famous Cock-Pit Saloon is Purified by Fire.” It appeared from the item that followed, that a certain notorious cock-fighting resort, which, as a matter of course, had a saloon connected with it, had been burned to the ground. When the alarm was sounded, the usual efforts were made to put out the fire, but the buildings were dry as tinder, and all efforts to stay the progress of the flames were unavailing, until they expired for lack of material upon which to feed. And thus the *in* famous place was purified. *SITI July 20, 1888, page 438.1*

This item with its heading set us to thinking of how fire purifies. The Roman Catholic Church has received and retained as a legacy from its pagan ancestry, the doctrine of a purgatory, in which those who die with some sins upon them may have the stains removed by fire. Thus they rob Christ of healing virtue, and bestow it upon fire, becoming, just to that degree, fire worshipers. True, they say that those who die in mortal sins, will not have the privilege of being cleansed in purgatory, but will be obliged to suffer to all eternity the far more intense flames of hell, forgetting that if the comparatively feeble fires of purgatory can cleanse from “little” sins, the fiercer flames of hell must in time cleanse its victims from their deeper stains, so that universal salvation is the virtual outcome of their doctrine. In this they are but following the lead of Origen, one of the greatest fathers of the abominations of the Catholic Church. *SITI July 20, 1888, page 438.2*

But a little observation and thought should suffice to convince all that fire doesn’t purify in that way. How was it in the instance before us? The news editor said that the old saloon that had been the scene of so much cruelty, blasphemy, and drunken reveling, was purified by fire. Are we to understand from that expression that the place will now be used as a church, where songs of praise shall be heard instead of oaths and brutal laughter? Why, no; for the place

doesn't exist; the fire that purified it, turned it into smoke and ashes. That is a peculiarity that fire has. It purifies by removing.*SITI July 20, 1888, page 438.3*

As it was with the saloon, so will it be with men. We have heard good people pray, in the innocence of their hearts for the baptism of fire, and heard them sing with real fervor, "Spirit of burning, come." What did they mean? Why, they wanted the fire to burn away their sins, and to warm them into life. In short, they wanted a sort of Catholic purgatory. They forgot that fire doesn't always stop with that which it is desired to have burnt. The man who should touch a match to the dry thistles in his stack of wheat, in order to purify the grain, would be very foolish. For wheat is combustible, as well as thistles, and all would be consumed together. Better wait until the machine has winnowed the chaff and foul matter from the grain, and then apply the match to that which is fit only for destruction.*SITI July 20, 1888, page 438.4*

This is the Lord's way. To the mixed multitude of good and bad that stood on the banks of Jordan, the prophet John said:-*SITI July 20, 1888, page 438.5*

"He that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." *Matthew 3:11, 12.**SITI July 20, 1888, page 438.6*

The purging is done before the burning. The floor is purged, the wheat is gathered into the garner, and then the chaff is burned with fire unquenchable,-fire that cannot be checked until everything within reach is consumed.*SITI July 20, 1888, page 438.7*

So it is in the parable of the wheat and tares. After showing that "the good seed are the children of the kingdom; but the tares are the children of the wicked one," the Saviour said: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there

shall be wailing and gnashing of teeth.” *Matthew 13:40-42.SITI July 20, 1888, page 438.8*

To like intent Christ says: “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” *John 15:1, 2.* How does the husbandman purge the branch that gives prospect of fruit? Is it by kindling a fire under it? Not by any means. That would destroy it. He prunes it, cutting off those things that are unprofitable in themselves, but which would hinder the perfecting of the fruit. But what of the branch which will not bear fruit, even after pruning, and which is taken away? Says Christ: “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” *John 15:6.SITI July 20, 1888, page 438.9*

Notice that in all these cases the burning is not until after the purging or pruning has been accomplished. The burning is not for the purpose of purifying worthless branches, but for the removal of that which is worthless.*SITI July 20, 1888, page 438.10*

“But,” says one, “the prophet speaks of the time ‘when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.’” *Isaiah 4:4.* To be sure he does, but he does not mean, as you seem to suppose, that the fire is going to burn up the filth and thus make the filthy persons pure; that the fire will “purge the blood of Jerusalem,” and not harm the bloody men, but leave them clean handed. Not at all; that would simply be universal salvation by purgatorial fires, as we stated before concerning the Catholics. The preceding verses must be read in connection with the fourth, and then we shall understand how the fire is going to purify Zion, which here stands for all who profess to know God. We quote *verses 2-4:-SITI July 20, 1888, page 438.11*

“In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left

in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.”*SITI July 20, 1888, page 438.12*

Ah! now we understand how it is that the filth of the daughters of Zion is to be washed away by the spirit of judgment and by the spirit of burning. It is by burning up those filthy daughters and when that shall have been done, in accordance with judgment previously rendered, then they “that are escaped,” “he that *is left*,” “he that *remaineth* in Jerusalem,” even “*everyone that is written among the living*,” shall be called holy. But will they have been purified by fire? Oh no; their purification will have been accomplished before the fire begins its work. It is the same time of which the prophet speaks, when he says: “Therefore [because the inhabitants of the earth have transgressed the laws, changed the ordinance, broken the everlasting covenant] hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.” *Isaiah 24:6*. But the few men who are left “shall lift up their voice, they shall sing for the majesty of the Lord.” *Verse 14.SITI July 20, 1888, page 438.13*

This is the only way that filth can be removed by fire. The saloon of which we read had been defiled by oaths and brutal sport. Could the fire remove those? No; but it could remove the place that had harbored them. Suppose you say that the place was defiled by real, physical filth-whisky stains, tobacco juice, etc. Very well, but fire could not remove even these without consuming also the timber that was thus defiled. So men and women are defiled by sin-sin which is a part of their very natures. Now even allowing that evil deeds and words were combustible, which is not the case, the people who are defiled by them are combustible also, and when fire shall be lighted to consume that filth, it will not go out until it has burned up that which is defiled, together with the defilement.*SITI July 20, 1888, page 438.14*

Listen again to the words of the prophet Isaiah:-*SITI July 20, 1888, page 438.15*

“The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.” *Isaiah 33:14, 15. SITI July 20, 1888, page 438.16*

Only those who are pure can dwell with the devouring fire. If they were not already pure, the fire would not purify them, but would destroy them. And why does not the fire affect them? Because, being already pure, they are not suffered to feel it. They “shall dwell on high.” They will have washed their robes of character, and made them white, not in the fire, but in the blood of the Lamb, and because they have learned to dwell in secret with God, they “shall abide under the shadow of the Almighty.” *SITI July 20, 1888, page 438.17*

“Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” *Psalms 91:9, 10*. “Only with thine eyes shalt thou behold and see the reward of the wicked.” *SITI July 20, 1888, page 438.18*

One more text. The apostle Paul wrote to the Corinthians that “the fire shall try every man’s work of what sort it is.” *1 Corinthians 3:13*. True, but the fire does not make good any man’s work that is imperfect. If it is wool, hay, stubble, the fire will consume it; only the gold, silver, and precious stones will be untouched. But the fire does not have the power of transmuting wood, hay, and stubble, into gold, silver, and precious stones. If the work is not fine gold, the fire will destroy it. *SITI July 20, 1888, page 438.19*

Let no one, then, wait for fire from heaven to come and consume his evil nature. His evil nature is a part of himself, and when it dies he must die too. Let him remember the fate of Sodom and Gomorrah, which are set forth for an example. His evil nature must indeed be crucified, and he must be crucified with it; but far better to suffer the painful process now, in Christ, than to suffer it in person, with none to help. Better to be baptized now into Christ’s death,

than to be baptized in the lake of fire, from which none can rescue. Let the heart be purified by faith, purified in obeying the truth through the Spirit, and when the fire comes it will find nothing to devour. W.*SITI July 20, 1888, page 438.20*

“America’s Wickedness” The Signs of the Times, 14, 28.

E. J. Waggoner

“America’s Social Wickedness” is the title of an article written by Rev. Morgan Dix, and published in a late number of the *Methodist*, showing the terrible state of wickedness which prevails in this country, and especially in our great cities. Of this country, Mr. Dix says: “Nowhere has there ever been a better field for the devil’s double propaganda, and all about us are signs of his activity. True, there are checks which still restrain the evil, but each day some barrier gives way. To keep to the straight and narrow path of settled principle and living and purity of heart is harder now for our young people than it was a quarter of a century ago, because a false sentiment, widely influential, condones their excesses, and even approves of their misdoings.”*SITI July 20, 1888, page 438.21*

All of which is true; and it might have been put still more strongly without doing violence to the truth. Sin is no longer called sin, for fear of offending ears polite; and all sorts of evil, instead of being denounced, is excused or even defended. Says Mr. Dix: “It would be painful to inquire what kind of life is developed under the influences at work for the public ruin—to gauge with the line and plummet of God’s word and law the demoralization of society.”*SITI July 20, 1888, page 438.22*

Yes, it would be painful, and for that reason, and also because they would lose caste by it, very many whose sacred duty it is to sound an alarm, and cry out against popular sins, speak only “smooth things” and “prophesy deceits.” The time has come “when men will not endure sound doctrine,” but having itching ears they are heaping “to themselves teachers after their own lusts,” and turning away their ears from the truth, they are being turned unto fables.” See 2 Timothy 4:3, 4.*SITI July 20, 1888, page 439.1*

“Why Sad?” The Signs of the Times, 14, 28.

E. J. Waggoner

Under the heading, “From the Shadow into the Light,” the *Golden Gate* says:-*SITI July 20, 1888, page 439.2*

“The sad news reaches us fro St. Cloud, Minnesota, of the transition to the higher life of the writer’s elder brother.”*SITI July 20, 1888, page 439.3*

Now we should like to know why that writer should call that *sad* news, which announces that his brother has gone from the shadow into the light? Is this writer sorry that his brother has gone into the light? Would this writer count it sad news if he were informed that his brother had had a transition from the sphere of a common citizen to the higher sphere of a Senator or President of the United States? Assuredly not. Then why does he call it sad news, when it announced to him that his brother has made the transition to the higher life, which, according to the doctrine of the *Golden Gate*-Spiritualist-is as much more excellent than to be a Senator or President as eternity is greater than time? If this Spiritualistic transition to a higher life, and from the shadow into the light, is such a glorious thing as the Spiritualists try to make out, then it seems to us one of the queerest things about the phenomena of Spiritualism that they should be sorry when it happens to one of their friends, and sad when they get the news. The truth of the whole matter is that human nature is stronger than all their finely-spun theories. And the very consciousness of every human soul bears witness that death is an enemy, however it may be passed off as a friend. Accordingly, in spite of the *Golden Gate* writer’s theory, which demands that he should be *glad*, his own heart confesses that he is *sad*, at the news of the death of his brother.*SITI July 20, 1888, page 439.4*

“Back Page” The Signs of the Times, 14, 28.

E. J. Waggoner

Brother W. H. Saxby writes that work in the Washington, D.C.,

mission is progressing favorably. A hall for meetings has been secured for a year, at 1630 Fourteenth Street N.W. Several new workers are expected at the mission soon, and altogether the outlook is very encouraging.*SITI July 20, 1888, page 448.1*

According to the terms of the treaty recently entered into between the Vatican and the United States of Columbia, the Romish clergy have entire control of the Government schools and universities, all church property is exempt from taxation, and the protection of Roman Catholicism as the State religion is guaranteed.*SITI July 20, 1888, page 448.2*

It is reported from Europe that the Pope contemplates withdrawing from Rome at an early day, owing to the attitude recently assumed by the Italian Government. But inasmuch as all the Italian Government asks is that the Pope attend to his own affairs and let the Government alone, it does not appear that the "successor of St. Peter" has any just ground of complaint. The threat to the throne is not original with Leo XIII.; Pius IX. made the same bid for sympathy, and had probably just as much intention of leaving "the eternal city" as has the present Pope, and no more.*SITI July 20, 1888, page 448.3*

Some time ago a young hoodlum of San Francisco shot and killed a young girl on the street. He was immediately arrested, and after the usual delay was tried and convicted. The usual technicalities were interposed, and the case was twice appealed to the Supreme Court of the State, and afterwards to the Supreme Court of United States, where it was refused a hearing. As a last resort, one of the lawyers, a man holding high office in the State, appeal to the Governor to let the young assassin loose upon society. The Governor refused to interfere in the just findings of law, and administered the following deserved rebuke:-*SITI July 20, 1888, page 448.4*

"I desire in this connection to say that there seems to be an evident effort to shield criminals from suffering the responsibility which follows in the path of crime-a desire which is on the increase instead of diminishing. So far as I am concerned, I will not tolerate or sanction it. In this modern dispensation of justice, the criminal labors under the idea that he is an injured member of society, and

that everything should be done to render his pathway to a point of escape from the penalty of the crime committed, easy and sure, but little thought being given to the victim of his lust, cowardice, and passion. I will never be party to the deification of crime or criminals.*SITI July 20, 1888, page 448.5*

Governor Waterman is deserving of all honor. Criminal lawyers need to be given to understand that the object of law is not to protect criminals and foster vice, but to protect society by the punishment of criminals. The duty of the attorney for a murderer is simply to secure a fair trial; if he goes beyond this, he makes himself a party to the crime.*SITI July 20, 1888, page 448.6*

According to a recent dispatch to the New York *Evening Post*, the famous annual racing event on Derby day in England is made the occasion of wicked revelry, which is anything but creditable to the boasted civilization, of this enlightened age. The dispatch says: "From the Sunday preceding the race, at Epsom and its neighborhood, the scene is disgraceful until Saturday. 'There are few places on the face of the globe,' says a competent eye-witness, 'where more sin and wickedness are perpetrated in a single week than here.'" It is also stated that the Prince of Wales is still a patron of these races; and that the princess also witnesses them.*SITI July 20, 1888, page 448.7*

One of the Eastern religious weeklies devoted some space to the consideration of the question, "Was Methuselah a good man?" After several paragraphs of conjecture, it winds up with a quotation from Matthew Henry, preceded by the remark "Matthew Henry stands in doubt as to the character of Methuselah." Well, why shouldn't he inasmuch as the Bible says not a word concerning the character of Methuselah, nor of several other of the patriarchs mentioned in the fifth chapter of Genesis. The strange thing, however, is that people should go to the writings of Matthew Henry, or any other man, to find out the character of a Bible personage of whose character the Bible itself says nothing. Unfortunately, too much of what is called explanation of the Bible is nothing but speculation concerning something which the Bible has not revealed.*SITI July 20, 1888, page 448.8*

America's Rome correspondent writes that among the multitude of presents received by the Pope this year were "a row-boat, a boot-blackening ... and a bicycle. His holiness should have been supplied with a pair of boxing-gloves, and a... mask to make his outfit complete. The Pope is reported as preferring money to useless gifts, which are valuable only as curiosities. If he received the money equivalent of his presents he could purchase what his necessities require and keep the rest for a rainy day. While his holiness was the recipient of many ridiculous presents, probably nothing could be more ridiculous than presenting him the Constitution of the United States, and lest we except the Declaration of Independence, both of which documents are the representative of thoughts diametrically opposed the doctrines of the Vatican."-*America.SITI July 20, 1888, page 448.9*

"An International Question" The Signs of the Times, 14, 28.

E. J. Waggoner

We have received from Brother LaRue, who is in China, a copy of the Hongkong *Daily Press*, of June 19, 1888, which contains an important item showing that there is a prospect that the Sunday Law question will soon be an international one. It appears that there is no Sunday law which embraces the port of Hongkong. The Rev. A. Gurney Goldsmith, seaman's chaplain, addressed a communication to the Chamber of Commerce, asking its support to petition the governor of the colony of Hongkong, humbly submitting, "that the time has now arrived when some decisive step may be taken, and respectfully solicit that their day of rest may be assured to them by legislation or otherwise." The Chamber of Commerce replied that:-*SITI July 20, 1888, page 448.10*

"The objects sought are worthy of every encouragement, but, in view of the many conflicting interests involved, the committee do not see their way to support legislation to compel total cessation of Sunday work in the harbor, and unless an unyielding law applicable to all classes and nationalities of vessels be passed, it would be unfair." *SITI July 20, 1888, page 448.11*

This shows clearly that just as soon as the Sunday-law agitators

secure the national Sunday laws which they now demand, they will then be open for an *international* Sunday law. And when that time comes, then look out for the Pope to assume his place as the grand international Sunday boss. Then will be fulfilled the Scripture, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." *Revelation 13:8.SITI July 20, 1888, page 448.12*

"A Wild Project" The Signs of the Times, 14, 28.

E. J. Waggoner

The latest phase of the Jerusalem craze is a proposition to rebuild the city, as a recent New York dispatch says, "in harmony with the prophetic description of the Bible," whatever that may mean. A certain Rev. Dr. Silverth, of Chicago, is at the head of this movement, and recently sailed for Europe in the interests of his project. The Doctor thinks that a large immigration from Europe and America will flow into Palestine early in the autumn; and that as only about one-sixth of the proposed population will be Jews, the rest being English and American, as soon as there are people enough to form the nucleus of a new nation, the powers of Europe will unite in declaring Palestine independent.*SITI July 20, 1888, page 448.13*

Of course all of this seems a little visionary to sober-minded, common-sense people, especially if they happen to be Bible students and able to distinguish between prophecies relating to the earthly Jerusalem, and those relating to the heavenly city; but to the minds of quite a number of age-to-come enthusiasts, who flatter themselves that they are doing the Lord a wonderful service, the plan of the Chicago man no doubt seems practical enough.*SITI July 20, 1888, page 448.14*

It may not be just to the point to refer to Abraham in this connection, for he lived a long time ago and didn't own a foot of land in the city which it is now proposed to restore; and possibly he was a little old-foggyish anyway, but inasmuch as he was "the friend of God" and the "father of the faithful," and didn't seem to care much about earthly cities, but "looked for a city which hath foundations whose builder and maker is God," it might not be a bad thing for those who

now aspire to be his children to follow his example, instead of speculating on corner lots in Jerusalem, and intriguing for place and power in Palestine.*SITI July 20, 1888, page 448.15*

“The Abiding Sabbath and the Lord’s Day” The Signs of the Times, 14, 28.

E. J. Waggoner

The pamphlet with the above name is a review of the two most recent and popular books on the Sunday question. In this work Elder Jones has shown in a brief, pointed way, some of the artifices used to do away with the “Sabbath of the Lord.” A wide circulation of this book will do much to enlighten thousands as to the merits of the Sabbath question.*SITI July 20, 1888, page 448.16*

This *review* is different from others published in several particulars: 1. The high authority of the works reviewed. 2. It does not follow the author into every obscure point, but strikes boldly at the main issue. 3. Its style is such as to interest a large class of thinking people.*SITI July 20, 1888, page 448.17*

A copy of this *review* should be in the hands of every editor in this country. See notice on page 4 of this paper.*SITI July 20, 1888, page 448.18*

July 27, 1888

“Paradise and Hades” *The Signs of the Times*, 14, 29.

E. J. Waggoner

A portion of the *Christian Evangelist*, published at St. Louis, Mo., has been sent to us with the request that we give a little attention to an article which it contains on the “Intermediate State of the Dead.” The letter states also that the writer of the article, who is one of the editors of the paper, is one of the best educated ministers in the “Christian” denomination. If that is true, and we have no reason to doubt it, it is simply another evidence that the best educated men may be darkly ignorant of Bible truth.*SITI July 27, 1888, page 454.1*

The article is in answer to the question, “Do the spirits of the dead enter *hades* since Jesus’s soul came forth therefrom? We quote the first paragraph of the reply to the question, and will confine our comment this week to that portion. It is as follows:-*SITI July 27, 1888, page 454.2*

“In discussing this subject, it must be assumed, for lack of space as well as condition, and that paradise was that part of *hades* into which the disembodied spirits of the righteous entered prior to the resurrection of Christ. We think that part of *hades* was abolished when the Saviour’s spirit came out of it, and that ever since then the spirits of God’s people have gone directly to the Father at death.”*SITI July 27, 1888, page 454.3*

The utter falsity of this assumption may be shown in a few words. *Hades* in Greek is the same as *sheol* in the Hebrew, and so, to avoid confusion, we shall give simply the Greek form *hades* in all the texts. Now let us learn something about *hades*.*SITI July 27, 1888, page 454.4*

1. It is a place into which people go bodily. In *Numbers 16:32, 33* we are told concerning the rebellious princes of Israel that “the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the *pit*

[into *hades*], and the earth closed upon them.” Again Jacob said that he would go down into *hades* unto his son, mourning (*Genesis* 37:35), and again that his sons would bring down *his gray hairs* to *hades*. *Genesis* 42:38. And the psalmist said: “Our bones are scattered at the grave’s mouth [the mouth of *hades*], as when one cutteth and cleaveth wood upon the earth.” *Psalm* 141:7. *SITI July 27, 1888, page 454.5*

2. There is nothing going on in *hades*. Says Solomon: “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” *Ecclesiastes* 9:10. *SITI July 27, 1888, page 454.6*

3. It is a place of silence. David said: “Let me not be ashamed, O Lord; for I have called upon thee; let the wicked be ashamed, and let them be silent in the grave [in *hades*].” *Psalm* 31:17. *SITI July 27, 1888, page 454.7*

4. Those who go there have ceased to live, and they have no knowledge of God, and are not able to praise him nor hope in him. Thus Hezekiah speaks: “I said in the cutting off of my days, I shall go to the gates of the grave [*hades*]; I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world.” “For the grave [*hades*] cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope for thy truth.” *Isaiah* 38:10, 11, 18. *SITI July 27, 1888, page 454.8*

5. Lastly, the righteous will remain in *hades* until the sounding of the last trump, at the end of the world. When the Lord shall come with all his holy angels, to give every man according as his work shall be, it will be “with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise.” ¹ *Thessalonians* 4:16. At the sounding of that trumpet “the dead shall be raised incorruptible,” and not till then will be brought to pass the saying that is written, “Death is swallowed up in victory. O death, where is thy sting? O grave [*hades*], where is thy victory?” ¹ *Corinthians* 15:52-55. And this passage alone is sufficient to scatter to the four winds the fanciful assumption that all the righteous dead left *hades* at the resurrection of Christ, and that none have gone

there since. One plain text of Scripture is worth ten thousand pages of human assumption. *SITI July 27, 1888, page 454.9*

Now a few words concerning Paradise. Has it any connection with *hades*? and has it been abolished? To both questions we answer emphatically and unqualifiedly, No. If Paradise were abolished at the resurrection of Christ, then there would be no salvation for any man. One or two texts will show the utter folly and wickedness of such an assumption. *SITI July 27, 1888, page 454.10*

The book of Revelation was written more than sixty years after the resurrection of Christ, yet in that revelation Jesus himself said to his people, through his servant John: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." *Revelation 2:7*. Would Christ make a promise to his people of pleasure to be enjoyed in a place that has no existence? Impossible. This promise applies to us in this age as well as to overcomers in all ages, and proves beyond question that Paradise has not been abolished. *SITI July 27, 1888, page 454.11*

The tree of life is "in the midst of the Paradise of God." The tree of life is on either side of the river of life. *Revelation 22:2*. And, further, the river of water of life proceeds directly from the throne of God. *Revelation 22:1*. Still further, when Paul was "caught up into Paradise, and heard unspeakable words," he was in "the third heaven." *2 Corinthians 12:2-4*. Therefore Paradise, the place where are found the tree and the river of life, is in the third heaven, and is the dwelling-place of God. It is the place to which the saints will be taken when they are raised from the dead and made immortal at the second advent, for "they shall see his face," and shall be "before the throne of God, and serve him day and night in his temple." Therefore if Paradise had been abolished at the resurrection of Christ, not only would the saints have no place of reward, but the tree of life and the river of life would also have been abolished, and God's dwelling-place destroyed. *SITI July 27, 1888, page 454.12*

The fact that Paradise is the place of God's throne, the place of final reward, is sufficient to show that it is not part of *hades*, and is not and never was a half-way house for the dead. Next week we shall notice another portion of the article, if it is possible for anything to

be worse than a theory which abolishes God's dwelling-place, and turns Paradise into chaos. W.*SITI July 27, 1888, page 454.13*

"A Wonderful and Horrible Thing" The Signs of the Times, 14, 29.

E. J. Waggoner

We do not like to speak of the short-comings of others, but it sometimes becomes necessary, in order to point a moral or to show the fulfillment of some word of prophecy. It is for these reasons that we mention the following case:-*SITI July 27, 1888, page 454.14*

The pastor of a Baptist congregation not many miles from the Golden Gate went East last spring to attend the Baptist convention at Washington, and is now giving his flock a series of Sunday evening discourses concerning his trip. His subject last Sunday evening was, "From Richmond to Washington," in the course of which he said, among other things more or less edifying:-*SITI July 27, 1888, page 454.15*

"The railroad journey continued to Old Point Comfort, which is now one of the favorite watering-places of the East. Here the Baptist preachers left the cars and went out to take in the town. The first thing they took in was oysters. They made a bargain with the oysterman that they should have all the oysters they could eat for twenty-five cents a head. Such a slaughter of oysters as was made that day is seldom seen." *SITI July 27, 1888, page 454.16*

Just think of such a thing as that being gravely told by a professed minister of the gospel to his Sunday evening congregation. We make no comment on the incident related-a body of ministers on their way to a religious assembly making themselves conspicuous by gorging themselves with oysters-but what kind of gospel is it to give to a congregation? Of course it will be said that this was not a sermon but a Sunday evening lecture; that the sermon is preached in the morning, but in the evening something else must be done in order to get a congregation. Very well; then we think that one moral is apparent to all. The close observer may discover several.*SITI July 27, 1888, page 454.17*

But we pass on to another paragraph in the published report of the sermon:-*SITI July 27, 1888, page 454.18*

“From Point Comfort to Washington the preachers-called ‘the gang’ by some of their members-took passage on a steamboat, and they made an evening of it. They organized an impromptu minstrel troupe, and the old Virginia darkey was imitated to perfection by some of the clerical gentlemen. After a couple of hours of this sport, they had prayers and went to bed.”*SITI July 27, 1888, page 454.19*

We assure our friends that this is taken from a straightforward report, without comment, appearing in the regular list of notices of sermons preached. We have a right to think that it does not misrepresent the discourse in the least, for neither the minister nor any of his flock have offered the slightest protest. When we read the last paragraph quoted, we no longer wonder that the man could have so little spiritual sensibility as to give such stuff to his people. A minister who, in company with a “gang” of other ministers, could make a public exhibition of himself as a minstrel performer, without realizing that he was doing anything out of place, might be expected to think it good matter with which to feed his congregation.*SITI July 27, 1888, page 454.20*

But the fact that such a thing was done is worse even than the telling of it to a congregation. Think of it! a body of ministers on their way to attend a meeting where the interests of the denomination in the United States are to be considered, organizing themselves into a minstrel troupe, and engaging in songs and dances on a steamboat. We do not speak of this with pleasure. To us it is a terrible thing to think of. When we think that thousands of people are depending on those very men for their religious instruction, we feel profound pity for them. We claim that instead of getting an increase of spiritual strength by that convention, every one of those ministers was the worse spiritually, because of the trip. A Pentecostal revival could scarcely have made any impression upon them after such an exhibition of themselves-such a breaking away from all restraint. And so we say that the religious tone of the people to whom they minister the next year will be distinctly lowered; their consciousness of right and wrong will be less acute

than ever before. They have before them the trifling example of their pastors, who are supposed to be ensamples to the flock, and by listening to such sermons as that under consideration, they are educated to a disrelish for sober truth.*SITI July 27, 1888, page 454.21*

“After a couple of hours of this sport, they had prayers and went to bed.” So they didn’t forget the *form* of godliness; they did not forget that they were ministers of the gospel, and that it was their duty to hold up the light; they were not ashamed to show their colors. Perhaps some may see in this circumstance a redeeming feature, but it is not. If they had concealed their identity; if they had let the people think that they were a “gang” of politicians going to Washington to seek a Government position instead of a “gang” of preachers going to meeting, it would have shown that they had some sense of propriety, and knew how professed ambassadors for Christ ought to conduct themselves. Then the cause of religion would not have been lowered in the estimation of those who looked on. But the fact that they didn’t forget to have prayers after their show, told to all that they had acted all the time with a full consciousness of their position.*SITI July 27, 1888, page 454.22*

The same spirit of boisterous hilarity seems to have characterized the convention to a certain extent. It would be a surprising thing if it had not. One day an invitation to visit the White House was sent by President Cleveland, and “the convention received it with deafening cheers.”*SITI July 27, 1888, page 454.23*

And this was a religious convention. What may we expect when politics and religion become united, according to the desire of the National Reformers and their numerous allies, and these same ministers meet as a political convention? Think you that the cause of religion will be greatly advanced? When that time comes every one of those preacher minstrels will be active in the cause of “religion.” It will be a place of religion exactly suited to them. It will be so much easier to evangelize the nation by voting than by preaching. We speak advisedly, for we know that the minister who preached the sermon that we have referred to, has been active in his efforts to secure a rigid persecuting Sunday law.*SITI July 27, 1888, page 455.1*

This matter, it will be seen, is not a local affair. It is, perhaps a small thing that one minister had regaled his congregation with an account of his wild pranks while on his way to a religious assembly; but the fact that two hundred and fifty ministers on the same trip as a body could make themselves so conspicuous in their eating and drinking and boisterous revelry as to be known as “the gang,” is not a small matter. We have stated the case very mildly and dispassionately, but we should be remiss in our duty to delineate as of the signs of the times if we did not call attention to the extent to which men have become “lovers of pleasures more than lovers of God.” May God pity the people who are inclined to place their civil and religious liberty in the hands of such men, and may he arouse many to a knowledge of the fact that these things show the end to be near. *W.SITI July 27, 1888, page 455.2*

“Anarchism in America” The Signs of the Times, 14, 29.

E. J. Waggoner

When the Anarchist conspirators were executed in Chicago on the 11th day of last November it seemed to be taken for granted that Anarchy had received its death-blow in this country, and that whatever sentiments men might entertain they would not dare to life a hand against the dignity of American law. But recent events have shown how vain were such hopes; only a few days since the telegraph announced that a gigantic conspiracy had been discovered in Chicago to murder Judge Grinnell, Judge Gary, Inspector Bonfield, Frank Walker, and others prominent in the prosecution of Spies, Parsons, and the rest of the executed Anarchists. *SITI July 27, 1888, page 456.1*

Dynamite was to be placed beneath the houses of these men, and was to be touched off simultaneously, and a wholesale reign of terror inaugurated. The board of trade building was to be blown up at the same time. Only three men have been arrested, but others may be taken into custody if thought best by the police. If this foul conspiracy had been carried out the scenes of the Haymarket riot would have paled into insignificance, for hundreds of lives would certainly have been sacrificed. *SITI July 27, 1888, page 456.2*

It seems that Anarchists have increased rapidly in Chicago since the Haymarket riot, and that they now number in that city over 5,000 men fully armed with Winchester rifles, revolvers, and dynamite bombs. The execution of their leaders, while it taught them caution, filled them with still greater hatred for law and order, and increased their determination to overthrow the present order of things. Besides their guns the Anarchists, it is said, "have bombs without number and dynamite without limit." Said a Chicago detective recently, "I have no idea when the trouble will come, but there will be serious work some day." And so it is true that even in the favored land "of peace and plenty," men's hearts are "failing them for fear, and for looking after those things which are coming on the earth." *SITI July 27, 1888, page 456.3*

"The Development of the Beast" The Signs of the Times, 14, 29.

E. J. Waggoner

1. What power is represented by the first beast of *Revelation 14*?-The Papacy. *SITI July 27, 1888, page 459.1*

2. From what was it developed?-"A falling away." 2 *Thessalonians 2:3*. *SITI July 27, 1888, page 459.2*

3. In what was shown the first definite evidence of falling away from the truth of God? *SITI July 27, 1888, page 459.3*

The adoption of heathen rites and customs. "The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathens, in order to facilitate their conversion to Christianity." "For this purpose, they gave the name of *mysterious* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms so far, at length, as even to adopt some of the ceremonies of which those renowned mysteries consisted."-*Mosheim's Church History, cent. 2, part 5, chap. 4, par. 2, 3*. *SITI July 27, 1888, page 459.4*

4. How early was this manifested? *SITI July 27, 1888, page 459.5*

“This imitation began in the Eastern provinces; but, after the time of Adrian [emperor A.D. 117-138], who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western parts of the empire.”-*Mosheim, Church History, cent. 5, part 2, chap. 4, par. 5.**SITI July 27, 1888, page 459.6*

5. What worship was the most widely prevalent among all ancient nations?*SITI July 27, 1888, page 459.7*

Sun worship-“the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man, viz., *the worship of the sun.*”-*Tulled W. Chambers, in Old Testament, January, 1886.**SITI July 27, 1888, page 459.8*

6. When this worship was not directed to an image, how was it performed.*SITI July 27, 1888, page 459.9*

“Before the coming of Christ, all the Eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God, whose essence they looked upon to be light, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament, from which he sends forth the sun, the bright image of his benignity and glory.”-*Mosheim, Church History, cent. 2, part 4, chap. 3, par. 7.* See *Ezekiel 8:16.**SITI July 27, 1888, page 459.10*

7. Was this custom adopted by some who called themselves Christian?*SITI July 27, 1888, page 459.11*

“The Christian converts, indeed, rejected this gross error [of supposing that God dwelt in that part of the firmament], but they retained the ancient and universal custom of worshiping toward the east, which sprang from it. Nor is that custom abolished even to our times, but still prevails in a great number of Christian churches.”-*Mosheims, Ib.**SITI July 27, 1888, page 459.12*

8. What day was especially devoted to the sun?*SITI July 27, 1888, page 459.13*

9. What day was adopted by these Christians also?*SITI July 27,*

1888, page 459.14

“That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord’s day and their Sabbath.”-*North British Review as quoted in History of the Sabbath*, chap. 16.*SITI July 27, 1888, page 459.15*

10. Upon what is the Papacy built?-*Self-exaltation. 2 Thessalonians 2:4.SITI July 27, 1888, page 459.16*

11. In behalf of what was manifested the first arrogant claims of the Papacy?-*In behalf of Sunday.SITI July 27, 1888, page 459.17*

12. By whom?-*By victor, who was bishop of Rome, A. D. 193-202.SITI July 27, 1888, page 459.18*

13. What did he command?*SITI July 27, 1888, page 459.19*

“He wrote an imperious letter to the Asiatic prelates commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter [that is, commanding them to celebrate it on Sunday]. The Asiastics answered this lordly requisition... with great spirit and resolution, that they would by no means depart in this manner from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome.”-*Mosheim, Ib., chap. 3, par. 11.SITI July 27, 1888, page 459.20*

14. How early in the second century had this question been made an important one?*SITI July 27, 1888, page 459.21*

“About the middle of this century, during the reign of Antonius Pius [about 101], the venerable Polycarp went to Rome to confer with Anicet, bishop of that See, upon this matter.”-*Ib. par 10.SITI July 27, 1888, page 459.22*

15. What is the great characteristics of the Papacy as a world

power?*SITI July 27, 1888, page 459.23*

The union of Church and State,-the religious power dominating the civil power and using it to further its own ends.*SITI July 27, 1888, page 459.24*

16. When was the union of Church and State formed, out of which grew the Papacy?-*In the reign of Constantine, A. D. 414-447.SITI July 27, 1888, page 459.25*

17. What was the condition and work of most of the bishops at this time?*SITI July 27, 1888, page 459.26*

“Worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns.”-*Neander, vol. 1, p. 16, Turley’s edition, Boston, 1856.SITI July 27, 1888, page 459.27*

18. What had these bishops determined to do?*SITI July 27, 1888, page 459.28*

“This theocratical theory was already the prevailing one in the time of Constantine; and... the bishops voluntarily made themselves dependent on him by their disputes, *and had their determination to make use of the power of the State for the furtherance of their aims.*”-*ib., p. 142.SITI July 27, 1888, page 459.29*

19. What is the “theocratical theory”?-*The theory of government of a State by the immediate power or administration of God.SITI July 27, 1888, page 459.30*

20. What then is the effect of a man-made theocracy?-*To put man in the place of God.SITI July 27, 1888, page 459.31*

21. Was this the outcome of the theocratical theory of the bishops of the fourth century?*SITI July 27, 1888, page 459.32*

“Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as

God sitteth in the temple of God, showing himself that he is God.” 2
Thessalonians 2:3, 4.SITI July 27, 1888, page 459.33

“Back Page” The Signs of the Times, 14, 29.

E. J. Waggoner

Don’t fail to read the appointment for the California camp-meeting on page 462 of this paper. See also the notices on this page. Now is the time to begin to prepare for the meeting.*SITI July 27, 1888, page 464.1*

The Committee of the Boston Board of Aldermen, to whom the subject was referred, has reported against the repeal of the ordinance forbidding preaching on the common without a license. As Boston is ruled by the Catholics, this result is no more than was to be expected.*SITI July 27, 1888, page 464.2*

According to the Baltimore *Methodist*, the twelve thousand itinerant ministers of the Methodist Episcopal Church, contributed one-tenth of the million dollar missionary fund that was raised last year. If the two millions of lay members had contributed at the same rate as the ministers did, the missionary money would have amounted to \$17,000,000 instead of \$1,000,000. The ministers truly show themselves “ensamples to the flock,” but it would seem that there was a lack on the part of the flock in following the example.*SITI July 27, 1888, page 464.3*

The Rev. Henry M. Field, D.D., is one of the most prominent men in the Presbyterian Church in America, and editor of the *Evangelist*, one of the leading papers in the denomination. In writing a letter from the Rock of Gibraltar, in the *Evangelist* of July 12, he tells how a certain telegraph manager gave him a letter to all their offices on both sides of the Mediterranean, and then remarks, “His letter was almost like one of Paul’s epistles ‘to the twelve tribes scattered abroad greeting’”! No doubt the likeness is very striking, especially in view of the fact that not one of Paul’s epistles was never written “to the twelve tribes scattered abroad.” The Doctor’s simile is not exactly the happiest one that might have been struck, but it is rather suggestive nevertheless.*SITI July 27, 1888, page 464.4*

We have seen lately several repetitions of the old story to the effect that “Tom” Paine sent to Benjamin Franklin the manuscript of his “Age of Reason,” before publishing it, and that Franklin told him not to “unchain the tiger,” etc. It seems that to some this appears to be a very weighty argument in favor of Christianity. We doubt the force of the argument even if the story were true, and much more when there is not a particle of truth in it. To all who have been repeating the story, we would suggest that, before they do it again, they will please bear in mind that Franklin died in 1790, and the first part of the “Age of Reason” was not written till about three years afterward. There are enough good arguments in favor of Christianity without resorting to the support of palpable falsehoods. *SITI July 27, 1888, page 464.5*

A curious example of recklessness of some men in conducting an argument, and of all men who have no ground for their argument, occurred in the *Oracle* of July 5. A certain writer in arguing for Sunday, and as proof of its sacredness, says: “It is a universal practice of the church, unquestioned by any. We stop a moment at St. Augustine, about A.D. 380-420. I will quote from the Anti-Nicene Fathers in eight volumes, which contain all their writings. Augustine says, ect.” Of course he meant *Ante*-Nicene Fathers, instead of *Anti*-Nicene Fathers. That means the “Fathers” who lived and wrote before the Nicene Council, which took place A.D. 325. But Augustine was not born till more than fifty years after that council. Then how is it that his writings are found in the eight volumes of the Ante-Nicene Library? They are not. Well, then, why did this writer profess to quote Augustine’s words from that set of books? We give it up. It might have been ignorance; it might have been something else. *SITI July 27, 1888, page 464.6*

The emperor of Germany has arranged to visit the King of Italy in Rome next October, and the Pope has sent a vigorous protest to Prince Bismarck, declaring that the emperor’s presence at Rome would be a note of hostility toward the Vatican, especially during the pending crisis with the Italian Government. The Vatican is also endeavoring to have Bavaria and Austria use their influence against the visit. *SITI July 27, 1888, page 464.7*

Pope Leo XIII. is the most inveterate political meddler that has

occupied the Papal throne for years. Pius IX. was crafty, but Leo is both sagacious and aggressive, and is meeting with marked success in securing from the great powers of earth the recognition which he claims as his due. The facts concerning his bloodless conquest of Protestant Germany some two years since are still fresh in the mind of everyone, and this protest indicates that "his holiness" does not mean to relinquish his hold upon the German Empire. It remains to be seen whether William II. will servilely yield to this haughty demand of the Vatican or not. *SITI July 27, 1888, page 464.8*

August 3, 1888

“Forgiveness Real, Not Pretended” *The Signs of the Times*, 14, 30.

E. J. Waggoner

Last week we made some comments on an article which claimed that Paradise was that part of *hades* in which the souls of the righteous dead were detained until the resurrection of Christ, when it was abolished. We showed from the Scripture that *hades* is not and never was a half-way house to Heaven, that it is a place of unconsciousness where both righteous and wicked remain until the resurrection, and that Paradise has no connection with it, but is the dwelling-place of God, the place where the saints will be gathered when they receive their final, eternal reward. We gave all that was necessary to show the folly of the position that Paradise was an intermediate place of abode for God's people; but there is another position taken in the article, as the basis of the one already noticed, which is so utterly opposed to divine revelation that it must have some attention. The writer says:-*SITI August 3, 1888, page 470.1*

“The necessity for an intermediate place of abode for the Lord's people, grew out of the fact that sin was not actually forgiven till the blood of Christ was actually shed.”*SITI August 3, 1888, page 470.2*

We are sorry to see that this most unscriptural doctrine is being received with considerable favor of late. We wish that such would give special heed to the following texts:-*SITI August 3, 1888, page 470.3*

Micah 7:18: “Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy.” This is the language of one who knows the joy of actual forgiveness. The prophet extolled the Lord as one who did actually forgive sin.*SITI August 3, 1888, page 470.4*

Exodus 34:6, 7: “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for

thousands, forgiving iniquity and transgression and sin.” At that time the Lord declared what then he was, and not simply what he would be at some future time.*SITI August 3, 1888, page 470.5*

The Old Testament is full of promises of forgiveness. When one of the people sinner, he was to make the proper sin-offering, and the promise was, “and it shall be forgiven him.” *Leviticus 4:26*. So the prophet Isaiah said: “Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” *Isaiah 55:6, 7. SITI August 3, 1888, page 470.6*

These words were as true when they were written as they are now. The people were told that if they would turn to the Lord he would “abundantly pardon” them. To say that they did not receive pardon when they turned from their sins, is to say that God held out to them a false hope; to say that the pardon was not real, is to discredit all the promises of God. The promise of pardon could not have been made any stronger.*SITI August 3, 1888, page 470.7*

But we can refer to facts as well as promises. Read the following: “I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.” *Psalms 32:5*. Here we have pardon actually granted. See also *Psalms 85:2; 90:8* and *Numbers 14:19*, where it is expressly stated that God forgave the iniquity of the children of Israel.*SITI August 3, 1888, page 470.8*

Some have thought that pardon before the death of Christ was not real but only typical, though what sort of a thing a “typical pardon” might be, they have not told us. But the pardon which David received was so real as to cause him to exclaim: “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.” *Psalms 32:1, 2*. The forgiveness which David received was such as took away the sin so that the Lord did not any longer account him guilty. If that was not actual forgiveness, we should like to have someone tell us what more than that actual forgiveness could do for a man.*SITI August 3, 1888, page 470.9*

This blessedness was Abraham's when his faith was counted for righteousness. Abraham was the father of the faithful, for he "against hope believed in hope." He had faith in Christ, who, it had been promised, would be descended from him, when he had no child, and when it was utterly impossible, humanly speaking, that he should ever have one. He is called the father of the faithful, because he exercised stronger faith than any other man who ever lived. But faith nowadays always brings the fullness of pardon, and Abraham's greater faith must have brought the same thing to him. And so it did, as the Scriptures plainly declare.*SITI August 3, 1888, page 470.10*

Abel likewise, by his sacrifice of faith, obtained witness that he was righteous. *Hebrews 11:4*. But if he was righteous, he had been cleansed from sin, for no man can be righteous before his sins are forgiven. Of Enoch we read that he walked with God. That is the same as saying that he was at peace with God; for two cannot walk together except they are agreed. But peace comes only after the faith which brings pardon. Enoch could not have walked with God, if his sins had been upon him; but if his sins were not actually forgiven, then they were actually upon him. Forgiveness must precede a righteous life; therefore to say that there was no actual forgiveness before Christ came, is the same as saying that there were no men who were actually righteous before the resurrection of Christ, but that all were hypocrites. Thus the theory of typical or pretended pardon dishonors both God and men.*SITI August 3, 1888, page 470.11*

There is, however, a real difficulty in the minds of some who have no notion of denying God's word, which declares that from the earliest ages men were actually forgiven, and were actually righteous. That difficulty is this: All the blessings that come to men, come by virtue of what is called the "second covenant," of which Christ is mediator; but that covenant was not ratified until the death of Christ, and Paul says: "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." *Hebrews 9:17*. Then how was it possible for men before the days of Christ to receive the blessing of forgiveness, which is promised only in the second covenant?*SITI August 3, 1888, page 470.12*

A verse in the fourth of Romans will serve to answer this. The apostle, after telling how Abraham received the righteousness of faith, says that he believed God, "who quickeneth the dead, and calleth those things which be not as though they were." *Verse 17.* God can make a thing that is not just as real as though it actually existed. How is that? The answer is in *Hebrews 6:13-18:-SITI August 3, 1888, page 470.13*

"For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." *SITI August 3, 1888, page 470.14*

The promise which God made to Abraham was confirmed in Christ. His faith was counted for righteousness, by virtue of the Seed which was to come. And although God cannot lie, he confirmed his immutable promise by an oath, and so made it doubly unchangeable. So although all pardon is granted solely by virtue of the blood of Christ, after Christ had been promised it was the same as though he had actually been slain. So sure is the promise of God, that Christ is called "the Lamb slain from the foundation of the world;" for the promise that was made to Abraham was nothing more than the promise made to Adam. *SITI August 3, 1888, page 470.15*

There is but one plan of salvation. "Jesus Christ, the same yesterday, and to-day, and forever," is the center of that plan, and the grace of God through him has been equally abundant in all ages since sin entered into the world. "For the same Lord over all is rich unto all that call upon him." W. *SITI August 3, 1888, page 470.16*

"The Development of the Beast" The Signs of the Times, 14, 30.

E. J. Waggoner

1. What did we find in the preceding lesson was the determination of the bishops of the fourth century?-*To make use of the power of the State for the furtherance of their own aims.*SITI August 3, 1888, page 473.1

2. What was one of the principal aims of the Western bishops, especially the bishop of Rome?-*The exaltation of Sunday.*SITI August 3, 1888, page 473.2

3. What did they secure from Constantine?-*An edict, in A.D. 321, in favor of Sunday-the first Sunday law that ever was.*SITI August 3, 1888, page 473.3

4. What was this law?SITI August 3, 1888, page 473.4

“Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being coequals each of them for the second time.”-*History of the Sabbath, chap. 19.*SITI August 3, 1888, page 473.5

5. Who convened the council of Nice?-*Constantine, A.D. 325.*SITI August 3, 1888, page 473.6

6. What was one of the two principal decisions rendered by that council?-*That Easter should always and everywhere be celebrated on Sunday.*SITI August 3, 1888, page 473.7

7. Under what authority were its decrees published?SITI August 3, 1888, page 473.8

“The decrees of these synods were published under the imperial authority, and thus obtained a political importance.”-*Neander, vol. 2, p. 133.*SITI August 3, 1888, page 473.9

8. Who was bishop of Rome during twenty-one years and eleven months of Constantine's reign?-*Sylvester, January 31, 414, to December 31, 415.SITI August 3, 1888, page 473.10*

9. What did he do with his "apostolic authority" shortly after the Council of Nice?*SITI August 3, 1888, page 473.11*

"He decreed that Sunday should be called the Lord's day."*-History of the Sabbath, p. 450.SITI August 3, 1888, page 473.12*

10. What was commanded by the Council of Laodicea, A.D. 363 to 364?-*That if Christians should rest on the Sabbath, "let them be accursed from Christ;" and that they should rest on Sunday.SITI August 3, 1888, page 473.13*

11. Did Constantine's Sunday law apply to all classes?*SITI August 3, 1888, page 473.14*

12. Were other laws demanded by the bishops, which should be more general?*SITI August 3, 1888, page 473.15*

"By a law of the year 386, those older changes affected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."*-Neander, vol. 2, p. 300.SITI August 3, 1888, page 473.16*

13. What petition was made to the emperor by a church convention in A.D. 401?*SITI August 3, 1888, page 473.17*

"That the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week."*-Ib.SITI August 3, 1888, page 473.18*

14. What was the object of all these State laws?*SITI August 3, 1888, page 473.19*

"That the day might be devoted with less interruption to the purposes of devotion." "That the devotion of the faithful might be free from all disturbance."*-Ib., pp. 297, 301.SITI August 3, 1888,*

15. What was it that so much hindered the devotion of the “faithful” of those times?*SITI August 3, 1888, page 473.21*

“Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart.”-*lb.*, p. 300.*SITI August 3, 1888, page 473.22*

16. How was their “devotion” disturbed?*SITI August 3, 1888, page 473.23*

“Church teachers... were, in truth, often forced to complain, that *in such competitions the theater was vastly more frequented than the church.*”-*lb.**SITI August 3, 1888, page 473.24*

17. What does Neander say of all this?*SITI August 3, 1888, page 473.25*

“In this way, the church received help from the State for the furtherance of her ends.... But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere *outward conversions* thus brought about, she would have needed no such help.”-*lb.*, p. 301.*SITI August 3, 1888, page 473.26*

18. When the church had received the help of the State to this extent did she stop there?*SITI August 3, 1888, page 473.27*

No, she demanded that the civil power should be exerted to compel men to serve God as the church should dictate.*SITI August 3, 1888, page 473.28*

19. Which of the fathers of the church was father to this theory?
-*Augustine, who lived from A.D. 434 to 480.**SITI August 3, 1888, page 473.29*

20. What did he teach?*SITI August 3, 1888, page 473.30*

"It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected.... Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."-Schaff's Church History, sec. 3; Augustine Epistle 185 and Bonfaciana, sec. 21:28.*SITI August 3, 1888, page 473.31*

21. What does Neander say of this?*SITI August 3, 1888, page 473.32*

"It was by Augustine, then, that a theory was proposed and founded, which... contained the germ of that whole system of spiritual despotism of intolerance and persecution, which ended in the tribunals of the inquisition."-Church History, vol. 5, p. 147.*SITI August 3, 1888, page 473.33*

Thus was formed the union of Church and State out of which grew the Papacy. Thus was developed "the beast," which made war with the saints of God, and wore out the saints of the Most High.*SITI August 3, 1888, page 473.34*

"Back Page" The Signs of the Times, 14, 30.

E. J. Waggoner

A truth which is too often forgotten is put in the following brief form by the *Christian Union*: "False life in the church always has been, and still is, the prolific mother of false doctrine without it."*SITI August 3, 1888, page 480.1*

"Straws show which way the wind blows." Among the important actions of the Pan-Presbyterian Council in London was the passing of a motion expressing fraternal sympathy with the Anglican bishops.*SITI August 3, 1888, page 480.2*

We referred last week to the Pope's protest against the proposed visit of the Emperor William to the king of Italy, and remarked that it remained to be seen whether the emperor would servilely yield to the demand of the Vatican or not. Latest advices state that the

protest has proved effective. William II. King of Prussia and Emperor of united Germany, will not visit Rome, but he has gone to Canossa instead!*SITI August 3, 1888, page 480.3*

In answer to a question relative to the claims of the first day of the week, the *Congregationalist* of June 14 quotes as reliable authority that ridiculous forgery which teaches that the hyena changes its sex every year, and which was written nobody knows when, and by nobody knows who, and calls it the "Epistle of St. Barnabas"! There is not an educated man in the world who has the slightest idea that the apostle Barnabas ever wrote that egotistical and abominable trash that is called the "Epistle of Barnabas," yet there are but few who will not quote it in a Sunday controversy. We make no charges, but leave the reader to draw his own conclusions.*SITI August 3, 1888, page 480.4*

"Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." This is a part of the salutation in Paul's second letter to Timothy. Now the question is, Since the promise of life is in Christ Jesus, what will these persons do for life who are not in Christ? For them there is no promise of life. Then those who promise life to the wicked must be teaching something contrary to the doctrine of Christ. Now since it is a fact that without Christ there can be no victory over sin, it follows that they who teach that the wicked can have life without Christ, are strengthening the hands of the wicked. It is a dangerous thing to disbelieve the record that God gave of his Son; "and this is the record, that God hath given to us eternal life, and this life is in his Son." *1 John 5:11. SITI August 3, 1888, page 480.5*

The meanest man has been discovered in the city of New York. He is a saloon keeper, and on a recent Sunday had charge of the beer counter on the barges which took over 1,500 poor people, men, women, and children, down the bay for a breath of fresh air. There was a huge task of lee-water aboard for the use of the passengers, and on the down trip they indulged freely in it. The receipts at the bar were not up to the expectations of the champion mean man; so before the excursionists return, he salted the water; and, the thirsty children cried for water, coolly told their mothers to give them a beer. For shame, that any Government or municipality should

license such brutes to prey upon the community, and not only to enrich themselves by ministering to the basest appetites, but to plot to create such appetites and those who have not yet formed them.*SITI August 3, 1888, page 480.6*

One of the characteristics of charity is that it “thinketh no evil.” This does not mean, as some seem to imagine, that true charity calls everything good; that when a man is holding gross error, or committing open sin, it is the part of charity to call him a good man. Christ was the embodiment of charity, yet he unsparingly denounced the wickedness of the scribes and Pharisees. But true charity does literally *think no evil*. That is, the man who has perfect charity has no evil thoughts; in none of his thoughts is there any taint of impurity, but all are the thoughts of God. In short, to have true, Christian charity, is to be pure in heart. This, and nothing less than this, is the result of perfect obedience to the commandments of God. It is the mark at which all should aim, and can be reached only by those who are “created in Christ Jesus unto good works,” who have in them the same mind that was in Christ. Charity is purity of heart, and so it will endure forever, even as those who are pure in heart shall see God and dwell in his presence forever.*SITI August 3, 1888, page 480.7*

The apostle Paul says that God “hath made us able ministers of the New Testament [covenant]; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.” *2 Corinthians 3:6*. Even a superficial reading is sufficient to enable anyone to see that by “the letter” the apostle refers to the letter of the new covenant, and to nothing else. The new covenant is a covenant of life and peace, but if one keeps only the letter of the new covenant, and not its spirit, he will receive death instead of life.*SITI August 3, 1888, page 480.8*

And right here, in this text, which some quote as opposed to the law of God, we have the most positive evidence of the existence of the law in connection with the new covenant. For “the wages of sin is death,” and “the strength of sin is the law.” Those who have merely the letter of the new covenant, and not the spirit of it, are sinners just as much as those are who wholly reject the covenant. If it were not so, there would be no death in connection with it. But sin and death invariably bear witness to the existence of the law. So the

rock to which antinomians flee, is a rock which will crush them. *SITI August 3, 1888, page 480.9*

Christ has “brought life and immortality to light through the gospel.” *2 Timothy 1:10*. Then how say some that Socrates and Plato brought life and immortality to light? Did they teach the gospel of Christ? Were those heathen philosophers whose teachings were immoral, and whose lives were no better than their teachings—were they the forerunners of Christ and his gospel? or had they the gospel which was preached to Abraham? No; they were gross, sensual, benighted heathen. “But they taught the doctrine of immortality, even if they did not know anything of Christ.” Very true; and in that very thing lies the evidence that the doctrine of immortality which they taught is a false doctrine. For it is a fixed fact that the gospel of Christ alone reveals immortality, and therefore those who do not know Christ cannot know anything about immortality. This only would we ask our friends who accept the Platonic immortality: If men can learn immortality through Plato, what incentive have they to come to Christ? Strange that professed Christians should ever be willing to take the crown of Christ’s glory and place it on the head of a heathen philosopher. *SITI August 3, 1888, page 480.10*

“There is more true honor amongst men on a wild American ranch, and amidst a semi-savage life, than in all the highest civilized society of London, as it exists.” Thus writes an English correspondent of *America*. And yet men think that nineteenth century civilization is good enough to take the place of religion, and that it is a sure protection against the evils that were rife in the middle ages. Such people need to be taught that wealth, and everything that clusters around it, does not change the heart, except sometimes to make it more callous. A man with great wealth and easy manners may be a greater villain than a man who has come up in the slums. Lea says that during the pontificates of Sixtus IV., Innocent VIII., and Alexander VI., A.D. 1471 through 1503, “increase of culture and of wealth seemed only to afford new attractions and enlarge opportunities for luxury and vice.” And thus it always is. *SITI August 3, 1888, page 480.11*

The Rev. John Griffith, a missionary in China, writes as follows to

some English friends:-*SITI August 3, 1888, page 480.12*

“Some of your good people at home are beginning to think that they can do with a Christianity in which the divinity of Christ and the atonement of the cross may be classed among the debatable, non-essential dogmas of the church. The moment you have made up your minds to adopt this conclusion, as the truth of God, that very moment you may break up your missions, for we feel that a Gospel robbed of these two cardinal doctrines is no gospel at all to the heathen.”*SITI August 3, 1888, page 480.13*

Neither is it any Gospel to anybody. There certainly can be no “good news” in the announcement that some man has undertaken our salvation. That which makes the gospel “good news” is the fact that the Saviour whom it announces is “Christ, the Lord.” This makes it “the power of God unto salvation.” Without this it is in no respect different from heathenism, and the man who ventures to preach a gospel which does not center around Christ as the divine Son of God, the Saviour of men, brings himself under a curse. See *Galatians 1:8, 9.**SITI August 3, 1888, page 480.14*

The *Congregationalist* says that “it is a great satisfaction to notice that the Centennial Exposition at Cincinnati, which opened July 4, and is to close October 27, is closed on Sundays.” The *Congregationalist* adds:-*SITI August 3, 1888, page 480.15*

“An organized effort was made to induce the commissioners to take the opposite course, but those charged with responsibility adhered steadily to the view that it would be a direct violation of the law of God, and contrary to the real interests of the people, to keep the exposition open on the Sabbath.”*SITI August 3, 1888, page 480.16*

And sure enough it would be, and *is*, a violation of the law of God to keep the exposition open on the Sabbath; but if the commissioners really thought so why do they not close on the Sabbath instead of on Sunday? The law of God says not one word about Sunday, the first day of the week, and yet these commissioners close the exposition upon the day out of professed regard for that law, and keep it open upon the Sabbath, the seventh day, which the law of God particularly specifies as the day upon which no work shall be done! Surely this is a turning of things upside down; but who is to

blame the commissioners, or religious teachers who are partial in the law?*SITI August 3, 1888, page 480.17*

August 10, 1888

“The True and Abiding Sabbath” The Signs of the Times, 14, 31.

E. J. Waggoner

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” *Exodus 20:8-11. SITI August 10, 1888, page 486.1*

The fourth commandment is the solid foundation upon which Sabbath-keeping rests. They who tremble at the word of God can desire no other. If we analyze it, we shall find that it consists of a simple command to keep the Sabbath day holy, and then such an explicit definition of the Sabbath as distinguishes it from every other day, so that no attentive person can fail to know what day the Sabbath is. *SITI August 10, 1888, page 486.2*

“The seventh day is the Sabbath.” What seventh day? The most natural conclusion is that it is the seventh day of the week; for the fact that six days of labor precede it, shows that it is the last in a period of seven days; and the only period of seven days is the week. Besides, the commandment specifies what is meant by saying, “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” The “creation week” is a very common term to express the time of God’s creation and rest. The day on which God rested was the seventh day of the creation week; the day on which we are commanded to rest is the seventh day of the week, which took its rise from the first week of time, in which God created the heavens and the earth, and rested. *SITI August 10, 1888, page 486.3*

That the seventh day *of the week* is the Sabbath, and that this is

what the commandment enjoins, is evident from a passage in the New Testament. The writers of the four Gospels all record with more or less minuteness the events of the crucifixion and resurrection of Christ. They all state that the crucifixion was on the preparation day, that is the day before the Sabbath. They likewise all mention the fact that certain women came to the sepulcher very early on the first day of the week, and found it empty. Luke says (24:11) that they came “upon the first day of the week, very early in the morning;” and Mark says (16:1) that it was “when the Sabbath was past.” Now read in consecutive order what Luke says immediately following his account of the burial of Jesus:-*SITI August 10, 1888, page 486.4*

“And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment*. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared.” *Luke 23:54-56; 24:1.SITI August 10, 1888, page 486.5*

From this text we learn that the preparation day immediately preceded the Sabbath day. *Verse 54*. We learn also that the first day of the week immediately followed the Sabbath. Then since there are but seven days in the week, that Sabbath day must have been the seventh day of the week. “Well,” says one, “nobody questions that; what is the use of stating it so explicitly?” Simply because that Sabbath day which is proved beyond all possibility of denial to have been *the seventh day of the week*, was kept by the women, “*according to the commandment*.” Thus we have it most positively proved by an inspired writer that the Sabbath day which the fourth commandment says we must remember to keep holy, is *the seventh day of the week*.*SITI August 10, 1888, page 486.6*

“Remember the Sabbath day to *keep* it holy,” not to *make* it holy. Man cannot make anything holy; God alone has that power. It is an unwarrantable, almost a blasphemous, assumption, to say that men can sanctify as the Sabbath any day on which they may choose to rest. The Lord made the Sabbath day holy, and he requires men to

keep it holy, and not to pollute it by unholy words and deeds. *SITI August 10, 1888, page 486.7*

But the Sabbath did not originate with the giving of the commandment from Sinai. At that time God only declared the law which already existed. The sacredness of the Sabbath, which is guarded by the fourth commandment, did not begin at that time, any more than the sacredness of human life, which is guarded by the sixth commandment, began at that time. The commandment itself refers us to creation. Why are we commanded to keep the Sabbath day holy? "For [because] in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." *SITI August 10, 1888, page 486.8*

The statement that God blessed and hallowed the Sabbath day, is equivalent to saying that he blessed and hallowed the seventh day, for "the *seventh* day is the Sabbath." It became the Sabbath from the time when God rested upon it. The Sabbath is the name of the seventh day of the week, which God sanctified. That God did bless and sanctify, or make holy, the seventh day in particular, and not merely the Sabbath institution in general, is plainly declared in the record to which the commandment refers. *SITI August 10, 1888, page 486.9*

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. *And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.*" *SITI August 10, 1888, page 486.10*

This statement that God sanctified the seventh day, because that in it he *had* rested, upsets the theory that God's Sabbath is an immensely long time; that the Sabbath which he begun when he finished the work of creation, is not yet completed. Such a theory makes nonsense of the fourth commandment, which enjoins upon us the day on which God rested; but if it were true that God's Sabbath has continued since creation, and is even now going on, a command for us to keep the Sabbath of the Lord would be the

same as a command for us never to do any work! But the fact is clearly stated, that when God blessed and sanctified the seventh day, his rest upon it was in the past. He blessed and sanctified it, not because he was resting in it, but because he *had rested* in it. *SITI August 10, 1888, page 486.11*

Notice how the steps by which the Sabbath was made: First, God made the heavens and the earth in six days,-six days such as we are familiar with, composed of a dark part and a light part, caused by the revolution of the earth upon its axis, and each completed in twenty-four hours. Second, God rested on the seventh day. Third, he blessed the seventh day and sanctified it, because that in it he had rested. Then it became God's holy Sabbath day. *SITI August 10, 1888, page 486.12*

At the close of God's rest upon the seventh day, he sanctified it. To sanctify means to appoint, to set apart by specific directions and injunctions. Thus the Lord says: "Sanctify ye a fast, call a solemn assembly." *Joel 1:14*. The children of Israel appointed (margin, sanctified) six cities as places of refuge. See *Joshua 20:7*. They sanctified them by setting them apart for that purpose, and letting everybody know it. Still more clear is the evidence in the nineteenth of Exodus. When the Lord would come down upon Mount Sinai, he said to Moses: "And thou shalt set bounds unto the people round about, saying, take heed to yourselves, that ye go not up into the mount, or touch the border of it." *Exodus 19:12*. And afterwards Moses said unto the Lord: "The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." *Verse 23*. So God sanctified the Sabbath, by placing around it the sanction of his word, and commanding the people then living-Adam and Eve-and through them their descendants, not to step over those bounds. *SITI August 10, 1888, page 486.13*

On these three facts the Sabbath rests: God created the heavens and the earth in six days; he rested on the seventh day; he blessed and sanctified, or appointed as sacred, the seventh day. Before the Sabbath can be changed, the facts of creation must be changed. But a *fact* is that which has been done, and a fact cannot be changed. Even if the heavens and the earth were destroyed, it

would still remain a fact that God created them, and that he rested upon and blessed and hallowed the seventh day, as a memorial of his creation; and upon these facts the Sabbath rests. To abolish the Sabbath, or to change it to another day than the seventh, it would be necessary to annihilate the heavens and the earth, and not only so, but to annihilate the fact that they were ever created, so as to make it a truth that they never had an existence. But this even omnipotence cannot do.*SITI August 10, 1888, page 486.14*

What stability there is to the works of God. "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." *Psalms 111:7, 8*. Therefore "it is easier for heaven and earth to pass, than one tittle of the law to fail." *Luke 16:17*. W.*SITI August 10, 1888, page 486.15*

"The Doxology. The Lord's Prayer" The Signs of the Times, 14, 31.

E. J. Waggoner

"For thine is the kingdom, and the power, and the glory, forever. Amen." *Matthew 6:13*. This close of the Lord's prayer, which is called the "doxology," from two Greek words meaning an ascription of praise or honor, has been omitted in the revised version of the New Testament. It is therefore necessary, before commenting upon it, to give the reasons for commenting upon it at all.*SITI August 10, 1888, page 486.16*

The reason which the Revision Committee gave for rejecting it, is that it does not appear in the most ancient versions. Dr. Roberts gives, however, after stating the objection to it, this testimony in its favor:-*SITI August 10, 1888, page 486.17*

"There is indeed, one mighty argument in its favor. It is found in most of the ancient versions, such as the Ethiopic, the Armenian, the Gothic, and, above all, the Syriac. And could we be sure that the doxology existed from the first in such an ancient version as the Peshit Syriac, its genuineness would perhaps no longer be disputed."-*Companion to the Revised Version*.*SITI August 10, 1888, page 486.18*

And the whole argument, *pro* and *con*, is thus briefly put in the “Speaker’s Commentary:”-*SITI August 10, 1888, page 486.19*

“The doxology is omitted by the majority of modern editors (Lachmann, Tischendorf, Tregelles, Alford, Wordsworth), who regard it as an interpolation derived from the use of the prayer in the early liturgies of the church, with an ascription of praise added. The principal argument against it rests on its absence from four of the oldest uncial (A B D Z) and five cursive MSS., from the Latin and Coptic versions, and from the citations of the Latin Fathers. On the other hand, it is found, with occasional variations, in the nine uncials and at least 150 cursives, and in the Syriac, Sahdic, Ethiopic, Gothic, and Armenian versions, and is supported by preponderating evidence from the Greek Fathers.”*SITI August 10, 1888, page 486.20*

It seems, therefore, that the evidence against the genuineness is at the best but negative. This would be sufficient, if the ideas expressed by it were not in harmony with the truth as revealed in the Scriptures. But that the doxology does express perfectly scriptural ideas, is evident from the following sample texts. On “thine is the kingdom,” read *Psalms 22:28*: “For the kingdom is the Lord’s; and he is the Governor among the nations.” On “the power,” read *Psalms 62:11*: “For hath spoken once; twice have I heard this; that power belongeth unto God.” For “the glory,” and all the rest, forever and ever, read *Revelation 5:13*: “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.”*SITI August 10, 1888, page 486.21*

Now since the kingdom, and the power, and the glory are the Lord’s, it would certainly be proper to ascribe them to him in our prayers, even though it were proved beyond all controversy that the doxology was not originally given with the Lord’s prayer. Let us therefore see what lessons we may learn, and what aids to devotion we may find, in the closing words of that petition as it stands in the common version, and as it naturally comes from the lips of thousands of reverent worshippers.*SITI August 10, 1888, page 487.1*

“For thine is the kingdom.” This statement, if remembered, tends to beget confidence as well as reverence and awe. “The Lord hath prepared his throne in the Heavens; and his kingdom ruleth over all.” *Psalm 103:19*. “For the Lord most high is terrible; he is a great king, saith the Lord of hosts, and my name is dreadful among the heathen.” *Malachi 1:14*. Now while the greatness of God as king may strike terror to the hearts of the wicked, it is a source of joy to the Christian, for he knows that his confidence is not in a vain thing. He knows that God is love, and therefore he loves to think that he is great, for that means great love. So while “the sinners in Zion are afraid,” the upright in heart may say with all confidence: “For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.” *Isaiah 33:22.SITI August 10, 1888, page 487.2*

“And the power.” In the thought that “power belongeth unto God,” there is the same comfort that there is in the thought that the kingdom is the Lord’s. For immediately following the verse in which the psalmist says so emphatically that “power belongeth unto God,” we read, “Also unto thee, O Lord, belongeth mercy.” *Psalm 62:12*. Power without mercy is terrible; mercy without power is despicable; but power and mercy combined form a character worthy of love and respect. And when that power and that mercy are infinite, then the One in whom they are found is worthy of all worship.*SITI August 10, 1888, page 487.3*

The creation of the world stands as the great evidence of God’s power. Says the prophet Jeremiah:-*SITI August 10, 1888, page 487.4*

“But the Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” *Jeremiah 10:10-12.SITI August 10, 1888, page 487.5*

Again the same prophet says:-*SITI August 10, 1888, page 487.6*

“He hath made the earth by his power, he hath established the

world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.” *Jeremiah 51:15, 16.SITI August 10, 1888, page 487.7*

Again the prophet repeats the statement, and couples with it, or rather draws from it, a comforting thought. He says:-*SITI August 10, 1888, page 487.8*

“Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee; Thou showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings.” *Jeremiah 32:17-19.SITI August 10, 1888, page 487.9*

Although this also speaks of God’s power to execute judgment upon the wicked, it nevertheless contains comfort to the righteous; for as strong as God is to execute judgments, so strong is he to protect his people. And so Moses, in “the blessing, wherewith Moses the man of God blessed the children of Israel,” said:-*SITI August 10, 1888, page 487.10*

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them.” *Deuteronomy 33:26, 27.SITI August 10, 1888, page 487.11*

As the Christian comes to God with his humble petition for strength, what could give him greater assurance than this thought? When he knows that all the power of God is pledged to the support of his children, will he not come with the greater boldness, the more he realizes the power of God? When he reads that “the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him” (2

Chronicles 16:9), is it not a comfort to know that God is omnipotent? When he says, "Hallowed be thy name," and remembers that it is a glorious and fearful name, what an encouragement to be assured that "the name of the Lord is a strong tower; the righteous runneth into it, and is safe." *Proverbs 18:10.SITI August 10, 1888, page 487.12*

Once more we read of the power of God, as described by the prophet Isaiah. Says the prophet:-*SITI August 10, 1888, page 487.13*

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing." "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." *Isaiah 40:15, 17.SITI August 10, 1888, page 487.14*

Again he says of God, that,-*SITI August 10, 1888, page 487.15*

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." *Verse 22.SITI August 10, 1888, page 487.16*

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." *Verses 25, 26.SITI August 10, 1888, page 487.17*

But why are we interested in learning of this great power of God? Read on:-*SITI August 10, 1888, page 487.18*

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and

not faint." *Verses 28-31.SITI August 10, 1888, page 487.19*

God's power, then, is for the benefit of his children. He clothes them with his own power. The fullness of his power may become theirs in the strife against evil, if they but earnestly desire it. This will be brought out more fully further on.*SITI August 10, 1888, page 487.20*

The power of God as manifested in the healing of disease can be noticed only in the most general way. The dead have been raised, the lame made to walk, the blind to see, the dumb to speak, and the deaf to hear. Withered limbs have been made whole in a moment of time. Men full of leprosy have had their flesh become like that of a child. Now why are all these exhibitions of the power of God placed on record? For the purpose of begetting confidence in God. When the child of God offers the Lord's prayer or its equivalent, he is not to utter the words, "For thine is... the power," as a matter of form, but is to come with an intelligent sense of the power of God. That knowledge, coupled with his knowledge of God's willingness to help, is the assurance that his petition, if it is a proper one, will be granted. The expression, then, "For thine is... the power," is virtually a statement of the petitioner's confidence in God.*SITI August 10, 1888, page 487.21*

Says Paul: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." *Romans 1:16*. Not only is the gospel the power by which God saves those who believe, but it is the manifestation of all the power of God for the salvation of those who will accept it. Christ is "the power of God, and the wisdom of God." *1 Corinthians 1:24*. He represents all the power in the universe, because "in him dwelleth all the fullness of the Godhead bodily" (*Colossians 2:9*), and it was by him that all things were created, "that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." Therefore when God in his great, love for the world gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, he gave all that Heaven had to bestow. And this is further indicated in the words of Paul: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" *Romans 8:32.SITI August 10, 1888, page 487.22*

The greater includes the less. Since God has already given us his Son, which is a greater gift than all things else combined, how is it possible for us to ask or expect too much from him? Christ, who is our Advocate with the Father, says: "All power is given unto me in Heaven and in earth;" and he is with his people always, even unto the end. Surely, then, it is not without reason that we are taught to acknowledge in our prayers the power of God. What confidence such knowledge begets!*SITI August 10, 1888, page 487.23*

"Beneath his watchful eye
He saints securely dwell;
That hand which bears all nature up,
Shall guard his children well." W.*SITI August 10, 1888, page 487.24*

"Colombia Bible Burnings" The Signs of the Times, 14, 31.

E. J. Waggoner

The *Missionary Review* says that there is an established agency at Bogota, the capital of Colombia, for the burning of Bibles and Protestant books. It is stated that Colombia is probably more under the power of the priesthood than any other Roman Catholic country in the world. Of course, if other countries were as much under the control of the Catholic priesthood as Colombia is, there would be an agency for destroying Bibles in those countries; and the agency would keep at work till the Bibles were destroyed. As we write, the question comes to our mind, How long will it be before Rome will be destroying Bibles in the United States? When she can dictate what books shall be used in the public schools, her power cannot be many steps behind what it is in Colombia. We don't wonder that Rome doesn't like the Bible; it tells harder things about her than Swinton's history does, or than any history that was ever written.*SITI August 10, 1888, page 488.1*

"The Commentary. The Development of the Beast" The Signs of the Times, 14, 31.

E. J. Waggoner

THE THIRD ANGEL'S MESSAGE.

THE MAKING OF THE IMAGE OF THE BEAST. (Lesson 8. Sabbath, August 25.)

1. What Government have we proved to be represented by the second beast of *Revelation 13*? *SITI August 10, 1888, page 489.1*

2. What power is to be exercised by this beast? *SITI August 10, 1888, page 489.2*

“And he exerciseth all the power of the first beast before him.”
Verse 12, first clause. SITI August 10, 1888, page 489.3

3. For what purpose does he use this power? *SITI August 10, 1888, page 489.4*

“And causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” Remainder of same verse. *SITI August 10, 1888, page 489.5*

4. What is said by him to them that dwell on the earth? *SITI August 10, 1888, page 489.6*

“Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.”
Verse 14, last part. SITI August 10, 1888, page 489.7

5. What power is represented by the first beast? - *The Papacy. SITI August 10, 1888, page 489.8*

6. What have we found to be the great characteristic of the Papacy? - *The union of Church and State-the Church using the power of the State for the furtherance of its own aims. SITI August 10, 1888, page 489.9*

7. For what then are we to look in this nation? - *For the religious power to exalts itself to that place, where it shall dominate the civil, and deploy the power of the State for the furtherance of its own ends. SITI August 10, 1888, page 489.10*

8. Is there any effort even now being made in this direction? - *Yes, a large and influential organization is working to this very end. SITI*

August 10, 1888, page 489.11

9. What, according to their own words, is the object of the association?*SITI August 10, 1888, page 489.12*

“To secure such an amendment to the Constitution of the United States as shall suitably express our national acknowledgement of Almighty God as the source of all authority in civil Governments; of the Lord Jesus Christ as the Ruler of nations; and of his revealed will as of supreme authority; and thus indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the Government on an undeniable legal basis in the fundamental law of the land.”*SITI August 10, 1888, page 489.13*

11. Of what does the organization consist in itself?*SITI August 10, 1888, page 489.14*

Of a president, the names of about one hundred and twenty vice-presidents, a recording secretary, a corresponding secretary, a treasurer, seven districts secretaries (at present), and the Reformed Presbyterian Church as a body.*SITI August 10, 1888, page 489.15*

12. Who are some of the prominent men actively engaged in favor of it?*SITI August 10, 1888, page 489.16*

Joseph Cook, Herrick Johnson, D.D., Julius II. Seelye, president of Amherst College; Bishop Huntington, of New York; Hon. Wm. Strong, ex-justice of the United States Supreme Court, and many others.*SITI August 10, 1888, page 489.17*

13. Of what other important bodies has it gained the support.*SITI August 10, 1888, page 489.18*

The “principal” churches, the National Woman’s Christian Temperance Union, and the prohibition party in many States.*SITI August 10, 1888, page 489.19*

14. What was the prevailing theory of the church leaders in the time of constant theme?—*“The theocratical theory.”SITI August 10, 1888, page 489.20*

15. What is the theory of the National Reformers?*SITI August 10, 1888, page 489.21*

“Every government by equitable laws, is a government of God; a republic thus governed is of him, and is as truly and really a theocracy as the Commonwealth of Israel.”-*Cincinnati National Reform Convention, p. 28.* “A true theocracy is yet to come, [and] the enthronement of Christ in law and law-makers, and separate devotedly as a Christian patriot, for the ballot in the hands of women.”-*Monthly Reading, W.C.T.U.SITI August 10, 1888, page 489.22*

16. What had the church leaders determined to do in the days of Constantine?-"To make use of the power of the State for the furtherance of their own aims." *SITI August 10, 1888, page 489.23*

17. What have these in our day determined to do?-*The same thing.SITI August 10, 1888, page 489.24*

18. What came of that in the fourth century?-*The Papacy.SITI August 10, 1888, page 489.25*

19. What will come of this in the nineteenth century?-*The image of the Papacy.SITI August 10, 1888, page 489.26*

20. Of what other bodies is the National Reform Association diligently working to secure the support?-*The workingmen and the Catholic Church.SITI August 10, 1888, page 489.27*

21. What does this Association say of the Catholic Church?*SITI August 10, 1888, page 489.28*

“We cordially, and gladly, recognize the fact that in the South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism.... *Whenever they are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them.* In a World's Conference for the promotion of National Christianity-which ought to be held at no distant day-many countries could be represented only by Roman Catholics.”-*Christian Statesmen, December 11,*

1884.*SITI August 10, 1888, page 489.29*

22. What are all Catholics commanded by the pope to do?*SITI August 10, 1888, page 489.30*

“All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled on the principles of the true church; and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescription.”-*Encyclical of Pope Leo XIII., 1885SITI August 10, 1888, page 489.31*

23. Then is not the National Reform Association aiming to form a government modeled after the principles of the Papacy?*SITI August 10, 1888, page 489.32*

24. Then, if professed Protestants under the leadership of the National Reform Association succeed in this, what will there be erected in this Government?-*An image of the Papacy.SITI August 10, 1888, page 489.33*

“Back Page” The Signs of the Times, 14, 31.

E. J. Waggoner

Bishop Foss, of the Methodist Episcopal Church, says: “I believe the so-called modern Spiritualism to be about nine-tenths deception and one-tenth devil.” The *Independent* agrees that the Bishop has given the constituents correctly, whether the proportions are right or not. Both are wrong. Spiritualism is all devil; and it is all deception-self-deception you may call it if you please; for no man can be deceived unless he yields assent to the deception.*SITI August 10, 1888, page 489.34*

A private letter received from Elder G. C. Tenney, just as we are closing the paper, contains the following interesting item concerning the church in Melbourne: “At our quarterly meeting yesterday, one hundred and fifty names were on the roll, and a response was had to all but two of them.” We venture to say that there are not many churches in America that can show so good a record. A report which we have in hand from Elder Tenney will appear next

week. *SITI August 10, 1888, page 489.35*

It seems that the statement telegraphed from Europe last week, that Emperor William had decided not to visit the Italian capital, was a mistake. William will, immediately upon his arrival there, visit the Pope, before going to the Quirinal. He will take this course in order to avoid offending the head of the Catholic Church, "his holiness" Leo XIII. If he must follow the example of Henry IV., and go to Canossa probably William could not do it any more gracefully than in the manner proposed. *SITI August 10, 1888, page 489.36*

It may be interesting if not comforting to the people who know that Sunday-schools are now being started by Socialists, in which lawlessness is being taught to the children. *America*, published in Chicago, says of these Anarchist-breeding schools:-*SITI August 10, 1888, page 489.37*

"Under the superintendency of Paul Grottkan, they are making great progress in the city. There are six of them now, and they hold their meetings every Sunday morning. Among the teachers in these 'Sunday-schools' are Christianson, editor-in-chief of the *Arbeiter Zeitung*. Paul Grottkan, Mrs. Lucy Parsons, and others equally well known to fame. Those in charge of the classes where instruction is given are careful as to who are admitted, and that an outsider will find it an impossibility to gain an entrance. These schools have not been organized more than a month, but the attendance upon them is already large and constantly upon the increase. It is estimated by Grottkan and others interested that 25,000 people will soon be enrolled in the schools, including children. Of those now attendants many are children not more than ten years of age. Captain Schaack and Inspector Bonfield have as yet made no move toward breaking up the meetings where disobedience to the laws of the country and the State is taught." *SITI August 10, 1888, page 489.38*

When one considers that lawlessness is natural to the human mind; that it is only by a thorough, careful training that children are taught respect for authority, it will be very easy to see that these Anarchist Sunday-schools will have a wonderful success in their special line. Men whose hearts do not fail them for fear of those things that threaten this earth, are either blind to the signs of the times, or else

they are dwelling in the secret place of the Most High, and the Lord is their confidence.*SITI August 10, 1888, page 489.39*

A recent letter from Honolulu, H.I., brings the welcome intelligence that a vessel has been provided by one of the brethren at that place for a voyage to Pitcairn, and that Elder Cudney expected to sail July 31 for that island, *via* Tahiti, there expecting to take in Brother Tay, who sailed direct to Tahiti from San Francisco, July 5. Other islands will also be visited, and the truths of the Third Angel's Message introduced, as opportunity offers. We know that the prayer is our brethren and sisters everywhere will follow these brethren as they carry the message to these remote parts of the earth, and we believe that God will send prosperity.*SITI August 10, 1888, page 489.40*

One of the great San Francisco dailies in its issue of August 5 says: "Both Old and New Testaments were translated into a Latin edition, called the Vulgate-that now used by the Roman Catholics-which, in its turn, was done into English by Tyndale, Luther, and others."*SITI August 10, 1888, page 489.41*

The only remarkable thing about this statement is the ignorance which is displayed in it. But it is only a fair sample of the religious intelligence imparted to its readers from time to time by the same great paper. Everybody ought to know, and almost every school-boy does know, that Luther translated the Scriptures into German, and not into English.*SITI August 10, 1888, page 489.42*

The California *Christian Advocate* of the 1st inst. gravely informed its readers that "Congressman Plumb, of Kansas, has offered an amendment to the Sunday Civil Bill providing an appropriation for the building of a public drinking fountain in the Capitol." Of course the bill to which the Kansas Congressman has offered an amendment is the Sunday Civil Appropriation Bill; but in these days of proposed Sunday legislation it is perhaps not strange that the friends of Sunday laws fail to discern what to them seems so small a difference. We fear, however, that the day is not far distant when even the Sundry Appropriation Bill may contain clauses relative to Sunday, and then it will indeed be literally the "Sunday Civil Bill."*SITI August 10, 1888, page 489.43*

“The Proposed Bond of Union” The Signs of the Times, 14, 31.

E. J. Waggoner

In an article in behalf of the Sunday-sabbath the leading Presbyterian paper of New York City says: “In the time of efforts in the direction of Christian union, it is wise and well for those who can unite in nothing else, to unite in words and works which will tend to keeping for this great country a holy Sabbath.”*SITI August 10, 1888, page 489.44*

This means that if Christians can unite on nothing else they should unite for the preservation of the Sunday institution in this country. But is this the one thing needful for the conservation of religion, that it should be made the bond of union? Is it indeed true that if “Christians” can unite on nothing else they should unite to enforce upon all the observance of Sunday, the relic of a false system of worship, an institution which has almost wholly supplanted the Sabbath of the Lord, the seventh day enjoined upon all by the fourth commandment of the decalogue? Verily, religion is at a low ebb when those who profess it can find in the Scriptures nothing upon which to unite, and are compelled to seek a bond of union in an institution which is wholly without divine authority.*SITI August 10, 1888, page 489.45*

“Nebraska Camp-Meeting” The Signs of the Times, 14, 31.

E. J. Waggoner

A notice of Nebraska’s annual gathering, to be held at Grand Island, August 28 to September 4, comprising the workers’ meeting, the camp-meeting, and the sessions of the Conference, Tract and Missionary Society, Sabbath-school Association, and the Health and Temperance Association, was received too late for publication this week but will appear next week.*SITI August 10, 1888, page 489.46*

Brother Gardiner, the president of the Nebraska Conference, makes an earnest plea that all who desire to do something in the cause of God in the State attend this meeting. Let all such who can possibly

do so be at Grand Island on or before August 28, that they may receive the benefit to be derived from the instruction to be given in the workers' meeting.*SITI August 10, 1888, page 489.47*

The camp-meeting proper begins September 4, and as far as possible every Sabbath-keeper in the State ought to be present at the beginning and remain until the close. The delegates to the Conference especially, should be there on time, in order that the several churches may be represented at the first meeting of the session. We regret that we could not print the notice this week, as it contains information which all ought to have.*SITI August 10, 1888, page 489.48*

Those who go to the meeting by rail should, when they buy their tickets, ask the agent for a certificate stating that they pay full fare in going. This when properly signed by the Conference secretary, will entitle the holder to return at one-third the going fair.*SITI August 10, 1888, page 489.49*

August 17, 1888

“The Lord’s Prayer. The Doxology” *The Signs of the Times*, 14, 32.

E. J. Waggoner

“For thine is... the glory.” This is a most fitting climax for a prayer. It is utterly impossible that human language should describe the glory of God. Let one read the first and tenth chapters of Ezekiel, and he will see the inability of human language to give any just conception of God’s glory. Perhaps the best idea, the one conveying the most meaning to our minds, is given in *Psalms* 19:1; 8:1. In the former we read: “The heavens declare the glory of God; and the firmament sheweth his handiwork.” The other says: “O Lord our Lord, how excellent is thy name in all the earth! who has *set thy glory above the heavens*.” The second statement naturally follows from the first. Since God created the heavens, his own glory must be greater than the glory of the heavens. Therefore when we see the sun shining in its strength, we have only a faint conception of the glory of God. *SITI August 17, 1888, page 502.1*

This point was well illustrated once by a Jew who was asked by a heathen to exhibit his God. The Jew replied that his God could not be seen. When the heathen expressed the opinion that if the Jew had a God he ought to be able to show him, the Jew bade him look at the sun. The sun was at that time in its midday splendor, and the heathen said, “I cannot look at it; it blinds my eyes.” The Jew replied, “Well, if you are unable to look upon one of God’s creatures, how can you expect to be able to look upon God himself?” This was a just and wise answer. God, as Creator of the heavens and the earth, has set his glory above the heavens. *SITI August 17, 1888, page 502.2*

Whenever the priests went into the most holy place of the earthly tabernacle, where the glory of God was manifested, they were obliged to have a cloud of incense go up before them to shield their eyes from the glory, or else its brightness would have caused their instant death. See *Leviticus* 16:2, 12, 13. But even this precaution was insufficient whenever the Lord manifested more of his glory. Thus we read of the dedication of Solomon’s temple:—*SITI August*

17, 1888, page 502.3

“Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord’s house.” *2 Chronicles 7:1, 2.SITI August 17, 1888, page 502.4*

When the Lord came down to speak his law, “Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” *Exodus 19:18*. “And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.” *Exodus 24:17*. So great was the glory of God that the reflected glory that shone from the face of Moses after he had been for a time in the presence of God, was such that the people could not look upon him. *Exodus 34:29-35.SITI August 17, 1888, page 502.5*

When Christ comes to judge the world and to save his people, it will be in all the glory of the Father. *Matthew 16:27*. Of that glory we read as follows, in *Habakkuk 3:3-6:-SITI August 17, 1888, page 502.6*

“God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting.” *SITI August 17, 1888, page 502.7*

But why say more as to the glory of God? Human language cannot do it justice; the highest flights of the imagination must fall far short of the reality. And what is there of strength or comfort in the contemplation of it? A few texts will answer. Read *Ephesians 3:14-19:-SITI August 17, 1888, page 502.8*

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” *SITI August 17, 1888, page 502.9*

A finer passage cannot be found in any book in the world. It would seem as though Inspiration itself could not use human language to furnish a more magnificent climax. Paul prays for the same thing that we ought to pray for, namely, that Christ may dwell in our hearts by faith, and that so we may be filled with all the fullness of God; and this is nothing less than that we should be able to resist all evil, and to keep it out of our hearts. But how can we do this, seeing we are weak? Why, God will strengthen us with might by his Spirit. But how much might will he give us by his Spirit? “According to the riches of his glory.” And so when the Christian approaches the throne of grace, that he may find grace to help in time of need, he may remember that all power and glory belong to God; and the thought that his draft upon the supply of strengthening grace will be honored to an amount equal to the inconceivable glory of God, must necessarily tend to make him come with boldness. *SITI August 17, 1888, page 502.10*

The same thought is emphasized in a most wonderful manner by the prophet Jeremiah in his prayer to God for the backslidden Jews. He says:-*SITI August 17, 1888, page 502.11*

“We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name’s sake, do not disgrace the throne of thy glory; remember, break not thy covenant with us.” *Jeremiah 14:20, 21. SITI August 17, 1888, page 502.12*

Surely the prophet must have been filled with the Spirit when he uttered that prayer, else he would not have dared say to the Lord, “Do not disgrace the throne of thy glory.” What may we learn from

it? Simply this: God's throne is a throne of grace; it is also a throne of glory, and he has promised to give grace "according to the riches of his glory." Therefore if he should fail to impart this full measure of grace to those to whom it is promised, his glorious throne would cease to be a throne of glory; it would be disgraced. What confidence we may have when we remember that God's honor and glory are pledged to the support of those who trust him. What excuse can we have for not overcoming? "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." *Psalm 84:11.SITI August 17, 1888, page 502.13*

"The Lord will give grace and glory." Grace now, and glory hereafter. Yet the measure of grace which he will give is according to the riches of his glory, so that, believing in and loving Christ, whom we have not seen, we may "rejoice with joy unspeakable and full of glory." *1 Peter 1:8.* And so, with Christ dwelling in our hearts by faith, being children of God, "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved" (*Ephesians 1:6*), the trying of our faith will certainly "be found unto praise and honor and glory at the appearing of Jesus Christ." *1 Peter 1:7.SITI August 17, 1888, page 502.14*

The words, "thine is the glory," which we utter in the Lord's prayer, are freighted with a glorious hope for the Christian. Even now are we the sons of God, though it is not yet made manifest what we shall be; "but we know that, when he shall appear, we shall be like him; for we shall see him as he is." *1 John 3:2.SITI August 17, 1888, page 502.15*

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Glorified together with Jesus Christ! Read the description of the glory of Christ, as Isaiah saw it (*Isaiah 6:1-10*); *John 12:40, 41*), and then try to realize that the children of God are to be glorified *together with him*. That means that these faces will shine as does Christ's, for he shall "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Philippians 3:21. Yes; it means that the glory of Christ, from which even seraphim hide their faces, shall be shared by his now despised followers; for the holy prophet has said that “they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.” *Daniel 12:3.* And Christ himself said that when he shall come “then shall the righteous shine forth as the sun in the kingdom of their Father.” *Matthew 13:43.* *SITI August 17, 1888, page 502.16*

The Christian may feel wearied with the battle, and crushed by anguish either of body or spirit, or both. Then he can recall Paul's words: “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” *Romans 8:18.* Paul had experienced far more than the ordinary lot of human sorrow. He had been in labors abundant, even in weakness and trembling. He had been in prison many times. Five times he had received from the Jews the full number of stripes that the law would allow; three times he had been beaten with rods; and once he was stoned and left for dead. He had been shipwrecked, had been in perils of robbers, and worst of all, “in perils among false brethren.” But he had been permitted to see something of the glory which God has in reserve for those who love him and he gave it as his deliberate opinion that *all* the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us. Take all the sufferings of this life, and place them in one scale, and place in the other the glory that God has for his children, and the glory would so outweigh the sufferings that no comparison could be made between them. The sufferings could be expressed only by zero. And so the apostle says:-*SITI August 17, 1888, page 502.17*

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and *eternal weight of glory*; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen.” *2 Corinthians 4:17, 18.* *SITI August 17, 1888, page 502.18*

Of all this we should be reminded when we repeat the Lord's prayer, or, indeed, when we pray at all; for that is the true model for all prayers. So the prayer which begins with our Father in Heaven, and passes through all the wants of our fallen humanity, closes with

a joyful anticipation of the time when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ; when he shall take to himself his great power and shall reign; and when those who love and serve him shall shine forth as the sun in the everlasting kingdom of glory. And as our hearts contemplate the glorious time when we shall receive the end of our faith, even the salvation of our souls, there is in the joy that we feel a foretaste of the glory that shall be revealed in us, and we exclaim with the prophet, "Even so, come, Lord Jesus." *W.SITI August 17, 1888, page 502.19*

"Back Page" The Signs of the Times, 14, 32.

E. J. Waggoner

8.11.-The pamphlet entitled, "The Honor Due to God," for sale at this office, price ten cents, contains which you want on the subject of tithing. See also "The Tithing System," by Elder Geo. I. Butler.*SITI August 17, 1888, page 512.1*

On the last steamer that left San Francisco for Japan, was a Buddhist priest, who had been in this country to beg money with which to build a Buddhist temple. He was returning home empty-handed. It seems strange that he could not find some "liberal-minded Christians" who would have been willing to aid his enterprise.*SITI August 17, 1888, page 512.2*

In the First Annual Report and Directory of the First Unitarian Church, of Oakland, the pastor says: "There are doubtless Spiritualists, Christian scientists, agnostics, and theosophists in our congregation, as in every other nowadays. But we do not know them as such. We treat them simply as fellow-worshippers and truth-seekers, as our brethren, striving with us to learn the way of righteousness and service, and quicken the faith in the ideal trusts and hopes of the human soul."*SITI August 17, 1888, page 512.3*

The Rev. Dr. F. A. Horton, of Oakland, who was sent as a delegate to the Pan-Presbyterian Council in London, in a letter to the *Oakland Tribune*, has the following to say of the union of the various religious denominations of the world:-*SITI August 17, 1888,*

“In its sessions the council made repeated mention in prayer of the great Pan-Anglican Council of Bishops now in session in Lambeth Palace, seat of the Archbishop of Canterbury. A resolution was passed conveying to them formally our Christian regards and salutations. The great bodies of the religious world are drawing closer together. Some in cold disdain prefer as yet to stand aloof, but it is rapidly getting chilly out there. The evening of rank denominationalism is falling, and all will come in out of the damp and cold by and by, if not in organic union at least in effective co-operation.”*SITI August 17, 1888, page 512.5*

In the last number of the *North American Review*, which was degenerated into the mouth-piece of blatant infidelity, Ingersoll presumes to tell what Christianity teaches. He says:-*SITI August 17, 1888, page 512.6*

“Christianity teaches not simply the immortality of the soul-not simply the immortality of joy-but it teaches the immortality of pain, the eternity of sorrow. It insists that evil, that wickedness, that immorality, and that every form of vice, are and must be perpetuated for ever. It believes in immortal convicts, and eternal imprisonment, in a world of unending pain.”*SITI August 17, 1888, page 512.7*

All of which is just the opposite of what Christianity teaches. There is not a passage in either the Old or the New Testament that teaches that sin must be perpetuated for ever, or gives any hint of immoral convicts. From the very beginning to the end the Bible teaches that sin and sinners will ultimately cease to be, and that only righteousness, peace, and joy shall be found in the universe throughout eternity. Mr. Ingersoll should keep to his business, that of peddling second-hand infidel ideas. He is very well posted in infidelity, but he doesn't know the first letter of the alphabet of Christianity.*SITI August 17, 1888, page 512.8*

An active revival is said to be in progress among the Japanese in Honolulu. From the report of a San Francisco, clergyman who has just returned from there, it seems that the converts had not yet been emancipated from the heathen superstition. They seem to think that

the act of baptism, or that which they are taught to believe is baptism, is the charm that will protect them from all ills here and hereafter. The converts do not consider themselves at all safe until that ceremony is performed; but the moment it is done, they are all right. One of them, instead of eating his communion bread, asked that it might be sent to his relatives in Japan for their spiritual good. It is a question whether such Christianity is any better than heathenism. It did not prove to be in the early centuries of the church's history. *SITI August 17, 1888, page 512.9*

"Can the word 'generation,' in *Matthew 24:34*, be construed to mean nation? I have just been reading a translation of the prophecies, which says that the word 'generation' should be 'nation,' meaning that the nation of the Jews should be extinct till all these things be fulfilled. S.H." *SITI August 17, 1888, page 512.10*

The word is correctly rendered generation; there is no consistency in translating it nation, for to do so would make Christ's answer most indefinite and absurd, when he intended it to be definite. The disciples had asked him, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" This question the Saviour proceeded to answer, and the discourse in the twenty-fourth of Matthew was for no other purpose than to make known, as nearly as it is possible for man to know, the time of the Lord's coming. The Lord took his disciples down the stream of time, step by step, noting certain events and signs by the way, until he came to the last great sign-the falling of the stars. In other words, he brought them down, prophetically, to the year 1833, and stopping there, he said, "This generation shall not pass till all these things be fulfilled." That was in answer to their question. He did not tell them the date or the hour of his coming, but he told them the generation. But if he had said, "This *nation* shall not cease to exist till all these things be fulfilled," it would have been no answer of all. It would have been equivalent to saying, "The world shall not come to an end until the coming of the Lord and the end of the world," which would have been trifling with them. *SITI August 17, 1888, page 512.11*

The Rev. Morgan Dix, of New York, is setting forth some of the follies and vices of modern society in their true light, and as a

consequence is being honored by the hatred of those who make up the “best society.” Among other things, he has the following to say of a class of people who are becoming altogether too numerous:-*SITI August 17, 1888, page 512.12*

“And meanwhile there comes up another class whom we arraign as the moralizers of the public and dangerous to the social order-the sentimental philanthropists, who, after a little while, in every case of capital sentence, appear on the scene. These are they who forget the murdered, and lavish their nauseous sympathy on the murderer, who draw up petitions for pardon or commutation of sentence, who visit the condemned cell with bouquets and light reading, and ask for autographs and locks of hair, till we are ashamed of the human nature which develops these absurd beings, and wonder at the feebleness of moral sense which can thus forget the sin and lift the most cruel, the most brutal, the most vicious of transgressors, into an object of admiration and regard.”*SITI August 17, 1888, page 512.13*

It does not take long to tell the origin of this mawkish sentimentalism. It arises from a disregard for law,-a growing feeling that law is tyranny, and that justice is cruelty. Those who show such morbid sympathy for brutal criminals, show that the only difference between them and those whom they fawn upon, is brute courage. Both have an equal contempt for law, but the sentimental philanthropist lacks the brute force to openly violate it, and so they render homage to those who are really their superiors.*SITI August 17, 1888, page 512.14*

“News from Elder Cudney” The Signs of the Times, 14, 32.

E. J. Waggoner

In a letter written at Honolulu, H.I., July 19, Elder Cudney says: “We sail at noon to-day, going first to Tahiti, where I expect Brother Tay is waiting for me; then we will go direct to Pitcairn, as fast as the wind will carry us.” After speaking of the vessel, which, in the providence of God, one of the Honolulu brethren had generously provided, Brother Cudney continues: “An English captain, of extensive experience, whose wife is a Sabbath-keeper, goes as

sailing master. He speaks the principal languages of the South Seas. A Swede goes as mate. He can speak five languages. Two men go before the men as far as Tahiti, *free*. One goes for ten dollars per month, and another for fifteen; so our help is costing but little. Besides this we have had several substantial donations. The crew are strangers, but most of them seem to be exceptionally nice men, and I trust that some of them will learn to love the truth before the voyage is over." *SITI August 17, 1888, page 512.15*

August 24, 1888

“The Apostles and the First Day of the Week” The Signs of the Times, 14, 33.

E. J. Waggoner

In an article in these columns week before last, it was clearly shown that the seventh day is the true and abiding Sabbath of the Scriptures; nevertheless, the existence of Sunday-keeping in the church, and the persistent claim which is made by many that the apostles sacredly observed Sunday, seem to demand a brief examination of the passages which mention that day, since if there were any sacredness attached to the day, it would there be at least intimated. The argument must, as a matter of course, be negative.*SITI August 24, 1888, page 512.16*

Our task is not very great, for the first day of the week is mentioned only eight times in the New Testament, and six of these instances of its occurrence have reference to a single first day,-the day on which Christ rose from the tomb. These six texts are *Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19*. They read in order as follows:-*SITI August 24, 1888, page 512.17*

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” *Matthew 28:1.SITI August 24, 1888, page 512.18*

“And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.” *Mark 16:1, 2.SITI August 24, 1888, page 512.19*

“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.” *Mark 16:9.SITI August 24, 1888, page 512.20*

“Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.” *Luke 24:1.SITI August 24,*

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.” *John 20:1.SITI August 24, 1888, page 512.22*

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” *John 20:19.SITI August 24, 1888, page 512.23*

In none of these texts is there the least hint that the day was sacred, or was henceforth to be considered so. They simply state that Jesus met with certain of his disciples on the day of his resurrection. Those incidents are mentioned to show that Christ did really rise from the dead the third day as he had said. That he should show himself at once to his disciples, was the most natural thing in the world, in order to relieve their sorrow. The meeting referred to in *John 20:19* was not a religious meeting, not a gathering for prayer, or to celebrate the resurrection, but simply such a meeting as Jesus had with Mary in the garden, with the other women, and with Peter, being one of the “many infallible proofs” of his resurrection. That this is so is evident from the fact that the eleven had one common abode (*Acts 1:13*), and that just before Jesus came into the room where they were, the two disciples to whom Jesus appeared “as they walked, and went into the country,” had returned and told the eleven that Jesus was risen, but their story was not believed. *Mark 16:12, 13*. Moreover, when Jesus himself appeared unto them, they were sitting at meat, and he “upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” *Mark 16:14*. They could not have celebrated his resurrection when they did not believe that he had risen. A comparison of *Acts 1:13* with *Mark 16:14*, and *Luke 24:36-42*, is sufficient to show that when Jesus met with his disciples on the evening of the day of his resurrection, they were simply eating their supper at home and did not believe that he had risen. *SITI August 24, 1888, page 512.24*

When Jesus met with them he did not tell them that thenceforth

they must observe the first day of the week in honor of his resurrection, nor did he pronounce any blessing on that day. In short, he made no reference whatever to the day. To the disciples he gave the salutation of peace, saying, "Peace be unto you," and he breathed on them, and said, "Receive ye the Holy Ghost;" but that affected the disciples, and not the day. Thus we see that in connection with the resurrection of Jesus there is not the remotest hint of Sunday sacredness.*SITI August 24, 1888, page 512.25*

The next reference to the first day of the week is in *Acts 20:7*, and there we find that a meeting was held on that day. And here one thing may be noted, namely, that this is the only direct mention in the New Testament of a religious meeting on the first day of the week. If there were the record of fifty meetings on that day, however, that would not in the least affect its standing, for meetings were held every day in the week. The New Testament contains an account of many meetings held on the Sabbath, but that is no reason why the Sabbath should be kept. The Sabbath stands on a different foundation than that, even the unchanging word of God.*SITI August 24, 1888, page 512.26*

But what of this one meeting on the first day of the week. We note first that it was in the night, for "there were many lights in the upper chamber, where they were gathered together" (*verse 8*); and Paul preached until midnight (*verse 7*), and then, after a brief intermission, until break of day, when he departed. *Verse 11*. But every day, according to the Bible method of reckoning time, ends at the setting of the sun. (See *Genesis 1:5, 8, 13, 19, 23, 31; Leviticus 23:32; Mark 1:32*). Therefore since this meeting at Troas was in the dark part of the first day of the week, it could not have been at the close of that day, but must have been at the beginning, corresponding to what is popularly designated as "Saturday night."*SITI August 24, 1888, page 512.27*

Now note what immediately followed that Saturday night meeting. As soon as it was break of day, on Sunday morning, Paul's companions went to the ship, and resumed their journey to Jerusalem, while Paul himself chose to walk across the country and join the ship's company at Assos. The distance from Troas to Assos was about sixty miles by water, but only nineteen by land, so that

Paul could easily reach that place before the ship did. That this trip was taken on the first day of the week is so evident that few, if any, commentators suggest any different view. The Scriptures need no indorsement from men; but it may help some minds to know that this view of the text is not a peculiar one. "Coneybeare and Howson's Life of Paul" says of this trip of Paul's:-*SITI August 24, 1888, page 512.28*

"Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida."-Chap. 20, *paragraph 11. SITI August 24, 1888, page 512.29*

So far, then, as the example of the apostles goes, Sunday is to be used in secular employment.*SITI August 24, 1888, page 512.30*

One more text completes the list of references to the first day. It is *1 Corinthians 16:2*, and, together with the preceding verse, reads as follows:-*SITI August 24, 1888, page 512.31*

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." *SITI August 24, 1888, page 512.32*

A literal rendering of this would be, "Let each one of you lay by himself at home, treasuring up in store, as God hath prospered him," and that Paul's injunction has reference to private stores and not to public collections is evident from the language, as well as from what the apostle wrote in his second epistle, in which he says: "I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness." *2 Corinthians 9:5*. But if their offerings had been cast into the collection box, and so kept all together in the treasury of the church, there would have been no need of sending the brethren ahead to make up beforehand their bounty.*SITI August 24, 1888, page 512.33*

These are all the texts that speak of the first day of the week, and not one of them intimates that it was in any sense a sacred day. Indeed, at the time the New Testament was written, no one in the

world had ever heard of “the day of the sun” being kept as a sacred day. The heathen observed it only as a wild festival day. *SITI August 24, 1888, page 512.34*

But throughout the New Testament the seventh day of the week is called the Sabbath-the same title that is given to it in the commandment. This is not because the New Testament writers were Jews, for they did not write as Jews, but as men inspired by the Holy Spirit. They were Christians, writing, under guidance of the Spirit of God, for the comfort, encouragement, and instruction of Christians until the end of time. If the seventh day were not the Sabbath for Christians and for all men, then the Holy Spirit would not have given it that name. But the truth is, as shown before, that the seventh day is the Sabbath-made so by the unchangeable act of the Creator-and no other day can ever be the Sabbath. And so we see that Dr. Scott and the *Christian at Work* told the exact truth when they said that we must go to later than apostolic times to find Sunday observance, and that it came in gradually and silently. But for everything that came into the church after the days of Christ, the church is indebted to paganism. W. *SITI August 24, 1888, page 512.35*

“The Commentary. The Third Angel’s Message” The Signs of the Times, 14, 33.

E. J. Waggoner

THE PURPOSE OF THE SABBATH IN THE MESSAGE. (Lesson 10, Sabbath, September 8.)

1. What warning does the Lord send to the world, against the worship of the beast and his image? *SITI August 24, 1888, page 522.1*

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and

the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” *Revelation 14:9-11.SITI August 24, 1888, page 522.2*

2. How widely was the first message of this chapter announced?*SITI August 24, 1888, page 522.3*

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” *Verse 6.SITI August 24, 1888, page 522.4*

3. What is said of the second?—*It followed. Verse 8.SITI August 24, 1888, page 522.5*

4. And what is said of the third?—*The third angel followed them. Verse 9.SITI August 24, 1888, page 522.6*

5. If, then, the first one went to every nation and kindred and tongue and people, and the third one follows, what must be the extent to which the Third Angel’s Message will go?*SITI August 24, 1888, page 522.7*

6. What does the first angel have to preach?*SITI August 24, 1888, page 522.8*

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” *Verse 6.SITI August 24, 1888, page 522.9*

7. What does this angel proclaim?—*The hour of God’s judgment is come. Verse 7.SITI August 24, 1888, page 522.10*

8. What does he call upon all people to do?—*“Worship him that made heaven, and earth, and the sea, and the fountains of waters.”SITI August 24, 1888, page 522.11*

9. What results from the rejection of this message?*SITI August 24, 1888, page 522.12*

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” *Verse 8.SITI August 24, 1888, page 522.13*

10. What came of the first falling away from the everlasting gospel? -*“That man of sin,” “the mystery of iniquity,” “The beast.” 2 Thessalonians 2:2-8; Daniel 7:11; Revelation 19:19, 20.SITI August 24, 1888, page 522.14*

11. What comes of this second falling away from the everlasting gospel? -*“The image of the beast,” and the enforced worship of the beast.SITI August 24, 1888, page 522.15*

12. When men refuse to worship him that made heaven and earth, and the sea, and the fountains of water, what are they led to do? -*To worship the beast and his image. Revelation 13:12, 13.SITI August 24, 1888, page 522.16*

13. What then do the three messages of *Revelation 14:6-12* form? -*One threefold message rather than three distinct messages. See note.SITI August 24, 1888, page 522.17*

14. When the first in order tells men that the hour of God's judgment is come, what does the third tell them to do, to be prepared for the judgment?*SITI August 24, 1888, page 522.18*

“Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” *Verse 12.SITI August 24, 1888, page 522.19*

15. What is to be the rule in the judgment?*SITI August 24, 1888, page 522.20*

“For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.” “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.” *Romans 2:12, 16.SITI August 24, 1888, page 522.21*

16. When the first angel calls upon all men to worship Him that

made heaven and earth, etc., what does the third tell them to do that their worship may be acceptable to Him, and also that they may avoid the worship of the beast and his image?*SITI August 24, 1888, page 522.22*

“Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.”*Revelation 14:12.SITI August 24, 1888, page 522.23*

17. Is a man’s worship acceptable to God if he does not keep the commandments of God?*SITI August 24, 1888, page 522.24*

“He that turneth away his ear from hearing the law, even his prayer shall be abomination.” *Proverbs 28:9.SITI August 24, 1888, page 522.25*

18. Is it possible to keep the commandments of God and without the faith of Jesus?*SITI August 24, 1888, page 522.26*

“For whatsoever is not of faith is sin.” *Romans 14:23, last part.SITI August 24, 1888, page 522.27*

19. Is there any part of the commandments of God that points especially to Him that made heaven and earth?*SITI August 24, 1888, page 522.28*

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” *Exodus 20:8-11.SITI August 24, 1888, page 522.29*

20. Therefore in the time of the preaching of the Third Angel’s Message, what will be done?*-Every nation, and kindred, and tongue, and people will be called upon particularly to keep the fourth commandment.SITI August 24, 1888, page 523.1*

21. What day is the Sabbath of the Lord?*SITI August 24, 1888, page 523.2*

“But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.” *Exodus 20:10.SITI August 24, 1888, page 523.3*

22. Of what is it a sign?*SITI August 24, 1888, page 523.4*

“A sign... that ye may know that I am the Lord your God.” *Ezekiel 20:30.SITI August 24, 1888, page 523.5*

23. Why is it such a sign?*SITI August 24, 1888, page 523.6*

“For because in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” *Exodus 31:17.SITI August 24, 1888, page 523.7*

24. Then of what is the keeping of the seventh day a sign?—*It is a sign that those who do so worship the true God—“him that made heaven and earth, and the sea, and the fountains of waters.”SITI August 24, 1888, page 523.8*

25. What is the one great question under the Third Angel's Message?—*Whether men will worship Him that made heaven and earth, or worship the beast and his image?SITI August 24, 1888, page 523.9*

26. What is the keeping of the seventh day-the Sabbath of the Lord?—*It is the God-given sign that those who do so are worshipers of Him that made heaven and earth.SITI August 24, 1888, page 523.10*

27. Therefore what is the inevitable conclusion?—*That the keeping of the Sabbath of the Lord-the seventh day-is the one point above every other that distinguishes the worshipers of Him that made heaven and earth from the worshipers of the beast and his image.SITI August 24, 1888, page 523.11*

The word rendered “followed,” in *Revelation 14:8, 9* is *obsouotheo*, which means, in constructions like that in this text, “to go with.” Liddel and Scott render the word thus: “To *follow* one, *go after*, or *with* him.” Robinson says: “To *follow*, to *go with*, to *accompany* anyone.” It is the same word that is used in *Mark 5:21*: “And Jesus went with him; and much people followed him, and thronged him.” It is also used of the redeemed one hundred and forty-four thousand, where it is said: “These are they which follow the Lamb whithersoever he goeth.” *Revelation 14:1*. In both these places it is evident that of going together in company with. So in *1 Corinthians 10:4*, where we read of the children of Israel that they drank of the spiritual Rock that followed them,” the word “followed” is translated from the same Greek word, and the margin has it, “went with them.” From this we learn that the idea in *Revelation 14:8, 9* is not simply that the second and third angels followed the first in point of time, but that they were with it. Therefore the second and third messages must necessarily be as widespread as the first. As a matter of fact, they are now inseparable; it is impossible properly to preach one without preaching the other two. *SITI August 24, 1888, page 523.12*

QUESTION 13.-It is the rejection of the first message that causes the falling away referred to in the second message. From this falling away the image of the beast and his worship are developed. And the third message warns against the worship of the beast and his image. From this it is evident that these three messages are inseparably connected, and form the threefold message. *SITI August 24, 1888, page 523.13*

AGAIN: The first message calls upon all men to “worship Him that made heaven and earth,” etc. Those who refuse to do this are led to worship the beast and his image. The third angel follows, warning against the worship of the beast and his image, and calls upon all men to keep the commandments of God and the faith of Jesus. The fourth commandment points directly to the worship of Him who made heaven and earth; and this is the very thing which the first message calls upon men to do. Therefore it is certain that these three messages are but one threefold message. They are *three* only in the order of their rise. But having risen, they go on together

and are inseparable.*SITI August 24, 1888, page 523.14*

“Back Page” The Signs of the Times, 14, 33.

E. J. Waggoner

Camp-meetings are of late coming largely in favor again. At the last meeting of the Baptist ministers of San Francisco and Oakland, a committee was appointed to inquire into the feasibility of holding an annual camp-meeting in Oakland.*SITI August 24, 1888, page 544.1*

The settlers of antelope Valley, Los Angeles County, Cal., have made an offer of 300 acres of land to the Boards of the Methodist Episcopal Church and the M. E. Church South, as a location for their proposed homes for infirm and sick ministers.*SITI August 24, 1888, page 544.2*

President Davis, of the University of California, has proposed that the various denominations of the State should each establish a home at the University for the students of their faith, and thus look after their social and religious interests. The proposition has been favorably received, and prominent Methodist clergymen have already visited Berkeley to look for a desirable site for their denominational home.*SITI August 24, 1888, page 544.3*

We learn from an exchange that the Synod of the Reformed Presbyterian Church, and its recent session in Pittsburgh, Penn., directed the church authorities to discipline members who advertise their business in the secular Sunday newspapers. We do not learn, however, that any objection was expressed to their having their advertisements appeared in the Monday morning papers, all the work of which is done on Sunday.*SITI August 24, 1888, page 544.4*

Subscriptions for the SIGNS OF THE TIMES and the ~~th~~*American Sentinel* are now coming in faster than one man can set up the names and arranged the list. This is what we like. We find men enough to take care of the list, if our friends will only send in their subscriptions, and those of their friends and neighbors. Is just as easy for us to write for twenty-five thousand subscribers, and, in fact, it easier. Try us and see.*SITI August 24, 1888, page 544.5*

In a public address at the recent Spiritualist camp-meeting in Oakland, William Emmette Coleman said that in his opinion probably ninety-nine one-hundredths of the so-called materialization as were fraudulent. A regular correspondent of the *Golden Gate* says that he should concur on the opinion, and honor him for the utterance, if he had said ninety-five per cent. And Hon. Amos Adams, one of the leading Spiritualists of California, and till recently the president of the State Association, speaks as follows of the materialization *séances* at the Onset Bay camp-meeting:-*SITI August 24, 1888, page 544.6*

“How in the light of reason and common sense these poor, deluded people can reconcile the fact that the child they laid away only weighing from thirty to fifty pounds, could, in the space of one short year, swell into such vast proportions, and weigh at least two hundred pounds, none but those who go to *séances* knowing they will not be deceived can answer. We believe we have seen people at these *séances*, who, if a bag of barley were placed at the aperture, with a potato on it for a head, would walk up and embrace it, and then get up in the next fact meeting and state that their long, long ago grandfather, who came in this country in 1600, materialize for them last night at Mrs. Soganboss’s *séance*; and it was impossible for them to be deceived, because he was recognized by a scar on his forehead, caused by a wound made by a spear, when his long-ago grandfather was fighting the battles of William the Conqueror; ... the ... of this ‘fact’ would be greeted with wild applause!”*SITI August 24, 1888, page 544.7*

This, as told by the Spiritualists themselves, does not prove that there are no genuine Spiritualist manifestations, but simply that “materialization” affords the best opportunity for fraud. After all, we do not see why it should be thought a strange thing for mediums to practice fraud, when they are in constant communication with, and under the control of, lying spirits.*SITI August 24, 1888, page 544.8*

The pastor of one of the leading Baptist Churches in Cleveland, a Doctor Dowling, has recently renounced close communion, and has given a general invitation for all who wish to join in celebrating the Lord’s Supper. The Michigan *Christian Advocate* comments on this action as follows:-*SITI August 24, 1888, page 544.9*

“Now that the brother has broken away from one species of bigotry, let us hope that we may get go a step further and concede that dipping, like close communion, is not necessarily a condition of thoroughly devout Christianity.” *SITI August 24, 1888, page 544.10*

We see no reason why we should not, and indeed he must do so if he is consistent in his course. And then when he has decided that baptism is not necessarily a condition of Christianity, he may well conclude that repentance and conversion are likewise the necessary. And when those old-fashioned things no longer stand the way, what wonderful it then spent (in numbers) if these the church may be expected to make. *SITI August 24, 1888, page 544.11*

A later dispatched brings the news that doctor Dowling has withdrawn from his church and from the Baptist denomination. The probability is that as he is a very popular man, the church will not accept his resignation, and will follow him out of the denomination. *SITI August 24, 1888, page 544.12*

The gentleman whose question we answer on another page, in his letter to us expresses his appreciation of the SIGNS OF THE TIMES in the following manner:- *SITI August 24, 1888, page 544.13*

“I like the paper because it gives so much could truth, not making man’s thoughts to prominent [which is] a very common fault in the religious journals to-day. Then I like it because while discussing the debatable questions of the day in a friendly spirit, it seeks no higher authority than God’s word.” *SITI August 24, 1888, page 544.14*

We do not wish for any higher recommendation for the paper than this. To uphold the word of God as the supreme and sole authority in all matters of faith in duty, is the one object of the SIGNS OF THE TIMES. We know of no higher authority than the Bible. And when we say that, we mean the Bible as interpreted by the Bible, and not in some man’s opinion. There is no man so good or so learned that his opinion is worth anything if it conflicts with the plain teaching of Scripture. *SITI August 24, 1888, page 544.15*

The New York *Evangelist* notes the fact that the session of the Central Presbyterian Church, Rochester, N.Y., is energetically

protesting against the Sunday “desecration” that is carried on in its city, and says that its action is to be followed by the other churches. It then adds: “Only a prompt, firm, and united stand will make head against present inroads upon the Sabbath [by which it means Sunday] and other of our cherished American institutions.”*SITI August 24, 1888, page 544.16*

Calling Sunday an “American institution” is far better than calling it the Christian Sabbath or the Lord’s day; but we protest against it. We claim an interest in all American institutions, but we know none in Sunday. Sunday is a pagan institution, and nothing else can be made of it, whatever it may be called.*SITI August 24, 1888, page 544.17*

It is said to be Mr. Gladstone’s opinion that Rome, meaning the Roman Catholic Church, would not have lasted as long as she has if it were not for the large amount of faith and hope and charity to be found within her pale. Is that the reason why Confucianism, Buddhism, Mohammedanism, and other forms of paganism, have lasted so long? The custom of measuring a religious organization by its claim or by the length of time it has existed, is a most pernicious one. That standard of measurement would prove paganism to be the only true religion.*SITI August 24, 1888, page 544.18*

Our readers will fully understand, without any comments from us, the bearing of such action as is noted in the following item from the San Francisco *Chronicle* of the 29th inst.:—*SITI August 24, 1888, page 544.19*

“A Saturday half-holiday is growing rapidly in favor. In the East not only the stores and shops are closing at Saturday noon, but the factories and foundries also, and the workmen here are going to follow suit, if possible. It looks as though the half-holiday is destined to be as much an occasion of secular observance as is Sunday.”*SITI August 24, 1888, page 544.20*

August 31, 1888

“Something about Sabbath-Keeping” The Signs of the Times, 14, 34.

E. J. Waggoner

A gentleman in Chicago, who has received a few copies of the SIGNS OF THE TIMES, writes to us expressing his appreciation of the paper, and asks some questions, which we are very happy to answer. The first is as follows:-*SITI August 31, 1888, page 534.1*

“If that particular day [the seventh day of the week] is essential, is it possible that God would have permitted the Christian church, whom he designed for such a glorious work, through all these eighteen hundred years to make such a great mistake?”*SITI August 31, 1888, page 534.2*

We might ask in reply why, if pure Christian morality is essential, the Lord would let “the church” for more than a thousand years become a sink of corruption? If the Bible is essential, why did the Lord let “the church” burn all the Bibles it could get hold of? Or we might go farther back, and say, If the worship of one God is essential, why did the Lord allow almost the whole world to go into idolatry? To all of these questions, which are the same, two answers may be given:-*SITI August 31, 1888, page 534.3*

First, the Lord has placed men on this earth as candidates for immortality. That can be given only to those who do well. But in order that men may do well, they must be given an opportunity to “do,”-they must be left free to choose for themselves. There is no virtue in the performance of right, when the individual could not possibly do anything else. There are thousands of men who do not drink, smoke, steal, nor commit any crime whatever, yet we do not call them models of virtue, nor do we attribute any virtue at all to them. The reason is that they are in jail, and cannot do any of those things. So if God should, by the exercise of his almighty power, compel all people to walk in the right path, there would be no virtue, and none could be fitted for the freedom of Heaven. The Lord’s servants are free, but such men would be slaves. God sets before all men life and good, and death and evil, and offers them their

choice. If they deliberately choose the evil, they cannot blame him for the result.*SITI August 31, 1888, page 534.4*

In the second place, as just stated, God has done everything possible on his part to prevent people from making a mistake. Even the heathen are without excuse, for they have in the things that are made abundant evidence of the existence of one God, and of his great power. "The heavens declare the glory of God, and the firmament showeth his handiwork." *Psalms 19:1*. But when we come to "the church," who dare hint of excuse? In addition to the light of nature, which they have in common with the heathen, the members of the church have God's own plainly revealed will, written by holy men who were inspired by God's own Spirit, and this will is able to make them wise unto salvation. The Bible read just the same a thousand years ago that it does now; but if men chose to burn it rather than to read and study it, why should God be charged with allowing them to make mistakes in duty? Or if men today prefer the opinions of "the Fathers" or some other uninspired men, to the simple declarations of God's word, who is to blame if they err from the truth? What more could God do that he has not done? He could do no more toward keeping men from making mistakes, except to destroy their freedom of choice, and compel them to go in the right path; but then they would be machines, and not men.*SITI August 31, 1888, page 534.5*

Moreover, there have been a few men in every age who have preserved the pure doctrine of the Bible. There has never been a time when there have not been some who have kept all the commandments of God. Now if one man in the world could know the will of God, there is no reason, except their own perverseness, why all men should not know it. No one can charge upon God the mistakes of men. In the Judgment, every mouth will be stopped.*SITI August 31, 1888, page 534.6*

The next point upon which our correspondent desires information is stated as follows:-*SITI August 31, 1888, page 534.7*

"So far as any observation has extended, I have found that all who practice this keeping of the Sabbath, are either engaged in religious work, and so are independent of an employer, or else they live in

communities large or small, and so render strict observance not only possible but easy.”*SITI August 31, 1888, page 534.8*

Our friend’s observation has evidently been very limited in this particular. He seems to imply that only those keep Sabbath who can do so just as easily as not. The fact is that more than nine-tenths of those who begin to keep the Sabbath of the Lord, do so at a personal sacrifice, not only of money, but often of friends. Take, for instance, a large part of those who are engaged in religious work. It is true that they are in a sense “independent of an employer,” but how did they become so? Simply by giving up the employment in which they were engaged, and taking hold of missionary work at one-half, one-fourth, one-fifth, and even one-tenth of their former earnings. Now this is *possible* for anybody, but it ought to be patent to everybody that it is not exceedingly easy.*SITI August 31, 1888, page 534.9*

Those who keep the Sabbath are from every class of people, and from all occupations. While there are a few comparatively large churches, there is not a community where they form more than a small minority of the inhabitants; and scores of hundreds of them live by themselves, where they do not see another Sabbath-keeper for a year at a time. In cities, some who have trades are fortunate enough to retain their situation by voluntarily losing one day’s work and wages each week. In fact, there are very few who would not find it much easier to conform to the practice of the majority. Yet we have never heard anybody complain. We make these statements so that our friend, who evidently cannot keep the Sabbath without suffering some inconvenience, may know that if he takes hold of it he will have the company of thousands of others.*SITI August 31, 1888, page 534.10*

The idea that “we must live, you know,” has taken so deep hold upon people that it is hard for them to begin to keep the commandments of God when doing so will result in the loss of their business. But as a matter of fact, there is no use for a man to live if he doesn’t live as the Lord wants him to. Since we could not live a moment but for the power of God, and since everything that we earn comes from him, it would certainly seem more reasonable to expect a living when serving him than when trampling upon his

precepts. So the psalmist says: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." *Psalm 37:3*. True, he does not say that such ones shall be fed on dainties; but "a little that a righteous man hath is better than the riches of many wicked." *SITI August 31, 1888, page 534.11*

We like to read the story of those heroic men and women of past ages, who preferred death to disobedience of the commandments of God. It is not very probable that anybody in this age will be called upon to suffer martyrdom for the truth's sake; but are we so much better than they that we cannot suffer a little inconvenience for it? How many people are there who fully understand the eleventh chapter of Hebrews? W. *SITI August 31, 1888, page 534.12*

"Liberals Appreciate the Sabbath" The Signs of the Times, 14, 34.

E. J. Waggoner

"We rejoice," says the New York *Observer*, "that the liberal newspaper of Boston appreciates the Sabbath as a precious spiritual opportunity, and that it speaks boldly in favor of its being kept sacred to the highest service of man in the service of God." *SITI August 31, 1888, page 534.13*

How the *Investigator*, "the liberal newspaper of Boston," and a most outspoken infidel sheet, can "appreciate the Sabbath as a most precious spiritual opportunity" is altogether more than we can imagine. Of course by "Sabbath" is meant Sunday, but still that fact does not explain the appreciation of "precious spiritual opportunities," and we await more light before commenting further on that point; but the latter part of the quotation presents almost as great a difficulty. How could such a paper consistently express the sentiment which the *Observer* here attributes to "the liberal paper of Boston"? If that paper had simply said that it was in favor of Sunday being kept sacred to the service of man, the solution would be simple enough, for many even among infidels think that a stated day of rest is well-nigh essential to man's highest physical good, but when it comes to so "liberal" a paper being in favor of the "Sabbath" for the "service of God," we confess that we don't understand it. Will somebody explain? *SITI August 31, 1888, page 534.14*

One thing we can understand, and that is that the keeping of Sunday will soon be the one test of Christianity, and no matter what a man's opinion of the Bible may be, he will be counted "Christian" if he but observes Sunday. This will be the bond that will unite infidels and churchmen, and which will thus tend to the complete corruption of the church. The above statement by the *Observer*, a staunch Presbyterian paper, shows that a few words in favor of Sunday, by a "liberal" sheet, will cover up a great deal of infidelity. *SITI August 31, 1888, page 534.15*

"Surroundings of the Early Church" The Signs of the Times, 14, 34.

E. J. Waggoner

The first chapter of Romans affords a glimpse of the heathen world which enables us to understand something of what Christianity had to contend with in making converts, and also to comprehend to some extent the strength of the corrupting influences which surrounded the early church. The apostle not only gives a comprehensive view of the state of morals among the heathen, but he tells the steps by which they reached the depth of degradation which is there revealed. He first notices the fact that at one time the people did not know God. *Verse 21*. From the Mosaic record we learn the same thing. We know that in the years immediately following the creation and the flood, all the inhabitants of the earth had the knowledge of the true God. Adam and Noah-the two fathers of the race-served the Lord, and they would of course teach their children about him and his requirements. There could, therefore, be no excuse for the gross ignorance which afterwards prevailed. *SITI August 31, 1888, page 534.16*

Even had this oral teaching been wanting, there would have been no excuse for the abominable idolatry, and the ignorance of God, which characterized nearly all of the inhabitants of the earth, because nature itself reveals not only the existence, but also the power of God. In speaking of the heathen, Paul indicates the justice of God in pouring out his wrath upon them, "Because that which may be known of God is manifest in to them; for God hath showed it unto them." *Romans 1:19*. The next verse tells how God revealed himself unto them. As we quote it, we transpose the clauses, to

save the necessity of explanation by comment: "For [i.e. since] the creation of the world, the invisible things of him [God], even his eternal power and Godhead, are clearly seen, being understood by the things that are made; so that they [those who deny God] are without excuse." More than this, the same apostle tells us that God "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." *Acts 14:17*. The psalmist also tells us that "the heavens declare the glory of God; and the firmament showeth his handiwork." *Psalms 19:1*. So plainly does nature teach the existence of God, that he who even in his secret thought says, "There is no God," is justly called a fool. *Psalms 14:1*. Such an one may be said to be ignorant of the a b c of knowledge. *SITI August 31, 1888, page 534.17*

Nevertheless it is a fact that the nations did forget God; and *Romans 1:22-32* is an accurate description of their condition in consequence. The truthfulness of this description is attested by the heathen themselves. They deified the most profligate men and women, and worshiped vice instead of virtue. Their gods were male and female, and mythology, i.e., the history of the gods, is little else than a record of licentiousness. The Baal and Astoreth of the Canaanites were the Jupiter and Venus of the Romans and Greeks, and every heathen nation had gods corresponding to them. The temples erected to them were magnificent brothels, and their priestesses were prostitutes. Licentiousness was not simply *allowed*, but it was *commanded* as an act of religion. Among the Babylonians it is said that, "once at least in her life, every woman was obliged to prostitute herself in the temple of Bel." *American Cyclopaedia, art. Babylon*. Heathenism "had made lust into a religion, and the worship of its gods a school of vice, penetrating all classes of society." *SITI August 31, 1888, page 534.18*

Let the reader first read *Romans 1:18-32*, and then compare it with the quotations that follow. Professor Stuart, in his "Commentary on the Epistle to the Romans," says on the twenty-seventh verse of the first chapter: *-SITI August 31, 1888, page 535.1*

"The evidences of the fact here stated by the apostle are too numerous and prominent among the heathen writers to need even

a reference to them. Virgil himself, 'the chaste Virgil,' as he has been often called, has a *Corydon amulet Alexis*. [Corydon loving Alexis], without seeming to feel the necessity of a blush for it. Such a fact sets the whole matter in the open day. That at Athens and Rome sodomy was a very common and habitual thing, needs no proof to one who has read the Greek and Latin classics especially the amatory poets, to any considerable extent. Plutarch tells us that Solon practiced it; and Diogenes Lactius says the same of the stoic Zeno. Need we be surprised, then, if the same horrible vice was frequent in the more barbarous parts of Greece and the Roman Empire?" *SITI August 31, 1888, page 535.2*

In the heathen worship there were "mysteries," to which only the initiated were admitted. These were celebrated in the inner temples, and it is doubtless of them that the apostle Paul speaks when he says: "For it is a shame even to speak of those things which are done of them in secret." *Ephesians 5:12*. If the things recorded in the first chapter of Romans were done openly, what must have been the depth of the wickedness that was done in secret, and of which it is a shame even to speak? But let it be understood that the heathen themselves felt no shame for any of their practices. They glorified in them as things which brought them nearer to the gods. The more licentious they were, the more nearly they resembled the gods which they worshiped. The worst abominations were done in secret, without a sense of shame, but to show that certain ones had advanced beyond the common people in a matters of "religion." On this point, Professor Stuart, in commenting on *Romans 1:24*, says:-*SITI August 31, 1888, page 535.3*

"The imputation is, that in apostatizing from the true God and betaking themselves to the worship of idols, they had at the same time been the devoted slaves of lust; which indeed seems here also, by implication, to be assigned as the reason or ground of their apostasy. Everyone knows, moreover, that among almost all the various forms of heathenism, impurity has been either a direct or indirect service in its pretended religious duties. Witness the shocking law among the Babylonians, that every woman should prostitute herself, at least once, before the shrine of their Venus. It is needless to say, that the worshipers of Venus in Greece and Rome practiced such rites; or that the mysteries of heathenism, of

which Paul says ‘it is a shame even to speak,’ allowed a still greater latitude of indulgence. Now is it necessary to describe the obscene and bloody rites practiced in Hindostan, in the South Sea and the Sandwich Islands, and generally among the heathen. Polytheism and idolatry have nearly always been a religion of obscenity and blood.”*SITI August 31, 1888, page 535.4*

Summing up the evidence against them, Paul says that they were “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.” *Romans 1:29-31*. And to crown all, he adds that they not only did these things, but had pleasure in those who did them. Nothing could exceed such depravity. As Professor Stuart says:-*SITI August 31, 1888, page 535.5*

“It is often the case, that wicked men, whose consciences have been enlightened, speak reproachfully of others who practice such vices as they themselves indulge in. Few profligate parents, for example, are willing that their children should sustain the same character with themselves. But when we find, as in some cases we may do, such parents encouraging and applauding their children in acts of wickedness, we justly consider it as evidence of the very highest kind of depravity.”*SITI August 31, 1888, page 535.6*

“It is of such depravity as this that the apostle accuses the heathen. And justly; for even their philosophers and the best educated among them, stood chargeable with such an accusation. For example; both the Epicureans and the Stoics allowed and defended sodomy and incest, numbering these horrid crimes among *things indifferent*.”-*Comment on Romans 1:32. SITI August 31, 1888, page 535.7*

This was the state of morals, not alone of the lower, uneducated classes, but of the philosophers,-those who instructed the youth in “virtue.” That the apostle uses the term, “without understanding,” with respect to the morals, and not the intellect, will be readily seen from the following quotations:-*SITI August 31, 1888, page 535.8*

“Truth was but of small account among many, even of the best heathens; for they taught that on many occasions, a lie was to be preferred to the truth itself! To which we may add, that the unlimited gratification of their sensual appetites, and the commission of unnatural crimes, was common even among the most distinguished teachers of philosophy, and was practiced even by Socrates himself.” *Horne’s Introduction, vol. I, chap. 1.**SITI August 31, 1888, page 535.9*

In confirmation of the statement that the philosophers encouraged lying, Dr. Whitby collected many maxims of the most eminent heathen sages, from which Dr. Horne quotes the following:-*SITI August 31, 1888, page 535.10*

“A lie is better than a hurtful truth.”-*Menander.**SITI August 31, 1888, page 535.11*

“Good is better than truth.”-*Proclus.**SITI August 31, 1888, page 535.12*

“When telling a lie will be profitable, let it be told.”—*Iberius, in Herodotus, lib. lii, c. 62.**SITI August 31, 1888, page 535.13*

“He may lie, who knows how to do it, in a suitable time.”—*Plato.**SITI August 31, 1888, page 535.14*

“There is nothing decorous in truth, but when it is profitable; yea, sometimes truth is hurtful, and lying is profitable to men.”-*Maximus Tyrius.**SITI August 31, 1888, page 535.15*

Mosheim says of the time just preceding the introduction of Christianity:-*SITI August 31, 1888, page 535.16*

“The lives of men of every class, from the highest to the lowest, were consumed in the practice of the most abominable and flagitious vices; even crimes, the horrible turpitude of which was such that it would be defiling the ear of decency but to name them, were openly perpetrated with the greatest impunity.”-*Historical Commentaries, vol. I, chap. I, sec. 21 of Introduction**SITI August 31, 1888, page 535.17*

But while the people were abominably licentious they were no worse than their religion taught them to be. The following from Dr. Schaff will serve to give the reader some idea of the nature of their religion and of the character of the gods which they worshiped:-*SITI August 31, 1888, page 535.18*

“How could there be any proper conception and abhorrence of the sin of licentiousness and adultery, if the very gods, a Jupiter, a Mars, and a Venus, were believed to be guilty of those crimes? Modesty forbids the mention of a still more odious vice, which even depraved nature abhors, which yet was freely discussed and praised by ancient poets and philosophers, practiced with neither punishment nor dishonor, and likewise divinely sanctioned by the lewdness of Jupiter with Ganymede.”-*History of the Church, vol. I, sec. 51.SITI August 31, 1888, page 535.19*

It was from this state of degradation that the gospel essayed to lift men; from people addicted to such practices, the early Christian churches were formed. When we consider this, instead of wondering at the heresies that crept into the church, and the disorderly conduct that was sometimes tolerated even in the apostolic churches (see *1 Corinthians 5:1, 2*), we are amazed at the heights of piety to which many attained. The fact that even among that corrupt mass thousands were found who would give, not only their property, but themselves also for the advancement of the cause of truth and holiness, is a wonderful monument to the regenerating power of Christianity.*SITI August 31, 1888, page 535.20*

But great changes are not made instantaneously. Even though men are converted, they need instruction, since they are then but babes in the truth; and this fact shows that old habits of thought and practice cannot at once be entirely forgotten. We do not mean to intimate that the converted man has any license to sin, or any excuse for it; but pardon for sins is not sanctification; the one who has been pardoned is not perfect, but is to “go on to perfection;” and he still needs an advocate with the Father, that his imperfections may still be pardoned and overcome. Now men are always tempted on the side of their natural inclinations; if the converted man gives way to temptation, it will be his old sins that he

will commit; and when, as is too often the case, a man joins the church without having been thoroughly converted, of course the old habits will continue unchanged. *SITI August 31, 1888, page 535.21*

Let the student of church history remember this, and at the same time bear in mind what has been quoted concerning the moral condition of the people among whom the gospel gained its victories, and it will throw light on many phases of professed Christianity. It will also prevent him from attaching too much importance to the precepts and practices of even the foremost of those in the Christian church who had been brought up in heathenism. He will always compare every act or saying of those men with the Bible, to see to what extent their early training was allowed to bias their course. *W.SITI August 31, 1888, page 535.22*

“The Commentary. The Mark of the Beast” The Signs of the Times, 14, 34.

E. J. Waggoner

THE PURPOSE OF THE SABBATH IN THE MESSAGE. (Lesson 11, Sabbath, September 15, 1888.)

1. Who will be required to worship the beast and his image, and to receive his mark? *SITI August 31, 1888, page 538.1*

“And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” *Revelation 13:12, 15-17.SITI August 31, 1888, page 538.2*

2. In opposition to this what does the Third Angel’s Message say? *SITI August 31, 1888, page 538.3*

“And the third angel followed them, saying with a loud voice, If any

man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” *Revelation 14:9, 10.SITI August 31, 1888, page 538.4*

3. What are those led to do who heed the voice of this message?*SITI August 31, 1888, page 538.5*

“Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” *Verse 12.SITI August 31, 1888, page 538.6*

4. What does this show?-*That the power spoken of in Revelation 13:12-17 will put forth all their strength to compel men to do something that is contrary to the commandments of God.SITI August 31, 1888, page 538.7*

5. What have we found was the principal object of the Papacy, in the fourth century? and what is the purpose of the Protestantism of to-day?-*To see the power of the State to compel all people to keep Sunday as the Lord’s day, or Christian Sabbath.SITI August 31, 1888, page 538.8*

6. Of what day is Christ the Lord?*SITI August 31, 1888, page 538.9*

“But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.” *Exodus 20:10.SITI August 31, 1888, page 538.10*

8. Then what day is the Lord’s day?*SITI August 31, 1888, page 538.11*

9. What does the Lord called the seventh day?*SITI August 31, 1888, page 539.1*

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy days; and call the Sabbath a delight, the holy

of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” *Isaiah 58:13; Exodus 20:10.SITI August 31, 1888, page 539.2*

10. Is there any commandment of God for keeping Sunday?*None whatever.SITI August 31, 1888, page 539.3*

11. What testimonies can you give on this point from eminent first-day authorities?*SITI August 31, 1888, page 539.4*

The \$500 prize essay of the American Tract Society acknowledges the “complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned.”-*Abiding Sabbath, p. 184.* And the \$1,000 prize essay of the American Sunday-school Union says: “Up to the time of Christ death, no change had been made to the day.” And, “so far as the record shows, they [the apostles] did not however, give any explicit command enjoining the abandonment of the seventh-day Sabbath and its observance on the first day of the week.”-*Lord’s Day, pp. 186-188.* See note.*SITI August 31, 1888, page 539.5*

12. What was the single link that in the fourth century united Church and State, which developed the beast?*-The Sunday institution.SITI August 31, 1888, page 539.6*

13. What is the single point in a similar movement in our day which develops only an image to the beast?*-The Sunday institution.SITI August 31, 1888, page 539.7*

14. What does the papacy set forth as the sign of its authority to command men under penalty of sin for disobedience?*SITI August 31, 1888, page 539.8*

“The very act of changing Sabbath into Sunday, which Protestants allow of.... Because by keeping Sunday strictly they acknowledge the church’s power to ordain feasts, and to command them under it.”-*Catechism of the Catholic Christian InstructedSITI August 31, 1888, page 539.9*

15. Then what is the mark of the beast?*SITI August 31, 1888, page 539.10*

16. Then what is the keeping of Sunday?*SITI August 31, 1888, page 539.11*

“The keeping of Sunday is an homage they pay, and in spite of themselves, to the Catholic Church.”*Plain Talk about Protestantism.SITI August 31, 1888, page 539.12*

17. Then when Protestant churches attempt to compel people by law to keep Sunday, what is that only to do?*-It is only to compel men to worship the Papacy-to worship the beast.SITI August 31, 1888, page 539.13*

18. But, as in the very act of compelling people to do this these churches make an image to the beast, what then will be the enforced observance of Sunday in this nation?*-It will be the worship of the beast and his image.SITI August 31, 1888, page 539.14*

19. But may not Sunday-keeping be enforced as a civil duty?*-Never; because Sunday is wholly a religious institution; and the civil power has no right to enforce religious duties.SITI August 31, 1888, page 539.15*

20. What does Christ command on this subject?*SITI August 31, 1888, page 539.16*

“Then said he unto them, Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things are God’s.”*Matthew 22:21.SITI August 31, 1888, page 539.17*

21. By what power was Sunday-keeping instituted?*-The church.SITI August 31, 1888, page 539.18*

22. Why were the ancient Sunday laws enforced?*-The Church demanded it and it was done to satisfy and help the church.SITI August 31, 1888, page 539.19*

23. Why are Sunday laws now enacted?*-For the same reasons precisely.SITI August 31, 1888, page 539.20*

24. Is the church Cæsar?-No.*SITI August 31, 1888, page 539.21*

25. Is the church God?*SITI August 31, 1888, page 539.22*

26. Then what follows?-*That as Sunday-keeping belongs neither to Cæsar nor to God, there is no place in existence that can of right command it.**SITI August 31, 1888, page 539.23*

NOTE

QUESTION 11.-The student is at liberty to present any other testimonies on this point that he may choose.*SITI August 31, 1888, page 539.24*

“Back Page” The Signs of the Times, 14, 34.

E. J. Waggoner

Camp-meetings are of late coming largely in favor again. At the last meeting of the Baptist ministers of San Francisco and Oakland, a committee was appointed to inquire into the feasibility of holding an annual camp-meeting in Oakland.*SITI August 31, 1888, page 544.1*

The settlers of antelope Valley, Los Angeles County, Cal., have made an offer of 300 acres of land to the Boards of the Methodist Episcopal Church and the M. E. Church South, as a location for their proposed homes for infirm and sick ministers.*SITI August 31, 1888, page 544.2*

President Davis, of the University of California, has proposed that the various denominations of the State should each establish a home at the University for the students of their faith, and thus look after their social and religious interests. The proposition has been favorably received, and prominent Methodist clergymen have already visited Berkeley to look for a desirable site for their denominational home.*SITI August 31, 1888, page 544.3*

We learn from an exchange that the Synod of the Reformed Presbyterian Church, and its recent session in Pittsburgh, Penn., directed the church authorities to discipline members who advertise

their business in the secular Sunday newspapers. We do not learn, however, that any objection was expressed to their having their advertisements appear in the Monday morning papers, all the work of which is done on Sunday.*SITI August 31, 1888, page 544.4*

Subscriptions for the SIGNS OF THE TIMES and the ~~the~~*American Sentinel* are now coming in faster than one man can set up the names and arrange the list. This is what we like. We find men enough to take care of the list, if our friends will only send in their subscriptions, and those of their friends and neighbors. It is just as easy for us to write for twenty-five thousand subscribers, and, in fact, it easier. Try us and see.*SITI August 31, 1888, page 544.5*

In a public address at the recent Spiritualist camp-meeting in Oakland, William Emmette Coleman said that in his opinion probably ninety-nine one-hundredths of the so-called materializations were fraudulent. A regular correspondent of the *Golden Gate* says that he should concur on the opinion, and honor him for the utterance, if he had said ninety-five per cent. And Hon. Amos Adams, one of the leading Spiritualists of California, and till recently the president of the State Association, speaks as follows of the materialization *séances* at the Onset Bay camp-meeting:-*SITI August 31, 1888, page 544.6*

“How in the light of reason and common sense these poor, deluded people can reconcile the fact that the child they laid away only weighing from thirty to fifty pounds, could, in the space of one short year, swell into such vast proportions, and weigh at least two hundred pounds, none but those who go to *séances* knowing they will not be deceived can answer. We believe we have seen people at these *séances*, who, if a bag of barley were placed at the aperture, with a potato on it for a head, would walk up and embrace it, and then get up in the next fact meeting and state that their long, long ago grandfather, who came to this country in 1600, materialized for them last night at Mrs. Soganboss’s *séance*; and it was impossible for them to be deceived, because he was recognized by a scar on his forehead, caused by a wound made by a spear, when his long-ago grandfather was fighting the battles of William the Conqueror; would not the relation of this ‘fact’ would be greeted with wild applause!”*SITI August 31, 1888, page 544.7*

This, as told by the Spiritualists themselves, does not prove that there are no genuine Spiritualist manifestations, but simply that “materialization” affords the best opportunity for fraud. After all, we do not see why it should be thought strange thing for mediums to practice fraud, when they are in constant communication with, and under the control of, lying spirits.*SITI August 31, 1888, page 544.8*

The pastor of one of the leading Baptist Churches in Cleveland, Doctor Dowling, has recently renounced close communion, and has given a general invitation for all who wish to join in celebrating the Lord’s Supper. The Michigan *Christian Advocate* comments on this action as follows:-*SITI August 31, 1888, page 544.9*

“Now that the brother has broken away from one species of bigotry, let us hope that he may yet go a step further and concede that dipping, like close communion, is not necessarily a condition of thoroughly devout Christianity.”*SITI August 31, 1888, page 544.10*

We see no reason why he should not, and indeed he must do so if he is consistent in his course. And then when he has decided that baptism is not necessarily a condition of Christianity, he may well conclude that repentance and conversion are likewise unnecessary. And when those old-fashioned things no longer stand in the way, what wonderful advancement (in numbers) the church may be expected to make.*SITI August 31, 1888, page 544.11*

A later dispatch brings the news that Doctor Dowling has withdrawn from his church and from the Baptist denomination. The probability is that as he is a very popular man, the church will not accept his resignation, and will follow him out of the denomination.*SITI August 31, 1888, page 544.12*

The gentleman whose questions we answered on another page, in his letter to us expresses his appreciation of the SIGNS OF THE TIMES in the following manner:-*SITI August 31, 1888, page 544.13*

“I like the paper because it gives so much good truth, not making man’s thoughts too prominent [which is] a very common fault in the religious journals to-day. Then I like it because while discussing the debatable questions of the day in a friendly spirit, it seeks no higher authority than God’s word.”*SITI August 31, 1888, page 544.14*

We do not wish for any higher recommendation for the paper than this. To uphold the word of God as the supreme and sole authority in all matters of faith and duty, is the one object of the SIGNS OF THE TIMES. We know of no higher authority than the Bible. And when we say that, we mean the Bible as interpreted by the Bible, and not by some man's opinion. There is no man so good or so sound that his opinion is worth anything if it conflicts with the plain teaching of Scripture.*SITI August 31, 1888, page 544.15*

The New York *Evangelist* notes the fact that the session of the Central Presbyterian Church, Rochester, N.Y., is energetically protesting against the Sunday "desecration" that is carried on in its city, and says that its action is to be followed by the other churches. It then adds: "Only a prompt, firm, and united stand will make head against present inroads upon the Sabbath [by which it means Sunday] and other of our cherished American institutions."*SITI August 31, 1888, page 544.16*

Calling Sunday an "American institution" is far better than calling it the Christian Sabbath or the Lord's day; but we protest against it. We claim an interest in all American institutions, but we know none in Sunday. Sunday is a pagan institution, and nothing else can be made of it, whatever it may be called.*SITI August 31, 1888, page 544.17*

It is said to be Mr. Gladstone's opinion that Rome, meaning the Roman Catholic Church, would not have lasted as long as she has if it were not for the large amount of faith and hope and charity to be found within her pale. Is that the reason why Confucianism, Buddhism, Mohammedanism, and other forms of paganism, have lasted so long? The custom of measuring a religious organization by its claim or by the length of time it has existed, is a most pernicious one. That standard of measurement would prove paganism to be the only true religion.*SITI August 31, 1888, page 544.18*

Our readers will fully understand, without any comments from us, the bearing of such action as is noted in the following item from the San Francisco *Chronicle* of the 29th inst.:*-SITI August 31, 1888, page 544.19*

"A Saturday half-holiday is growing rapidly in favor. In the East not only the stores and shops are closing at Saturday noon, but the factories and foundries also, and the workmen here are going to follow suit, if possible. It looks as though the half-holiday is destined to be as much an occasion of secular observance as is Sunday." *SITI August 31, 1888, page 544.20*

"No Union with Infidels" The Signs of the Times, 14, 34.

E. J. Waggoner

A brother in Oregon has sent to this office a letter, of which the following is the principal part:-*SITI August 31, 1888, page 544.21*

"Mr. Sam P. Putnam, president of the American Secular Union, and editor of a journal called *Free Thought*, published at San Francisco, was in this town a few days ago lecturing on Infidelity. While here he circulated some of his papers. In one of these papers occurs the statement, made by J. L. McCartney, that the Seventh-day Adventists had 'joined the Secular Union in opposing the objects of the Natural Reform,' etc." *SITI August 31, 1888, page 544.22*

"Some of the citizens of this place are using this against us, saying that we are a strange class of Christians who unite with infidels." *SITI August 31, 1888, page 544.23*

It is no new thing for those who style themselves National Reformers to brand us infidels all who differ with them. This they find to be much easier than answering arguments. But we are not troubled by that; it is a great satisfaction for us to know that their calling us infidels does not make us such. *SITI August 31, 1888, page 544.24*

In this instance, however, the reporter seems to have been somewhat at fault. The item in *Free Thought* was clipped from the *Chronicle's* report of a ministers' meeting at which Professor McCartney presented the subject of National Reform. The report made the Professor say that Seventh-day Adventists had joined the infidel league in opposing Natural Reform. As soon as we read the report, we addressed a note to Professor McCartney, asking him if

he had been correctly reported. We did not believe that he had been, for we had had a long talk with him the day before, in the course of which he spoke very highly of the spirit of devotion which he had seen in our Sabbath-school and church service. He replied that in his address he made no reference to us, but that in the discussion that followed the reading of his paper, someone mentioned the Seventh-day Adventists as being opposed to the movement.*SITI August 31, 1888, page 544.25*

That is all there is to that. We are most heartily opposed to the National Reform movement, but that does not make us infidels. We are opposed to it because we love the Bible and pure Christianity, and we do not want to see them trampled in the mire of politics.*SITI August 31, 1888, page 544.26*

One word more. The Congregationalist ministers, before whom Professor McCartney read his paper on National Reform, considered the matter at their next meeting, and voted, unanimously, we think, not to indorse National Reform. Query: Does that act place them in the ranks of infidelity?*SITI August 31, 1888, page 544.27*

September 7, 1888

“The Work of the Church” The Signs of the Times, 14, 35.

E. J. Waggoner

Last week we answered a question in regard to the Sabbath; but there was an expression in the question, to which we wished to call attention, but as it had no special connection with the Sabbath question, we left it for separate notice. We therefore reprint the question:—*SITI September 7, 1888, page 550.1*

“If that particular day [the seventh day of the week] is essential, is it possible that God would have permitted the Christian church, whom he designed for such a glorious work, through all these eighteen hundred years to make such a great mistake?”*SITI September 7, 1888, page 550.2*

The point which we wish especially to note at this time is the statement that God designed the Christian church “for such a glorious work.” We do not question this in the least; but we fear that our correspondent has the too common misapprehension of what that glorious work is. We suspect that he holds the popular view that the work of the church is to gather to itself all the people of the earth, so that when Christ comes he will find the inhabitants of the world all at peace with him and each other, and waiting to receive him. If he does not hold this view, it will do no harm to give it a brief notice for the benefit of others.*SITI September 7, 1888, page 550.3*

That all the people of the world will not accept the gospel, is one of the plainest things. The Bible states it, and observation confirms the statement. When Christ shall be revealed from Heaven, it will be “in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” *2 Thessalonians 1:8*. This could not be the case if all men were obeying the gospel.*SITI September 7, 1888, page 550.4*

Again, our Saviour said:—*SITI September 7, 1888, page 550.5*

“And as it was in the days of Noe, so shall it be also in the days of

the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” *Luke 17:26-30.SITI September 7, 1888, page 550.6*

This certainly is very different from a temporal millennium to precede the coming of the Lord, in which all shall know the Lord.*SITI September 7, 1888, page 550.7*

The days that will immediately precede the coming of the Lord will be perilous days for the righteous, because of the wickedness that will abound. Says the apostle:-*SITI September 7, 1888, page 550.8*

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.” 2 *Timothy 3:1-4.SITI September 7, 1888, page 550.9*

Here we have the description of wickedness that is almost inconceivable; and although in *Romans 1:29-31* we have almost the same sins ascribed to the heathen, the latter times will be worse than the former, in this respect, that whereas the heathen were abominably wicked, they had not the Bible, and did not pretend to know God, while in the last days the wickedness will be in the church, anon, “those who profess the gospel of Jesus Christ.”*SITI September 7, 1888, page 550.10*

Look out over the world to-day, and what is seen? Fraud, deceit, embezzlement, forgery, theft, licentiousness, murder, adultery, drunkenness, and every species of vice running rampant, and justice seems to have far more than the proverbial amount of blindness, so that she cannot see it. And what does the apostle say? “But evil men and seducers shall wax worse and worse,

deceiving, and being deceived.” 2 *Timothy* 3:13. Surely these things do not point toward the conversion of the whole world.*SITI September 7, 1888, page 550.11*

Moreover our Saviour has given us an exhortation based upon the fact that the mass of mankind will follow evil rather than good. Said he: “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” *Matthew* 7:13, 14. Under these circumstances, an exhortation to zeal and faithfulness is very necessary; for when the current is toward destruction it requires a struggle to go in the right way. In the last days, more than any other, it will be the most natural thing in the world to do wrong, and extremely difficult, and out of the ordinary course of things, for one to do right.*SITI September 7, 1888, page 550.12*

Now if there is no probability, nor even a possibility, that all men will receive the truth, then most certainly it cannot be the duty of the church to accomplish the conversion of the world. God does not ask the church to do impossibilities. But this does not mean that God has nothing for the church to do, nor that its work is not a glorious one. Its work is to hold up the light of truth to the world, so that “whosoever will” may rally to the standard. Surely this is a glorious work. Let us read a few texts. Says Paul:-*SITI September 7, 1888, page 550.13*

“Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.” *Philippians* 2:14-16.*SITI September 7, 1888, page 550.14*

The work of the church is to hold forth the word of life; and it can do that only by being blameless and harmless. For while the truth of God is a light, the members of the church are not merely to hold that word forth in their hands, but are to let it shine forth from themselves, so that they themselves shall be light. As the Saviour said:-*SITI September 7, 1888, page 550.15*

“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” *Matthew 5:14-16.SITI September 7, 1888, page 550.16*

The church is the light of the world only when its members are the workmanship of God, “created in Christ Jesus unto good works” (*Ephesians 2:10*), and these works are constant, so that the light burns with a steady flame.*SITI September 7, 1888, page 550.17*

Those who are in this condition are “workers together” with God. *2 Corinthians 6:1*. This is indeed a glorious calling. But those who are not in this condition are not of the church of Christ at all.*SITI September 7, 1888, page 550.18*

Some will say that this view of the subject has a tendency to discourage the church in its evangelistic efforts. But this is not so; it is the view that the Lord himself gives, and we most certainly allow that he knows better than men can, what will be for the best. For our part, we cannot see what could be more discouraging to evangelistic effort than the attempt to convert the world. The only reason why utter discouragement has not come ere this to those who hold that doctrine, is the fact that their standard of what will constitute the millennium has gradually been lowered to meet the circumstances of the case. Next week we shall show some of the dangers attendant on the belief in the conversion of the world before the coming of the Lord. W.*SITI September 7, 1888, page 550.19*

“Heathen Philosophy” The Signs of the Times, 14, 35.

E. J. Waggoner

Last week we considered briefly the wickedness of the ancient heathen world, and now we wish to investigate the primary cause of their degradation, and inquire concerning the influence of heathen philosophy. In this, as in the former article, the Bible must be our guide. “Then they [the heathen],” says the apostle, “knew God, they

glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” *Romans 1:21-23.SITI September 7, 1888, page 550.20*

“They became fools.” That is, they lost that knowledge of God which they had possessed; for it is the fool who says, “There is no God.” The gods of the heathen were of their own making, and had no influence over them, to keep them from evil, and so, while the heathen believed in the gods, and had forms of worship, they acted as though there were no God. Now it is not necessarily with his lips that the fool denies the existence of God; he may deny God in his heart, and actions are the language of the heart. So, in the sight of Heaven, the heathen, in spite of their philosophy, were fools. We may here remind the reader that these words of the apostle are not necessarily confined in their application to people resident in heathen lands. The inhabitants of so-called Christian countries, if when they know of God, do not glorify him as God, but, professing themselves to be wise, glorify themselves are, in the Bible sense, heathen. And if they persist in their course, there is nothing to prevent them from sinking to the same depths of vice that the ancient heathen did.*SITI September 7, 1888, page 550.21*

In spite of the wisdom of their philosophers, the heathen were counted as fools, or, more properly speaking, their professed wisdom was the direct cause of their foolish degradation. Paul says, “Professing themselves to be wise, they became fools.” In order to demonstrate this, it will be necessary to take a brief glance at ancient heathen philosophy. In so doing we shall take as a sample of the world, not the poorest, but that which is universally acknowledged to be the most elevated in its tone.*SITI September 7, 1888, page 550.22*

Plato was the most illustrious philosopher of ancient times. He is regarded as, in a sense, the father of philosophy, for he was the first philosopher who founded a school. After his death he was worshiped as a god, and many of the Athenians sacrificed to him.*SITI September 7, 1888, page 550.23*

Although Plato is said to have developed and systematized the philosophy of Socrates and of others who had preceded him, it is well known that he himself had no real “system.” That is, he had no fixed principles of truth by which he tested, and around which he gathered, new ideas. Says Prof. G. F. Holmes (McClintock and Strong’s Encyclopedia, art. Plato): “There is little in Plato of a dogmatic character,” and “much of tentative, skeptical, and undefined exploration.” Again we read, in the same article:-*SITI September 7, 1888, page 550.24*

“Very few of the treatises of Plato are constructive or dogmatical. Nearly all of them are simply negative or inquisitorial. The latter do not seek to maintain any dependence on the former.... His object was not the establishment of a doctrine, but the stimulation of candid investigation, in order to free his hearers from the stagnation of thought and the obsession of vulgar or treacherous errors. He was not a *doctrinaire*, but an inquirer; or, rather, he taught the need and practice of investigations, not a body of conclusions.”*SITI September 7, 1888, page 550.25*

The testimony which we quote is from a source prejudiced, if in either direction, in favor of Plato, so our readers may be sure that we are doing him no injustice. Now let us notice the above paragraph. First, Plato’s treatises are nearly all negative. Second, there is no attempt at uniformity. Third, it would naturally be supposed, he did not seek to establish any doctrine, but only to stimulate inquiry. Now we would not appear to deprecate the “stimulation of candid investigation;” but when the “investigator” has no fixed principles of truth as the basis of his investigation, and his investigation leads to no definite conclusions; when one thought is not in harmony with that which preceded it, and is itself contradicted by that which follows,-we cannot look upon it with much respect. We cannot see that such investigation is good for anything; indeed, we think it can be shown that it is worse than nothing. When a person is so “unprejudiced” that he regards everything as equally good, and is not certain that anything is good, he certainly is not a safe man to follow. The position of modern “agnostics” is precisely the same as that of Plato. Indeed, Plato deserves the name of the “first great agnostic,” rather than that of “philosopher.” While calling himself a philosopher, “lover of wisdom,” he did not profess to *know*

anything, and he held no idea with sufficient firmness to be willing to be held responsible for its promulgation. Says the author above quoted:-*SITI September 7, 1888, page 550.26*

“He never appears *in propria persona* [in his own person]. There is nothing to connect him before the Athenian dicasteries with any tenet in his writings. *There is a constant avoidance of definite doctrine*, a frequent censure of written instruction, a continual reference to the ‘obstetrical procedure,’ and a deliberate renunciation of all responsibility.”*SITI September 7, 1888, page 551.1*

This was the man who had the chief influence in reaching the minds of the heathen for several hundred years. How could it be expected that they would have any fixed moral principles? If the blind lead the blind, shall they not both fall into the ditch? What shall we say then, when we learn that, by multitudes of professed Christians, Plato has been regarded as little less than inspired? and that many of the “Fathers” of the first centuries regarded the Platonic philosophy as preliminary and even paramount to Christianity? Must we not conclude that such “Christianity” would have radical defects? We might cite as proof of the demoralizing effect of the writings of Plato and other philosophers, the condition of the church in the twelfth to the fifteenth centuries, when philosophy took the place of the Bible in the theological schools. It was against this soul-withering “philosophy” that Luther struck some of his hardest blows; and, but for the influence it had gained in the church, the Reformation would not have been necessary. It is because of Plato’s great influence on the Christian church, as well as on the heathen world, that we devote space to the characteristics of his philosophy. Again we quote:-*SITI September 7, 1888, page 551.2*

“The *imagination of Plato was the commanding facility of his intellect*, and he followed its beams too far.”*SITI September 7, 1888, page 551.3*

“The philosophy of Plato is essentially mystical, and consequently unsubstantial; and, though mysticism may inflame, spiritualize, and refine natures already spiritual and refined, it is heady and intoxicating, and apt to justify willful aberrations, and to awake every

fantastic conviction on the same level with confirmed truth.”-*McClintock and Strong.SITI September 7, 1888, page 551.4*

But the fatal defect in Plato’s philosophy was the position he took concerning the mind, and its relation to the body and to the whole universe. He held that the mind or soul holds the same relation to the body that God does to the world. The preexistence of souls was a cardinal point in his philosophy, and it is to him that the Mormons are indebted for the theory which is the foundation of their polygamy. Like the Mormons, he held that not only men, but plants and all inanimate objects also, have souls, which existed prior to themselves. Thus, Prof. W. S. Tyler, of Amherst College, says:-*SITI September 7, 1888, page 551.5*

“There is no doctrine on which Plato more frequently or more strenuously insists than this,-that soul is not only superior to body, but prior to it in matter of time, and that not merely as it exists in the being of God, but in every order of existence. The soul of the world existed first, and then it was clothed with a material body. The souls which animate the sun, moon, and stars, existed before the bodies which they inhabit. The pre-existence of human souls is one of the arguments on which he uses to prove their immortality.”-*Schaff-Herzog Encyclopedia, art. Platonism.SITI September 7, 1888, page 551.6*

And that was the only means by which he could conceive the immortality of the soul. If the soul is by nature immortal, the doctrine of the pre-existence of souls must be true. Like modern scientists, however, who invent a hypothesis upon which they build a beautiful structure, and then proceed as though their hypothesis were a fact, Plato did not bother himself with *proving* the pre-existence of souls. So, also, Christians who adopt from Plato the doctrine of the natural immortality of the soul, have conveniently lost sight of the absurd and atheistical doctrine on which it rests. Some of the most eminent of the “church Fathers,” however, and especially Origen, accepted without question all the vagaries of Plato concerning the pre-existence of souls.*SITI September 7, 1888, page 551.7*

In a preceeding quotation, mention was made of Plato’s frequent reference in his treatises to the “obstetrical procedure.” The

following extract from McClintock and Strong (art. Platonic Philosophy) will serve to explain that term:-*SITI September 7, 1888, page 551.8*

“The midwifery of the mind which Socrates professed, and which Plato represented him as professing, necessitated the assumption that truth was present potentially in the mind, and that it only required to be drawn from its latent state by adroit handling. It could not be latent, nor could it be brought forth, unless it lay there like a chrysalis, and descended from an anterior condition of being. It was in a superterrestrial and antemundane existence that souls had acquired [*ethereal sense*], but before their demission, or return to earth, they had been steeped in oblivion. The acquisition of genuine knowledge was thus the restoration of the obliterated memories of supernal realities.”*SITI September 7, 1888, page 551.9*

This theory was the logical outcome of the theory of the pre-existence of souls, and there is no abominable wickedness that could not find shelter under it. It absolved the possessor of it from all sense of obligation to God, or of necessity of looking to him for wisdom; every man thus became his own god, his own lawgiver, and his own judge. The consequence would most naturally be the conclusion that whatever is, is right; and since “the heart is deceitful above all things, and desperately wicked,” evil came to be regarded as good. This theory and its results are directly pointed out by these words of the apostles:-*SITI September 7, 1888, page 551.10*

“Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves.” *Romans 1:22-24. W.SITI September 7, 1888, page 551.11*

“Back Page” The Signs of the Times, 14, 35.

E. J. Waggoner

In answer to inquiries that have been made, we will state that Mrs.

E. G. White and Elder W. C. White will both attend the Oakland camp-meeting. More definite plans have been laid for this meeting than for any camp-meeting ever held in this State, and there ought to be a larger attendance than ever before.*SITI September 7, 1888, page 560.1*

The *Jewish Tidings*, of Rochester, N.Y., is an advocate of the transfer of Jewish worship from Sabbath to Sunday, and says: "It is better to worship your God at a *convenient time* than to make unnecessary sacrifices." There are thousands who profess to be Christians, who hold no higher views of religious service.*SITI September 7, 1888, page 560.2*

On Thursday, the 30th ult., Brother C. H. Jones, president of the Pacific Press Publishing Company, started for the East in company with his family in a party of friends. His principal business East is the establishment of a branch office in New York City. He will return immediately after General Conference.*SITI September 7, 1888, page 560.3*

The old saying about "carrying coals to Newcastle" may be replaced in California by the one, "carrying fruit to Newcastle." This little village of Placer County now claims to be the largest shipper of local fruits in California. It is estimated that 15,000,000 of fruit will be shipped from that place this season.*SITI September 7, 1888, page 560.4*

Any of our friends who contemplate going East soon, will do well to correspond with us. Another party of our people will leave Oakland for the East on Thursday, the 27th inst. Those who go on this excursion will have many advantages that they could not have if they went along. Write at once for particulars to the editor of the SIGNS OF THE TIMES.*SITI September 7, 1888, page 560.5*

We are in receipt of a good-looking poster all the way from Basel, Switzerland, announcing that a camp-meeting of Seventh-day Adventists will be held in Tramelan, September 22-26. Our Oakland camp-meeting will also be in session at that time. We believe that this will be the first camp-meeting ever held in Switzerland, and the second in Europe, and we pray that it may have abundance of success.*SITI September 7, 1888, page 560.6*

The reason which Doctor Dowling, of Cleveland, gave for renouncing close communion, is the following, which he gave in an interview with a reporter:-*SITI September 7, 1888, page 560.7*

"I cannot longer appear even to unchurched the vast majority of God's people because they and I may differ as to the historical administration of an ordinance. If there is any question at all, I would rather err on the side of charity." *SITI September 7, 1888, page 560.8*

The *National Baptist* very pertinently inquires if he would receive into his church, without baptism, the members of Padobaptist Churches. If he would not, then he would be unchurching them as much as by non-communion with them. This simply shows that when Baptists practice open communion they at once particularly say that baptism is not essential to church-membership, and so show that there is no reason for their separate organization. *SITI September 7, 1888, page 560.9*

A correspondent of the *Golden Gate* asks the following question:-*SITI September 7, 1888, page 560.10*

"If Satan can really turn himself into an angel of light and fool people, as our friends tell us, why not give him a permanent employment in that direction at once, and so benefit humanity." *SITI September 7, 1888, page 560.11*

For the simple reason that we do not think that it is of any real benefit to people to be fooled. We do not love to be deceived, and therefore the golden rule demands of us that we should do all in our power to keep other people from being deceived. However, there are so many people who are willing to be fooled by Satan, that he will not lack employment while they live. *SITI September 7, 1888, page 560.12*

The following editorial statement of present Jewish belief, made by the *Jewish Times and Observer* (San Francisco), will be read with interest:-*SITI September 7, 1888, page 560.13*

"Judaism does not recognize any mediator between God and man.... The Messianic idea with us does not refer to a personal

Messiah, but to a period of time when, through education, toleration, and enlightenment, mankind will live in peace and happiness with each other. The distinctions and rivalries of creeds and religions will be forgotten in the common desire to promote human happiness and welfare. Religions will continue to exist, not as antagonists, but as aids to one common and glorious result. This is the sum and substance of the Messianic idea from a Jewish standpoint.”*SITI September 7, 1888, page 560.14*

Every reader of the Old Testament well knows that this is a wide departure from ancient Judaism; but it is not so far removed from the “faith” of the mass of professed Christians, as the editor of the *Times and Observer* thinks it is.*SITI September 7, 1888, page 560.15*

The Catholic Total Abstinence Union of America has just held a session in Tremont Temple, Boston. The Rev. Frederick Campbell, writing an account of it, speaks of the incongruity of a Catholic convention in a Baptist house of worship, and says truly that no Catholic Church would be open to a similar Protestant organization. It is indeed noteworthy that in all the hobnobbing of so-called Protestants and Catholics, all the concessions are on the Protestant side. Mr. Campbell’s report closes with following statements, which needs no comment:-*SITI September 7, 1888, page 560.16*

“The sessions of the convention opened and closed with prayer; all knelt; then the president repeated the words, ‘In the name of the Father and the Son and the Holy Ghost,’ while all crossed themselves; a few petitions followed, with the Lord’s prayer, and the repetition of the opening words with the same crossings. At the close of Thursday morning’s session, the assembly was breaking up in confusion, when the president shouted, ‘Kneel in prayer; we need it;’ a heated dispute having just closed, down they dropped, laughter prevailing all over the room and continuing until the close of the devotions, the President, ‘Father’ Conaty, losing control of his voiced by reason of his merriment as he pronounced the closing words, ‘In the name of the Father and the Son and the Holy Ghost. Amen.’ Such is the devotion of Rome.”*SITI September 7, 1888, page 560.17*

The question of “liberality” comes again to the front in connection with Dr. Dowling’s action in regard to the Lord’s supper. He says that he cannot any longer seem to unchurch those professors who do not believe as he does in regard to baptism. In other words, he dare not any longer hold to a principle for the sake of the principle, when so many hold an opposite position. The charge of exclusiveness and illiberality is an old one against those who adhere closely to the plain instruction of the Bible. But “charity” is a much abused word, and has of late years been made to cover a multitude of sins, in a sense which the Scriptures never contemplated. No man has a right to be “liberal” with that which is not his own. He may invite to his own table whosoever he chooses, but the Lord’s table does not belong to him, and he has no right to invite to it anybody who has not complied with the conditions which the Lord has set. Every man has explicit conditions, without compliance with which he will not admit people to his own table, one of which is that they shall have clean hands and face. When water is abundant and free, he would esteem it a gross insult if one of his servants should invite to his table a lot of people whose hands had been four days guiltless of water. Then why should he take liberties with the Lord’s table? The whole of the great apostasy in the early centuries resulted from the fear on the part of the Christians, of seeming to set themselves too much about other people, by a close adherence to the precepts of Christ. So they lowered the standard. True charity consists in instructing people in the perfect way of truth, and not in taking concessions which will only confirm them in error. *SITI September 7, 1888, page 560.18*

At the annual convention of the Catholic Total Abstinence Union of America, recently held in Boston, the irreverence of which is elsewhere referred to, there was not perfect unanimity. Mr. Elliott, a priest from New York, gave utterance to some plain sentiments about liquor sellers, characterizing them as enemies to liberty, and the deadliest venom of politics, and denying that the liberty of the Christian has anything to do with the liberty of those who sell drink. At the close of this speech, Mr. Hogan, a priest from Trenton, N.J., arose, and set the seal of Catholic approval upon liquor-selling in the following manner:-*SITI September 7, 1888, page 560.19*

“In the first place, before condemning anything as unworthy of

liberty, it should be shown that it is wrong. I say, it is not wrong *per se*. I say, with all proper consideration for the reverend father who presides here, and for all others in this convention, that it is not wrong and will not be condemned by the church. It is wrong, decidedly, as saloons generally are carried on. I favor Catholic total abstinence as much as anybody here, but it is not our duty to come here and denounce the saloon keeper to whom we give the sacrament every week. I ask, if I am not speaking what is Catholic, that we are going too far and trespassing on Catholic teaching when we denounce saloon keepers indiscriminately. We must make a distinction. It is those who oppose the sale of liquor whenever, who must be denounced and be avoided, and who are committing sin, and are not worthy of liberty. But where the sale is carried on, according to Catholic tradition, I say these men should not be denounced. We should not be allowed to drift from teaching that is Catholic to that which is non-Catholic.”*SITI September 7, 1888, page 560.20*

It is but just to say that there were many expressions of disapproval of the sentiment; but we think that Mr. Hogan had the strongest position. And if the Catholic Church gives the sacrament to saloon keepers every week, as it does, it must certainly approve of their business.*SITI September 7, 1888, page 560.21*

We have already noted the fact that the Congregationalists and Presbyterians in Japan have united. Now the news comes that they call the ministers bishops, thus, as the *Congregationalist* says, taking “the stiffness out of prelacy by a single crushing blow.” That is exactly in accordance with the custom of Seventh-day Adventists, who call all their ministers elders. Elder and bishops are according to the Scripture, different names for the same official.*SITI September 7, 1888, page 560.22*

September 14, 1888

“The World for Christ” The Signs of the Times, 14, 36.

E. J. Waggoner

We quoted Scripture last week to show that there is no warrant for the idea that all men will be converted before the Lord comes. This week, according to promise, we wish to show the evil tendency of that theory. Among those by whom it is held, the expression at the head of this article is very common, and is considered as an indication of a lack of understanding of the Bible, and of the true work of the church.*SITI September 14, 1888, page 566.1*

Those who hold to the idea that the world must all be converted, claim that any other view must have a tendency to discourage missionary effort. This is not the case, for since they cannot know who will be saved and who will not, but are sure that some will accept the gift which is offered to all, they can faithfully obey the Lord's command to labor, not knowing “whether shall prosper either this or that,” trusting results to the Lord of the harvest. All we have to do is to hold forth the word of life; if we do this faithfully, we are not responsible for the results.*SITI September 14, 1888, page 566.2*

On the other hand, one of two things, either one disastrous, must result from the theory of the world's conversion:-*SITI September 14, 1888, page 566.3*

1. Since there is not the slightest prospect that the world will be converted, but, according to the apostle's words, evil men and seducers are getting worse and worse, and false systems of religion are making converts faster than the Christian religion, people who look for the conversion of the world must inevitably become discouraged. No person can long keep up heart in a struggle for the impossible. There must be, if no prospect, at least a promise of success in order for men to keep from giving up in despair. But in the matter of the world's conversion, there is neither prospect nor promise.*SITI September 14, 1888, page 566.4*

2. But it must be confessed that we do not see the church getting discouraged. Religious workers exhibit a confidence that is mournfully absurd. They will write of the world's standing armies, of how all Europe is one vast military camp, and how the one thought seems to be war and preparation to kill people, and in the same breath will speak of the prospects of universal peace. Now since it is absolutely certain that there will never be peace on earth until the Prince of peace destroys the fierce people from the earth; since there never will be on this earth universal knowledge of God, until those who know not God and obey not the gospel are punished with everlasting destruction, it follows that those who look for the reign of righteousness before the coming of the Lord, and who think they see indications of it, will be satisfied with a spurious righteousness. In short, they will accept the form for the substance, and will call the world Christian when all it has of Christianity is the name.*SITI September 14, 1888, page 566.5*

Before we present a scripture which proves this conclusion, we wish to show how this theory of a temporal millennium leads naturally to the doctrine of universalism and of future probation, or probation after death. Thus: there has never been a generation since the fall, in which all men have served the Lord. All will admit that the greater portion of mankind in every age of the past have been corrupt; they have not even been professedly religious. But why should the last generation be more highly favored than any other. If it be true that in order for the gospel not to be a failure, all the people in the world must be converted, then it is equally true that for the same reason all who have ever lived in the world must be converted. If it is necessary to the vindication of the power of the gospel, that this or some future generation should all be saved, then it is just as necessary to the vindication of the power of the gospel, that all of every generation should be saved. Thus the doctrine of the world's conversion before the coming of the Lord, is in reality universalism.*SITI September 14, 1888, page 566.6*

But, as has before been stated, the greater portion of mankind have not known God, and have died in their sins. Therefore, if the doctrine of the world's conversion be true, it must be that all those multitudes will be converted while in a state of death, or in some future state, which is positively unscriptural. Moreover, that theory

does really cast discredit upon the power of the gospel, and makes it necessary for some other gospel to be preached, since it teaches that what the gospel has not accomplished in this life will be accomplished in another.*SITI September 14, 1888, page 566.7*

Again, the theory that the world must be converted before Christ comes, is a denial of the scriptures which states that when Christ comes he will punish the wicked; for if all men are converted, there will be no wicked to punish. And this is virtually an arraignment of God for his judgments upon the wicked of one generation, so that there will not be any to punish, he ought to have done so in the past. The theory really charges God with double dealing; it says that his ways are not equal.*SITI September 14, 1888, page 566.8*

So we see that the theory of the conversion of the world, instead of being simply a pleasing fancy, a harmless delusion, is a monstrous perversion of the Scriptures. It also sets at naught the doctrine of the soon coming of Christ, ignoring all those signs which prove that this generation shall not pass away until all things shall be fulfilled.*SITI September 14, 1888, page 566.9*

Now look at a Bible picture of national religion, and its consequences. We quote from *Isaiah 2:2-5*:-*SITI September 14, 1888, page 566.10*

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.”*SITI September 14, 1888, page 566.11*

This is the result toward which those look who shout, “The world for Christ.” Mark, the scripture does not say that people will actually

walk in the law of the Lord, but that “many people shall go and say” that certain things shall take place. That this national Christianity will be only a sham, an outside show, and not real service to God, is indicated by the next four verses, which say:-*SITI September 14, 1888, page 566.12*

“Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots; their land also is full of idols; they worship the work of their own hands, that which their own fingers have made; and the mean man boweth down, and the great man humbleth himself; therefore forgive them not.”*SITI September 14, 1888, page 566.13*

These verses show that while they profess that they know God, in works they deny him. They will be worshiping something of their own creation. Since it is utterly impossible that all men should be converted, it follows that those who will not hear to anything else, will gradually lower their standard of what true Christianity is, until it comes down to where the mass of the people are, and then they will declare that the world is converted. This, of course, will cause the world to be satisfied; and so we see that the doctrine of the world’s conversion will result in the hardening of men to the influence of pure Christianity, and will confirm them in their practices. And what will be the final result? The prophet continues:-*SITI September 14, 1888, page 566.14*

“Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.” “And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arised to shake terribly the earth. In the day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself

to worship, to the moles and to the bats; to go into the clefs of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake the terrible the earth." *Isaiah 2:10-12, 19-21. SITI September 14, 1888, page 566.15*

In that day of the Lord the earth shall be melted (*2 Peter 3:10, 11; Isaiah 24:19, 20*), and sinners shall be destroyed out of it; "nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." *2 Peter 2:13*. And when the earth shall thus be freed from the curse, then will be fulfilled the word of the Lord which is written: "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them" (*Jeremiah 31:34*); for "all thy children shall be taught of the Lord; and great shall be the peace of thy children." *Isaiah 54:13. W.SITI September 14, 1888, page 566.16*

"Heathen Philosophy. (Concluded.)" The Signs of the Times, 14, 36.

E. J. Waggoner

Whoever reads the fifth book of Plato's "Republic," will find sufficient evidence of his blunted nonsense, or, rather, his total lack of moral sense. In that book, which, like all Plato's works, is in the form of conversations with the young men of Athens, he teaches that women should engage in warfare and all other affairs, equally with the men, and should go through the same course of training as the men, and in the same manner, namely, naked. Says he: "But as for the man who laughs at the idea of undressed women going through gymnastic exercises, as a means of utilizing what is most perfect, his ridicule is but unripe fruit plucked from the tree of wisdom." *SITI September 14, 1888, page 566.17*

He further teaches that in the model republic the women, as well as all property, shall be held in common, and he adds: "It follows from what has been already granted, that the best of both sexes ought to be brought together as often as possible, and the worst as seldom as possible, and that the issue of the former union ought to be reared and that of the latter abandoned." *SITI September 14, 1888,*

Those children that should be thought fit to be saved alive, were to be brought up by the State, in a general nursery, and were never to know their parents, neither were the parents ever to have any further knowledge of their own children. Then the people were to be “without natural affection.” After people attained a certain age, the State was to release its control of their “marriages,” and they were to be allowed promiscuous intercourse, only the issue, if any resulted from such unions, was to be destroyed. We beg the reader’s pardon for intruding such things upon his notice, but it is absolutely necessary in order to dispel the glamor that has been thrown around Plato. There is a growing tendency to regard Plato as almost a Christian, and as really a forerunner of Christianity. We wish to disabuse as many as possible of this idea, for his influence will be as fatal now as it ever was, to whoever comes under its spell.*SITI September 14, 1888, page 566.19*

We have now all the data necessary to enable us to understand how the “philosophy” of which Plato’s is the best sample, would naturally lead to the most absurd and even abominable actions. In the first place we call to mind the fact that the “philosophers” started out in their “search after truth” with no preconceived ideas concerning it, and with no standard but their own minds, by which to test the truthfulness of what they might learn. They professed to be perfectly unprejudiced. According to the Scripture record, they “spent their time in nothing else, but either to tell or to hear some new thing.” *Acts 17:21*. Like children with toys, they eagerly seized upon each new thought, no matter how contrary it might be to that which they had previously entertained. For the time this new thought excluded everything else, and then gave place to another new idea.*SITI September 14, 1888, page 566.20*

Many so-called “scientists” of modern times are pursuing a similar erratic course. As a consequence many things that a few years ago were held by “scientists” as sacred truth, are now by the same men counted as folly; and there is no evidence that many “truths” which are now so surely “demonstrated,” may not a few years hence be regarded as palpable errors, and be replaced by others equally erroneous. Indeed, there has never been any agreement among

“eminent scientists” even on the most vital points, especially as to the formation and age of the world, and the means by which men and animals were placed upon it.*SITI September 14, 1888, page 567.1*

We believe most heartily in true science and philosophy. “Science is knowledge duly arranged and referred to general truths and principles upon which it was founded, and from which it is derived.” This is a true definition of true science. Anything which has not the characteristics noted in this definition—anything into which conjecture enters—is not properly science. According to the definition of science, there are certain well-established truths and principles upon which the knowledge which constitutes any science must be founded, and with which it must agree.*SITI September 14, 1888, page 567.2*

Now the first great principle upon which all true science must rest, is that there is a God who created all things. This is a self-evident truth—a truth that is patent to the mind even of the uneducated savage. Pope’s familiar lines,*SITI September 14, 1888, page 567.3*

“In the poor Indian! whose untutored mind
So God in the clouds, or hears him in the wind.”*SITI September 14, 1888, page 567.4*

Express the fact that the existence and power of God are so plainly revealed in nature that the idolater is without excuse, and so the psalmist justly calls the atheist a fool, as one who cannot appreciate even the alphabet of evidence. These principles, therefore, must precede all investigation. They must be so clear to the mind of the would-be scientist, and so firmly believed by him, that they are regarded as self-evident. All doubt concerning them must be settled before he can proceed. They are the foundation of the structure which he is to rear; and no wise mechanic would proceed to lay timbers and build a house upon a foundation of whose stability he was doubtful.*SITI September 14, 1888, page 567.5*

From this stand point it is easy to see why Plato and all the other heathen philosophers did not succeed in finding the truth, and why they did not have any well-defined and systematic theory. In the very beginning they departed from the only source of wisdom:

“When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.” *SITI September 14, 1888, page 567.6*

It may be argued that Plato and the other philosophers held some things that were in themselves true, even if they were not systematically arranged with reference to some great central truth, and therefore it may be asked how the horrible wickedness which is portrayed in the first chapter of Romans can be directly chargeable to the teachings of philosophy. A few quotations from Scripture make this point clear, and complete the argument concerning heathen philosophy:-*SITI September 14, 1888, page 567.7*

“Now *the works of the flesh* are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” *Galatians 5:19-21. SITI September 14, 1888, page 567.8*

“And the Lord said in his heart, I will not again curse the ground any more for man’s sake; for *the imagination of man’s heart* is evil from his youth.” *Genesis 8:21. SITI September 14, 1888, page 567.9*

“*The heart is deceitful above all things, and desperately wicked.*” *Jeremiah 17:9. SITI September 14, 1888, page 567.10*

“*For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man.*” *Matthew 15:19, 20. SITI September 14, 1888, page 567.11*

“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” *Romans 8:7. SITI September 14, 1888, page 567.12*

These scriptures most clearly prove that man is by nature corrupt and depraved. The evil things recorded in *Galatians 5:18-21* are “the works of the flesh;” not those which man has acquired, but

things which proceed out of his heart; things which are inherent in his very nature. This being the case, it will be seen at once that whenever a person follows his *natural* inclination, and makes his own mind the criterion of right and wrong, he must inevitably do that which is evil. One of Bacon's rules for guarding against certain forms of error, is based on a recognition of this fact. He says:-*SITI September 14, 1888, page 567.13*

"In general let every student of nature take this as a rule, that whatever his mind seizes and dwells upon with particular satisfaction is to be held in suspicion."*SITI September 14, 1888, page 567.14*

As we have already seen, Plato's philosophy made the human mind the lord of itself and of all the world beside; he held that the unaided human intellect was competent to decide between truth and error. Therefore his disciples, trusting in themselves alone—"professing themselves to be wise"—could not fail to choose error, and that of the worst description, because error is most congenial to the human mind. The natural heart will choose that which is most like itself; and, since "the heart is deceitful above all things," when truth and error are placed side by side, the heart that is not renewed by divine grace, and completely subject to the law of God, will turn away from the truth and cling to the error. True, some things may be done that in themselves are all right, but, being done from a selfish motive, they become really evil. Love,—love to God and to our fellow-men,—is the sum of all good. Whatever is not the result of such love is only evil. We need not, therefore, be astonished at any error that is held or has been held by mankind. Plato's positively immoral teaching was only the logical result of his "philosophy." W.*SITI September 14, 1888, page 567.15*

"Not so Very Strange" The Signs of the Times, 14, 36.

E. J. Waggoner

A San Francisco paper remarks that "it is rather astonishing to read a statement that a middle-aged member and trustee of Dr. Talmage's Brooklyn Tabernacle has been a 'medium,' off and on, ever since he was fourteen years old, when the spirit of a departed

uncle took possession of him, and that for a long time past he has been making a very handsome because as a 'trance' physician." *SITI September 14, 1888, page 568.1*

We see nothing astonishing in it, for we have the best of evidence to show that the churches are full of Spiritualists. Many church-members are Spiritualists and attend Spiritualist *séances*, but dare not yet avow their belief, lest they should lose caste; and many others are Spiritualists, and do not know it. Is it any more astonishing that a member of Dr. Talmage's church should be a Spiritualist medium, than that Dr. Talmage himself should preach Spiritualist sermons, telling about how he is going to come back to his people after he dies? If the Doctor expects to come back, it is perfectly natural that he should have some members in training to be able to recognize him, and to convey his message to the people. *SITI September 14, 1888, page 568.2*

"A Papal Abomination" The Signs of the Times, 14, 36.

E. J. Waggoner

Not long since there was a wedding party on the high seas, off the coast of San Francisco. The parties to the transaction live in Alameda, but they chartered a tug boat, engaged a Catholic priest to perform the ceremony, and went outside the jurisdiction of the United States to have it performed. The reason for this was that the bridegroom and bride were uncle and niece, and the laws of the United States do not allow marriage between relatives. The Bible also forbids marriage to persons so nearly related, but these people had a dispensation from the Pope allowing their marriage. The law of God makes no exceptions in favor of any; the law of the State does not relax its claims, in order to allow certain privileged ones to violate it; but the Pope sets himself above all law, human and divine. The Catholic Church claims to be the conservator of the marriage relation, yet it is the only power that authorizes incestuous marriages. *SITI September 14, 1888, page 569.1*

"A Church Institution" The Signs of the Times, 14, 36.

E. J. Waggoner

The enforcement of Sunday observance stands for the union of Church and State to the fullest degree that such a union was ever effected. It stands for the enforcement by law of all the ordinances and customs peculiar to the church. For Sunday is an institution of the church, adopted from paganism, it is true, but no less a church institution that is the mass. Moreover, it has assumed the rank of a divine institution, so that with many its claims are as valid as those of any ordinance instituted by the Saviour. This is shown by the names commonly given to it, namely, "Christian Sabbath," and "Lord's day." Now if the right to enforce one "Christian institution" by civil law be granted, the right to enforce all other Christian institutions necessarily follows. If people may be compelled to observe the "Lord's day," then they may be compelled to celebrate the Lord's Supper. Our friends who are so zealous for Sunday laws will erelong take this ground, or else they will be enforced to admit that they want Sunday observance enforced simply because they do want it, and, being in the majority, are found to compel other people to do as they do, whether they believe as they do or not. *SITI September 14, 1888, page 569.2*

"Back Page" The Signs of the Times, 14, 36.

E. J. Waggoner

To the question, "Is there anything on the tobacco question that would be useful to place in the hands of a boy of eight ten or who is learning to smoke?" the *Youth's Companion* gives the following reply: "Probably not. There is something, however, that might be useful to place in the hand of his father by way of a deterrent." We have heard of such a thing being used with good effect. *SITI September 14, 1888, page 576.1*

"How to Treat Your Brother-in-law," was announced as the subject of the discourse at one of the Oakland churches last Sunday evening. No doubt the preacher who selected that sensational topic would say that his discourse was a "practical" one; but we cannot imagine what connection it has with the gospel. Many ministers act as though their hearers are all converted, and sure of Heaven, and that all they have to do is to amuse them on the passage. *SITI September 14, 1888, page 576.2*

The *Rescue* mentions the rule of the Napa College, prohibiting “the use of tobacco in all forms, and of all intoxicating liquors,” and says: “If it be true that this is the only institution where these are made an issue, it clearly indicates where our children should be sent for education, without fear of contamination, or initiation into evil habits.” But it is not true, for Healdsburg College has from the beginning strictly prohibited the use of tobacco and liquor. Neither one has ever been used about the institution, and no one who used either would be received. A place of any kind were there is a more lively, healthful moral influence than at Healdsburg College would be hard to find. *SITI September 14, 1888, page 576.3*

At the time of writing this item, Sunday, September 9, work on the camp-ground is progressing finely. The large preaching pavilion, 100x150 feet in size, is up and carpeted. Besides this, there are the sixty-foot book tent, the restaurant tent, the store, and a dozen family tents ready for occupancy, and indeed some of them are already occupied. A good company of men are working faithfully, and we are sure that as far as depends on the committee, no item of necessary preparation for a successful camp-meeting will remain unfinished by the 20th of the month, when the meeting begins. We hope that at that time the people will have done everything on their part, and will be there in large numbers. *SITI September 14, 1888, page 576.4*

“Prophetic Lights,” is the name of one of the neatest books that has ever been issued by the Pacific Press Publishing Company. It contains one-hundred and eighty pages, 4x7 inches in size, with five full-page engravings, and numerous smaller ones. The book is devoted, as the name indicates, to a consideration of some of the lights that shine from the Bible for the instruction of men during the night of time. Each chapter is complete in itself, yet there is a general connection. Beginning with some of the prophecies concerning the first advent of Christ, and their fulfillment, and it takes up some of the prophecies concerning nations, that have been fulfilled in a remarkable manner, and then presents other predictions from the same word, which, from a knowledge of the past, we are sure must also be fulfilled to the letter. No theories are advanced, but every prophecy noted is explained by the plain declarations of the Bible itself, and history. The illustrations are all

new, and were designed especially for this book. Each one is a study in itself, and aids much in making the Scripture narrative or prediction more vivid. Everyone who has seen the book is delighted with it. It is in two styles of binding, paper and cloth. The paper edition is intended solely for circulation with the SIGNS OF THE TIMES. Price in cloth binding, with the original design in cover, embossed in gold and jet, a \$1.25.*SITI September 14, 1888, page 576.5*

One of the State deputies of the order of Good Templars reports that the night selected for the institution of a lodge was “prayer-meeting night,” but that the two churches in the community adjourned their meetings, and “came in and helped us, both ministers becoming charter member;” which the *Rescue* declares to be “a fact on which both the ministers and the order are to be congratulated.” Perhaps the order may be congratulated, but the cause of temperance cannot be. When any professedly temperance work becomes a rival of the church, its usefulness as a temperance concern is gone, for there cannot be any real temperance that is not Christian temperance. We have in this another proof of the fact, which we have known for a long time, that the success of the order of Good Templars bears no relation to the success of the cause of temperance. Temperance has nothing whatever to do with secrecy.*SITI September 14, 1888, page 576.6*

A new book just issued by the Pacific Press Publishing Company, and one which should have a wide circulation, is “Fathers of the Catholic Church,” a brief examination of the “falling away” of the church in the first three centuries, and of the causes which led to the great apostasy. People who have listened to learned discourses about the Fathers as staunch supporters of orthodoxy, should get this book and find out just what kind of men they were. Ample quotations are made from the writings of some of the most prominent of them; and valuable information is given concerning many customs of the church. Following is the table of contents:-*SITI September 14, 1888, page 576.7*

The Heathen World; Heathen Philosophy; The Apostolic Church; The Fathers; The “Epistle of Barnabas;” Hermas and Clement; The “Epistles of Ignatius;” The “Teaching of the Apostles;” Irenaeus,

Justin Martyr; Clement of Alexandria; Tertullian; Origen; The Great Apostasy-Heathen and Catholic Mysteries; Perversion of the Ordinance of Baptism; Sign of the Cross and Images; Purgatory and Prayers for the Dead; "Pious" Frauds; Immorality in the Church; Relic and Martyr-Worship; Sunday and Christmas; Sun-worship and Sunday; Growth of Papal Assumption; Appendices.*SITI September 14, 1888, page 576.8*

A copious index enables the reader to find out at a moment's notice any statement by any author that is quoted in the book. Contains nearly 400 pages, bound in cloth, gold title on side. Price, \$1.00.*SITI September 14, 1888, page 576.9*

A subscriber wishes to know if the SIGNS approves of Adventists being in common attendance on the meetings of the Salvation Army, of their speaking in their meetings, and partaking with them of ice-cream suppers.*SITI September 14, 1888, page 576.10*

We consider the methods of the Salvation Army to be the worst sort of a caricature on religion, and we cannot understand the condition of mind which will enable a well-instructed Christian man to find any pleasure in them. That they are a conscientious and respectable people among them, is nothing to the point; the fact remains that their proceedings have more in common with the circus or the minstrel show than with Christianity. We are not prepared to admit that they do any good. Their preaching is all emotional and destitute of practical Christian instruction, for the reason that few if any of their speakers have any Christian experience. We cannot believe that men who have just come from the bar-room and the gambling-table, and who have been "converted" by a big noise, are capable of leading people to Christ.*SITI September 14, 1888, page 576.11*

Besides this, the language used by the speakers of the army is irreverent, and sometimes as shocking to the sensibilities as intentional swearing. We have never seen anything entertaining or instructive either on the streets or in the few barrack meetings that we have attended; and we would most earnestly protest against anybody attending their meetings out of curiosity, since no one can afford to hear sacred names and subjects handled in so flippant a manner. The *War Cry* is the organ of the Army, and here is an

utterance clipped from the issue of February 10:-*SITI September 14, 1888, page 576.12*

“Right here, I want to say that I believe the word ‘faith’ is the most unfortunate one to be found between the leaves of the New Testament. I can’t believe in a God like the God of Moses, I can’t believe in a God who would come down in anger and swear, and call for vengeance, and who had to be reminded by a man like Moses of his promise to save a certain people.”*SITI September 14, 1888, page 576.13*

This language, which was part of a speech, was “heartily commended” by another speaker. That it is downright infidelity no one need be told, the opinion, in short, is that the Army tends to beget irreverence and immodesty on the part of its members, and contempt for religion on the part of onlookers.*SITI September 14, 1888, page 576.14*

The finest thing that has come to our table for a long time is the new catalog descriptive of the Medical and Surgical Sanitarium, Battle Creek, Mich. Although we are quite familiar with the institution, and its workings, we read the description from beginning to end, and enjoyed it. Whoever sees and reads it, will second our statement that to see such an institution is almost worth making a trip to Michigan. And the best of it is, the description is not in the least exaggerated. The managers announce that they are willing to be held to a rigid account for every statement or representation made. The illustrations are from photographs, so that they are exact copies of what they claim to represent and they are gems. Whoever is so fortunate as to get one will be sure to preserve it, for it is worth keeping.*SITI September 14, 1888, page 576.15*

We are not above making mistakes, nor above correcting them when we have made them. Last week we said that the camp-meeting at Tramelan, Switzerland, would be in session at the time of the California camp-meeting. We were just one month out of the way. The Tramelan camp-meeting was held August 22-26.*SITI September 14, 1888, page 576.16*

September 21, 1888

“Work of the Holy Spirit” *The Signs of the Times*, 14, 37.

E. J. Waggoner

What a marvelous change the Holy Spirit is able to work in those of whom it takes possession! We have a striking example of this in the case of the apostles. On the morning of the ascension they asked Jesus: “Lord, wilt thou at this time restore again the kingdom to Israel?” Even with the instruction that they had received since Christ’s resurrection, they clung with childish pertinacity to their own crude ideas of his work. They all looked for a temporal kingdom, and a speedy deliverance from the Roman yoke. They were familiar with the prophecies, yet they did not understand them. *SITI September 21, 1888, page 579.1*

Look at them ten days later, and know the difference. When the multitude began to enquire the meaning of what they saw, and others began to ridicule, the apostles at once rebuked the scoffers with dignity, and began to unfold the prophecies. There was no hesitation, no apologies. They spoke with authority, as though they had long been familiar with what they were teaching. What made this difference? They were “filled with the Holy Spirit.” This was all. *SITI September 21, 1888, page 579.2*

But let no one think that the Holy Spirit can accomplish such results for all indiscriminately, and do away with the necessity of the exertion on the part of the individual. By no means. These men had been with one mind persevering in prayer for this very object. They were also of that class mentioned in *John 7:17*; they had been, and were still, followers of Christ; so it was to be expected that they should know of the doctrine. And lastly, they had studied the word of God for themselves, and had done all they could to understand it. To use a homely illustration, the wood was laid in position, and the kindlings were all prepared for a fire; all that was needed was the application of the spark to set the whole into a blaze. The Holy Spirit accomplished these wonderful results, because the way was prepared for it to work. Let us remember that that same Spirit will be given as freely to-day, if the necessary conditions are only fulfilled.

Whose fault is it that Christians do not have more of the Spirit?*SITI September 21, 1888, page 579.3*

“The Majesty of Bible Precepts” *The Signs of the Times, 14, 37.*

E. J. Waggoner

There is no weakness in them. No one of them is emasculated by the modern prefix “try.” The Bible says, “Cleanse your hands, ye sinners, and purify your hearts, ye doubled-minded.” “Cease to do evil, learn to do well.” “Depart from evil and do good.” And thus through the whole book from Genesis to Revelation, a moral precept is never prefixed with the enfeebling “try,” now so universally common.*SITI September 21, 1888, page 580.1*

Just think of the Bible saying, Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth, to one another! And instead of, “Do not kill.” “Do not steal.” “Do not commit adultery,” suppose we had, Do try not to kill! Do try not to steal! Do try not to commit adultery! It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible.*SITI September 21, 1888, page 580.2*

That glorious book never uses the word “try” in any such connection. It knows nothing of experimental morals. “Try” is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.*SITI September 21, 1888, page 580.3*

“Custom Against Truth” *The Signs of the Times, 14, 37.*

E. J. Waggoner

The student of church history is well aware of the fact that there was less perversion of the ordinance of baptism in the early centuries, than of any other. Of course, in the general religious declension of that age, the real spirit of this ordinance, as of every other, was largely lost. When faith gave way to form, as did when the pagans, with whom religion was nothing but form, came into the

church in droves, the church in general lost sight of the fact that it is faith that saves, and attached saving virtue to the water of baptism. Of this we have evidence in the writings of Tertullian. Various additions to the rite were made, such as the blessing of the water, the anointing of the candidate, marking him with the sign of the cross, giving him milk and honey, etc.; but the act of baptism itself remained unchanged.*SITI September 21, 1888, page 592.1*

All church historians, no matter what their own belief and practice, are forced to agree that sprinkling and what is termed infant baptism were unknown at least in the first two centuries. Nevertheless, after giving the facts in the case, they often make queer attempts to nullify their force, by ingenuous theories and artless sophistry. A good instance of this is given in a new work, entitled "Christian Archaeology," by Chas. W. Bennett, D.D. Professor of Historical Theology in Garrett Biblical Institute, Evanston, Illinois, with an introductory commendation by Dr. Ferdinand Piper, of the University of Berlin. It is the fourth volume of the "Biblical and Theological Library," edited by George R. Crooks, D.D., and Bishop John F. Hurst, D.D., of the Methodist Episcopal Church, and is very highly recommended by the religious press. Both the author and the editors are fully committed to the custom of sprinkling, and of administering the rite to infants, and therefore their testimony is of the more value, since it is directly opposed to their practice, and to their argument in the book itself.*SITI September 21, 1888, page 592.2*

On page 392 of "Christian Archaeology" we find the following:-*SITI September 21, 1888, page 592.3*

"While no positive statement relative to infant baptism is met in the Scriptures, or in the writings of any Fathers earlier than Irenaeus and Tertullian, by the end of the second century mention is made of the baptism of children, and in the third, of infants. But even in the fourth, the practice of infant baptism is not general, since eminent Fathers, whose parents were Christians, did not receive baptism till adult age.... From the fourth century the propriety of the baptism of infants was unquestioned, and the practice was not unusual; nevertheless, adult baptism was the more common practice for the first six centuries."*SITI September 21, 1888, page 592.4*

On page 396, under the heading of “The Mode of Baptism,” we find the following statement:-*SITI September 21, 1888, page 592.5*

“There is not the slightest evidence that, during the apostolic period, the mere mode of administration underwent any change. The customary mode was used by the apostles in the baptism of the first converts. They were familiar with the baptism of John’s disciples, and of the Jewish proselytes. This was ordinarily by dipping or immersion. This is indicated not only by the words used in describing the rite, but the earliest testimony of the documents which have been preserved gives preference to this mode.”*SITI September 21, 1888, page 592.6*

Finally, on page 467, we find the following:-*SITI September 21, 1888, page 592.7*

“We are compelled to believe that while immersion was the usual mode of administering baptism from the first to the twelfth century, there was very early a large measure of Christian liberty allowed in the church, by which the mode of baptism could be readily adjusted to the peculiar circumstances.”*SITI September 21, 1888, page 592.8*

Every student will know how much value to place on the “Christian liberty” that existed in the early centuries of the church, and which consisted in the unchristian practice of perverting the plainest precepts of the Bible, to suit the notions of the interpreter. This is not liberty at all, but license, and most unwarranted license. Christian liberty lies in only one direction, and that is liberty to do right; and right is nothing else than what the Bible enjoins. When men take the liberty to depart from the rules laid down in the Bible, they cease to be Christian, and their acts are not to be followed. Therefore that which in the preceding paragraph is called “Christian liberty” was nothing but pagan license. It was the same kind of “Christian liberty” as that which leads people to attend horseraces, theaters, and dances, etc., and to gamble in church fairs.*SITI September 21, 1888, page 592.9*

The effect of the author to overthrow what he could not deny, is most amusing. On pages 390-406 there are ten cuts, which are copied from ancient frescoes representing (or rather caricaturing)

baptismal scenes, some of them evidently intended to represent the baptism of Christ. The author has inserted these pictures in order to counteract as much as possible the testimony which truth compelled him to give concerning baptism; for in none of these pictures is the candidate represented as being immersed. In some of them, the candidate is represented as just coming out of the water, so that it is impossible to tell whether the rite that had evidently just been performed was immersion or pouring. In others, however, the administrator is represented as laying his hand on the candidate's head, or else pouring water upon it from a vessel. From these cuts the author finds authority enough to warrant the substitution of sprinkling or pouring for immersion. This is what might be termed *pictorial theology*. *SITI September 21, 1888, page 592.10*

But in these very pictures the inconsistency of those who appeal to custom instead of to the Bible is most clearly revealed. We quote the author's own description of the first caricature:-*SITI September 21, 1888, page 592.11*

"Christ stands in the Jordan, whose waters reach to about the middle of the body, while John, standing on the land, and holding in his left hand a jeweled cross, is pouring water from a shell held in the Baptist's right hand. The symbolic dove, descending directly upon the head of Jesus, completes the baptismal representation. The Jordan, IORD, *symbolized by a vicegerent bearing a reed, introduces into the scene a heathen demon.*"-P. 404. *SITI September 21, 1888, page 592.12*

The italics are ours. It is passing strange, and a wonderful instance of the blindness which custom induces, that a Christian author can put forth as authority for the practice of Christians, a *picture* in which he acknowledges that there are heathen elements, and this too in the face of his previous acknowledgment that the scriptural and apostolic baptism is immersion. *SITI September 21, 1888, page 592.13*

This, however, is not all. In all of these ancient caricatures (with two exceptions), the candidate who is being sprinkled or *poured* is perfectly nude. In the two exceptions he has on a single garment.

Therefore, according to the testimony of these pictures, there is the same authority for sprinkling instead of immersing that there is for stripping the candidate of his clothes. As a matter of fact, which is attested by Bingham, people were baptized naked before sprinkling was substituted for baptism. *SITI September 21, 1888, page 592.14*

To sum up the case: Immersion is the only baptism known to the Bible writers. Sprinkling, and the administration of the rite to infants, was not known in the church until the third century, and did not become common before the sixth century. It is therefore an institution of the Catholic Church. All the authority that Protestants can claim for it is the custom of that church. Some pictures, however, have been found, which represent the candidate for church-membership as being sprinkled; and in order to get sprinkling as near apostolic times as possible, some archaeologists are quoted as *supposing* that these pictures were made in the second century, notwithstanding the statement of the author that sprinkling was not known so early in the church. But however this may be, the pictures represent the candidate as naked, and introduce a confessedly heathen element. So that whoever cites them as warrant for the practice of Christians stultifies himself. To such contemptible shifts does *custom* force its devotees to resort. How much better to acknowledge the Scripture truth that "the customs of the people are vain," and to follow the Bible and that alone. W. *SITI September 21, 1888, page 592.15*

"The Apostolic Church" The Signs of the Times, 14, 37.

E. J. Waggoner

From a failure properly to discriminate between pure religion and the practices of many who profess religion, two grave errors have arisen: 1. Infidels have concluded that Christianity is but little, if any, in advance of many forms of heathenism, or of atheism. Judging Christianity by false professors thereof, they lose sight of the fact that there is such a thing as "pure religion." 2. Believers are in danger of thinking that whatever has been done by "the church" must of necessity be in harmony with religion. This second error is as bad as the first, for in either case the individual will fall far short of the true standard. To know what true religion is, we must look

only at the Bible and the life of Christ as therein portrayed. Of all those who have stood this earth, he alone had no sin; in him religion was revealed pure and undefiled. There have been men “of whom the world was not worthy,” and yet the record of their lives is not altogether perfect. If we should take for a model the most perfect mortal, we should be led into error; how much greater, then, must be our danger, if we follow those whose lives were far below the standard of pure and undefiled religion.*SITI September 21, 1888, page 592.16*

It is not to be supposed, of course, that Christians would think of taking the course of irreligious people as models for their own lives; but a chain is no stronger than its weakest link, and since the conscientious, people in the professed churches, is evident that whosoever follows “the church” instead of Christ will be led into error. That the professed church of Christ has always had in it elements of corruption which would make it an unsafe guide, is as evident as is the fact that Christ has a church here on earth which is composed of frail, erring mortals.*SITI September 21, 1888, page 592.17*

If we go back to the first followers of Christ, we find one who was so utterly base as to sell his Lord for a paltry sum of money. Naturally avaricious, Judas yielded little by little to the temptations of Satan, who always attacks men on the side of their natural inclination, until the devil finally had complete control of him; yet all this time he was numbered among the followers of Christ.*SITI September 21, 1888, page 592.18*

But the weakness of the early disciples was not confined to Judas. They were all men, and consequently were liable to err even when full of zeal for the Master. James and John wished to call down fire from heaven to consume the Samaritans, because these people were not willing to receive Christ. Jesus rebuked his rash followers, saying, “Ye know not what manner of spirit ye are of.” See *Luke 9:51-56*. Peter, who was so often reproved by Jesus for his hasty spirit, at one time denied his Lord with oaths; and, still later, he used dissimulation to such a degree that Paul was forced to withstand him to the face. *Galatians 2:11-14*. Even the grave and upright Barnabas was carried away with the dissimulation, which met with

such a stern rebuke from Paul. And later these two yoke-fellows who had labored together under the direction of Heaven, showed that they were still human, by falling into so sharp a contention that they were obliged to separate. *Acts 15:36-41.SITI September 21, 1888, page 592.19*

Let no one think that we speak slightly of these men. They were divinely appointed to their work, and we honor them as devoted men who hazarded their lives for the sake of Christ, whose chosen servants they were. We love them for what they were, as well as for their work's sake. It was necessary that Christ should commit to men the preaching of the gospel, and those to whom he first committed it were men of like passions with others. They were men who, like those to whom they preached, had to depend on Christ *and go on unto perfection*. And we know of no reason why Inspiration has placed on record some of their failures, except that we might learn not to look even to the best of men, for an example. The message which they bore was pure, but they, in common with all mankind, stood in need of its sanctifying influence; and which they strove to be "ensamples to the flock," they directed the minds of all only to Jesus, the author and finisher of the faith.*SITI September 21, 1888, page 592.20*

If there were imperfections among the immediate disciples of Christ, it is no more than could be expected that those who believed on him through their word would also exhibit human imperfections before they were perfectly sanctified through the truth. And if among the twelve there was one who had a devil, why need we wonder that hypocrites should continually contaminate the church by their presence? Said the apostle Peter, in his letter to the church: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." *2 Peter 2:1-3.SITI September 21, 1888, page 593.1*

Paul in his address to the elders of the church at Ephesus, said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." *Acts 20:28-30. SITI September 21, 1888, page 593.2*

These two scriptures show that the inspired apostles knew that there would be not only imperfect, erring members in the church, but also false teachers, who, like Judas, would deny the Lord that bought them. Among the elders of the church, there were to arise unprincipled men who would bring in "damnable heresies." We need not be surprised, therefore, when we find the professed church, soon after the days of the apostles, largely filled with the abominations of heathendom. *SITI September 21, 1888, page 593.3*

Even in the days of the apostles, while their straight testimony was being delivered, this spirit of corruption crept into the church. To the Thessalonians Paul wrote that long before Christ's second advent there would come a "falling away," and that the "man of sin" would be revealed, sitting in the temple of God, virtually professing to be God, and opposing all that pertains to God and his true worship, and then he added that "the mystery of iniquity doth already work." *2 Thessalonians 2:3-7*. Paul knew that even in the churches of his own planting there were elements of corruption that would eventually contaminate the whole body. If we examine the record, we can detect these incipient evils for ourselves. *SITI September 21, 1888, page 593.4*

The church at Corinth was raised up by the personal labors of Paul, yet he was obliged to reprove the members for the spirit of contention and division (*1 Corinthians 1:11-13*), which was carried so far that they went to law with one another in the heathen courts (*1 Corinthians 6:6-8*). So little spiritual discernment did they have, that they made the Lord's Supper an occasion for feasting and drunkenness (*1 Corinthians 11:17-22*), and they tolerated incest of a kind that was disapproved even by the licentious heathen (*1 Corinthians 5:1, 2*), and did not feel that for it they had any cause

for shame.*SITI September 21, 1888, page 593.5*

In Paul's second letter to Timothy we find mention of one of the "damnable heresies" which were brought into the church. Says Paul: "But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." *2 Timothy 2:16-18*.*SITI September 21, 1888, page 593.6*

A single passage in Paul's letter to the churches in Galatia shows the danger to which all the converts from among the heathen were exposed. Said he: "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." *Galatians 4:8-11*. Of course the Galatians, in common with all heathen, were given to immoral practices and senseless ceremonies before their conversion. And as men when they lose their faith and love, begin to go back to the things to which they were addicted before conversion, so the Galatians were on the point of going back to the "weak and beggarly elements" to which they had formerly been in bondage. They had gone so far back as to "observe days, and months, and times [see *Deuteronomy 18:10*], and years," and Paul feared that his labor for them had all been thrown away.*SITI September 21, 1888, page 593.7*

Still later the apostle John wrote: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." *2 John 7*.*SITI September 21, 1888, page 593.8*

Again he wrote to the well-beloved Gaius: "I wrote unto the church; but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and

forbiddeth them that would, and casteth them out of the church.” 3
John 9, 10.SITI September 21, 1888, page 593.9

Here was a man in the church setting himself in direct opposition to the apostle John. He was not a private member, but one who had to such a degree the pre-eminence which he loved, that he could cause people to be cast out of the church. This leader in the church refused to receive the instruction which the apostle had written, and cast out of the church those who were willing to receive it. Not content with this, he railed against the inspired servant of the Lord. Surely it cannot with reason be claimed that “the church,” even in the apostolic age, ought to be taken as a model.*SITI September 21, 1888, page 593.10*

Once more testimony concerning some in the early church must suffice. Another apostle thought it necessary to exhort the faithful to contend earnestly for the faith which was once delivered unto the saints, and the following is the reason: “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.” *Jude 4*. Further on he brings this fearful charge against these men: “But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.” *Jude 10*. And still further on, the apostle plainly states that bribery was practiced in the church. He says: “These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage.” *Verse 16.SITI September 21, 1888, page 593.11*

Our object in quoting these passages has not been to dwell upon the shortcomings of men in the early church, but simply to make prominent the fact that bad men were in the church from the earliest period. There were many good men also in the church at that time; but the question is, How are we to decide as to who were bad and who were good? “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” By comparing their lives with the standard of the Bible, we readily ascertain what actions were good and what were evil. W.*SITI*

September 21, 1888, page 593.12

(To be concluded in No. 38.)

“Christianization of Japan” The Signs of the Times, 14, 37.

E. J. Waggoner

Fifteen years ago, “when the edict forbidding the profession of Christianity was revoked, there was not a prominent man in Japan who dared acknowledge that he believed in Christ.” Now, however, we are told that “sentiment has changed, and the leading men desire the Christianization of the empire.” But why? Because it is becoming popular.*SITI September 21, 1888, page 593.13*

“The Commentary. The Wrath of the Dragon” The Signs of the Times, 14, 37.

E. J. Waggoner

THE THIRD ANGEL’S MESSAGE.
THE WRATH OF THE DRAGON.
(Lesson 11. Sabbath, October 6, 1888.)

1. Just after what notable working will the Saviour come?*SITI September 21, 1888, page 584.1*

“Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” 2 *Thessalonians 2:9, 10.**SITI September 21, 1888, page 584.2*

2. How great will be the signs and wonders?*SITI September 21, 1888, page 584.3*

“For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.” *Matthew 24:24.**SITI September 21, 1888, page 584.4*

3. Why is it they deceived them that perish? *2 Thessalonians 2:10*, last part. *SITI September 21, 1888, page 584.5*

4. What special manifestation of the truth have we found that there will be just before the coming of the Lord? *SITI September 21, 1888, page 584.6*

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”
“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” *Revelation 14:9, 10, 14. SITI September 21, 1888, page 584.7*

5. Are the commandments of God and the faith of Jesus the truth? *SITI September 21, 1888, page 584.8*

“Thou art near, O Lord; and all thy commandments are truth.” *Psalms 119:151. SITI September 21, 1888, page 584.9*

“Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.” *John 14:6. SITI September 21, 1888, page 584.10*

6. Are the commandments of God in the faith of Jesus righteousness? *SITI September 21, 1888, page 584.11*

“My tongue shall speak of thy word, for all thy commandments our righteousness.” *Psalms 119:172. SITI September 21, 1888, page 584.12*

“For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.” *Galatians 5:5, 6. SITI September 21, 1888, page 584.13*

7. What is the object of Satan is deceiving, line miracles and

wonders?*SITI September 21, 1888, page 584.14*

“And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” *Revelation 13:14.SITI September 21, 1888, page 584.15*

8. What is the object of the Third Angel’s Message?-*To save men from the worship of the beast and his image.SITI September 21, 1888, page 584.16*

9. Then with what will be Satan’s last conflict before the coming of the Lord.”-*With the Third Angel’s Message and with those who receive the love of it.SITI September 21, 1888, page 585.1*

10. What does this message lead men to do?*SITI September 21, 1888, page 585.2*

“Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” *Revelation 14:12.SITI September 21, 1888, page 585.3*

11. In what manner does the second beast of *Revelation 13* speak?*SITI September 21, 1888, page 585.4*

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.” *Verse 11.SITI September 21, 1888, page 585.5*

12. What power, and seat, and authority as the first beast?*SITI September 21, 1888, page 585.6*

“And the dragon gave him his power, and his seat, and great authority.” *Verse 2, last part.SITI September 21, 1888, page 585.7*

13. What is the great dragon?*SITI September 21, 1888, page 585.8*

“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.” *Revelation*

12:9.*SITI September 21, 1888, page 585.9*

14. What then is the source of the dragon spirit?*SITI September 21, 1888, page 585.10*

15. Through what power did he manifest his wrath when the Saviour was on the earth?—*Pagan Rome. Verses 4, 5; Matthew 2:1, 2, 8, 16; John 18:31; 19:12, 15, 16. SITI September 21, 1888, page 585.11*

16. Through what power did he manifest the wrath in the Dark Ages?—*The beast. Revelation 13:2, 5-7; 12:14-16; Daniel 7:23, 24; Matthew 21:21, 22. SITI September 21, 1888, page 585.12*

17. Through what power will his wrath be poured out against the last of the church?—*The image of the beast in association with the beast. Revelation 13:12, 14. SITI September 21, 1888, page 585.13*

18. What will specially excite his wrath against the poor remnant in this last effort?*SITI September 21, 1888, page 585.14*

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” *Revelation 12:17. SITI September 21, 1888, page 585.15*

19. What will the Third Angel’s Message do just at this time?—*It will go to every nation, and people, urging them to keep the commandments of God and the faith of Jesus. SITI September 21, 1888, page 585.16*

20. What is it then that will cause the devil to be a particularly wrathful, and to put forth all of his power?—*The Third Angel’s Message. SITI September 21, 1888, page 585.17*

21. Which side will get the victory?*SITI September 21, 1888, page 585.18*

“And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.” *Revelation 15:2. SITI September*

21, 1888, page 585.19

“The Commentary. The Working of Satan” *The Signs of the Times*, 14, 37.

E. J. Waggoner

THE THIRD ANGEL'S MESSAGE.

THE WORKING OF SATAN.

(Lesson 15. Sabbath, October 13, 1888.)

1. What will be said to the people just before the Lord comes? Compare *Isaiah 8:19* with verse 17. *SITI September 21, 1888, page 586.1*

2. What is the object of their seeking unto them that have familiar spirits?—*To obtain communication with the dead. Verse 19, last part. SITI September 21, 1888, page 586.2*

3. What is that doctrine called?—*Spiritualism. SITI September 21, 1888, page 586.3*

4. Do the dead know anything? *SITI September 21, 1888, page 586.4*

“For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.” *Ecclesiastes 9:5, 6. SITI September 21, 1888, page 586.5*

5. What are the familiar spirits which these persons have, and with which men are invited to communicate? *SITI September 21, 1888, page 586.6*

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” *Revelation 16:14. SITI September 21, 1888, page 586.7*

6. What have we found to be one great object of these miracles and

lying wonders?*SITI September 21, 1888, page 586.8*

“And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.”
Revelation 13:14.SITI September 21, 1888, page 586.9

7. What does this prove?-*That Spiritualism will act a most important part in making the image to the beast, and enforcing the worship of the beast and his image.SITI September 21, 1888, page 586.10*

8.When the National Reformers secure their National Constitutional acknowledgment, what do they expect?*SITI September 21, 1888, page 586.11*

“Let us acknowledge God as our Father and Sovereign, and Source of all good, and his blessing will be upon us. Crime and corruption will come to an end, and the benign reign of Jesus, our rightful Lord, will be established.” “Either like them [the Jews] we will reject him and perish, or, become a kingdom of our Lord and his Christ, we shall fill the earth and endure for ever.” “And when we reached the summit... the train will move out into the mild yet glorious light of millennial days, and the cry will be raised, ‘The kingdoms of this world have become the kingdoms of our Lord and of his Christ.’”-*New York National Reform Convention, 1888, pp. 49, 75, 47.SITI September 21, 1888, page 586.12*

9. When they shall have set up what they call his kingdom, what then do they expect?*SITI September 21, 1888, page 586.13*

“When we finish our testimony, *then Christ will come and finish his work.*”-*Secretary J. M. Foster, in Reformed Presbyterian and committee, December, 1887, p. 403.SITI September 21, 1888, page 586.14*

10. By whom will there be great signs and wonders wrought to deceived?*SITI September 21, 1888, page 586.15*

“For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible,

they shall deceive the very elect.” *Matthew 24:24.SITI September 21, 1888, page 586.16*

11. Who will finally manifest, and work with, all power?*SITI September 21, 1888, page 586.17*

“Then shall that Wicked be revealed, whom the Lord shall consume with the spirit is mouth, and shall destroy with the brightness of is coming.” *2 Thessalonians 2:8.SITI September 21, 1888, page 586.18*

12. As these great wonders are to be wrought by false christs, and as Satan is to work the greatest of them, then in what form will Satan present himself in this?*-In the form of a false christ.SITI September 21, 1888, page 586.19*

13. When the National Reform kingdom shall have been formed, and Satan, by this great wonder-working power, shall be transformed into an angel of light, and thus shall come impersonating Christ, then what will be the universal shout? —“*Christ is come;*” “*the kingdoms of this world have become the kingdoms of our Lord and his Christ.*”*SITI September 21, 1888, page 586.20*

14. Then who will be the king of the National Reform government?*SITI September 21, 1888, page 586.21*

15. Is Spiritualism expecting such a new messiah?*SITI September 21, 1888, page 586.22*

Spiritualism promises a new messiah, and announces his coming “to this very generation.” The *World’s Advance Thought* is the *avant-courier* of the new spiritual dispensation, and in its issue of April 5, 1886, says:-*SITI September 21, 1888, page 586.23*

“Another sun of righteousness is called for on earth, and the messenger cannot be far off whose life mission it shall be to practically illustrate the new truths that will be vouchsafed. He will not be a mere racial messiah, nor a half-world messiah, as was the great Nazarene; but steam locomotion and lightning communication, and the harmonizing influences of commercial

intercourse, have made a whole world messiah possible, and such the next one shall be. Though themselves ignorant of the fact, as the body, the great and multiplying army of mediums are his *avant couriers*." "The unanimity of the answers may thrill the world with the promise of a new messiah." *SITI September 21, 1888, page 586.24*

12. What says infidelity? *SITI September 21, 1888, page 586.25*

"Now I think I can safely say that if the National Reform movement succeeds, and God will sign and send his edicts, so that there can be no doubt about their authority, the disbelievers will cheerfully obey them, and if Jesus will come and sit visibly on the throne, where we can see and talk to him, there will be no unbelievers, and all will obey."-*P. F. Shumber, First Creek, La.*, in a letter to the editor of the *American Sentinel*, September 1, 1887. *SITI September 21, 1888, page 586.26*

17. What says the National W.C.T.U.? *SITI September 21, 1888, page 586.27*

"The Woman's Christian Temperance Union, local, State, National, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and it is that *Christ shall be* this world's king. Yes, verily, this world's king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions."-*Union Signal*, December 1, 1887, p. 2 *SITI September 21, 1888, page 586.28*

18. Taking all these with the other different bodies that now favor the National Reform movement, and how general will be the acceptance of the king of the National Reform government? *SITI September 21, 1888, page 586.29*

19. What have we found is given to save men from this terrible deception? *SITI September 21, 1888, page 586.30*

20. Then who alone will refuse to acknowledge the National Reform king? - *Those who receive the love of the truth of the Third Angel's Message.* *SITI September 21, 1888, page 586.31*

“Back Page” The Signs of the Times, 14, 37.

E. J. Waggoner

We are glad to announce that Elder S. N. Haskell has returned to this country, after an absence of eighteen months, and that he expects to be with us during the last week of our California camp-meeting. *SITI September 21, 1888, page 592.1*

We print two Sabbath-school lessons and to sets of International Notes in this number of the SIGNS, that there may be no break in the series on account of the omission of the paper next week. *SITI September 21, 1888, page 592.2*

In accordance with our usual custom of omitting one paper during the annual camp-meeting, no paper will be issued next week. The subscribers, however, will receive their full number. This paper is No. 37; and No. 38 of the SIGNS OF THE TIMES will bear date of October 4. *SITI September 21, 1888, page 592.3*

The unusual experience of a very heavy thunder shower was the lot of the people of Central and Northern California on the 14th and 15th inst. While some damage has been done to fruit, especially to the raisin crop, the damage is not very extensive, and is more than counterbalanced by the good that has been done in a sanitary direction. The air has been purified, accumulated filth has been washed away, and the face of nature is refreshed as in the springtime. The shower, just preceding the camp-meeting, will very much increase the comfort of the campers. *SITI September 21, 1888, page 592.4*

The *Congregationalist* says: “The fact that many foreigners are accustomed to use Sunday as a day for picnics, though a fact greatly to be lamented, by no means proves that they are disloyal to American institutions, or at all in sympathy with anarchy.” We don’t quote this as an item of news, but because, through the efforts of the National Reformers, the idea is becoming so prevalent that Sunday work or recreation is at least “un-American,” if not absolutely traitorous. The fact that men who do not keep Sunday may be as good and loyal citizens as it is possible for men to be, will need to be repeated a great many times in the next few

years.*SITI September 21, 1888, page 592.5*

The *Southern Evangelist*, the organ of Sam Jones and Sam Small, amuses itself and its readers with the following bit of sophistry concerning the millennium: "In spite of the spirit of jealousy between the nations of Europe, and their immense armaments, we believe that the world is growing more peaceful. One thing that makes it so is the fact that the enginery of war is so powerful now that armies would soon be destroyed." That is to say, that extensive preparations for war are the best indications of peace. Personally, we should feel much safer in the presence of a man of bad character, if we knew that he was unarmed, then we should if he was armed. And just think what kind of a millennium these men will be satisfied with, when the chief reason they can give for the peace which they predict is that men will be afraid to fight.*SITI September 21, 1888, page 592.6*

The workers' meeting on the camp-ground began at the appointed time, with about forty present. The comparatively small attendance at the first may be accounted for in two ways: First, a workers' meeting is a new feature, and probably many had not fully comprehended its nature; and second, our regular camp-meeting covers twelve days, so that for those who attend the preliminary meeting, there is in reality a three weeks' camp-meeting. But the attendance has steadily increased, and the interest, which was excellent from the beginning, has deepened. Three public meetings have been held daily, besides numerous meetings for consultation. Both the temporal and spiritual interests of the meeting are being provided for; and we believe that hereafter the workers' meeting will be as sure a thing as the camp-meeting, even though camp-meeting itself should be even longer than the present appointment.*SITI September 21, 1888, page 592.7*

The Chicago correspondent of the New York *Evangelist* tells of the success of the effort to close the saloons in Hyde Park on Sunday. That place has about eighty thousand inhabitants, and about two hundred saloons, many of which are said to be "of the worst class." The writer says that "to close these and all other saloons, has been apparently a very easy work." He says also that the people proposed to keep the saloons closed on Sunday. And now we want

to know why those good people do not keep those saloons “of the worst class,” and all others, closed on every day of the week. We are unable to understand why a people who are strong and determined enough to close two hundred saloons with apparently very little effort, cannot make a little appreciable effort, and close them all the time. Is it because they are willing to compromise the matter, and allow the saloon men full swing for six days, if they can be left in the undisturbed possession of their Sunday?*SITI September 21, 1888, page 592.8*

The New York Breweries Company has opened an agency in London for the sale of New York lager beer, and several other large brewery companies are about to do the same. Of course, in order to get rid of their slop in England, they must sell it as low at least as English beer is sold, and so New York beer will be sold in London at a trifle over half what it sells for in New York. The fact that American brewers can ship beer to London, and sell it for half what they receive for it in this country, and still make money, shows what an immense profit is made on the stuff. Yet in all the cry about hard times, and the strikes organized by so-called labor unions, we have heard no voice raised against the beer. If the money which laboring men give to the brewers were given to their own families, there would be very little need for complaint. There is no other monopoly that grinds the poor man so much as the liquor traffic does.*SITI September 21, 1888, page 592.9*

For some time a so-called “gospel” tent has been erected in this city, in which certain “Evangelists” hold forth nightly. A few evenings ago one of the preachers gave utterance to the following comforting remarks:-*SITI September 21, 1888, page 592.10*

“People are dying now and going to either Heaven or hell. Some of you may have a husband in hell, wife in hell, brothers or sisters in hell, a father or mother in hell, or children in hell.”*SITI September 21, 1888, page 592.11*

And then he concluded his address with some thoughts calculated to encourage his hearers. He said:-*SITI September 21, 1888, page 592.12*

“Dear ungodly people, you who think God’s people are a trouble to

you because we warn you of your danger and tell you about the way of salvation, have a little patience. You will soon be in hell, and God's people will not trouble you there, for there will not be a Christian in hell." *SITI September 21, 1888, page 592.13*

It is such stuff as this, miscalled gospel preaching, that makes infidels. *SITI September 21, 1888, page 592.14*

"Spiritualist Church-Members" The Signs of the Times, 14, 37.

E. J. Waggoner

The Oakland *Tribune* of the 15th has the following, which is exactly in harmony with testimony that we have often given in the columns of the SIGNS:- *SITI September 21, 1888, page 592.15*

"A young widow lady of this city in conversation with a *Tribune* reporter a few days since, said she had received frequent visits from her husband, who died two years ago-that he fully materialized, and while sitting in a chair near her, talked and acted just as he used to. 'There can be no mistake,' she said, 'about this; but you must not mention it in connection with my name, as it might make me a great deal of trouble. I am a member of the Presbyterian Church here, and wish to remain so. But if it was known that I had become a believer in Spiritualism and was having *séances* in my house, there is so much prejudice against it that I would have to suffer.' The lady would not release the reporter till he had explicitly promised not to make any such use of what she had told him as to compromise her in her church relations. Mentioning the circumstances, but not the name, to one of her city pastors a few days later, he said: 'I am not at all surprised, for I have reason to believe that there are many secret Spiritualists among our church-members. They are very quiet about it, though, fearing to lose caste.'" *SITI September 21, 1888, page 592.16*

October 5, 1888

“Hezekiah’s Sickness” The Signs of the Times, 14, 38.

E. J. Waggoner

The case of Hezekiah affords an excellent test of the doctrine expressed by the popular hymn, that “Death is the gate to endless joy.” “In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.” *Isaiah 38:1*. There was no doubt but that he was doomed to die. And how did he receive the news? We are told that “he wept sore.” He loved life more than death. But perhaps there was something in his past life that was wrong, and the thought of this caused him to fear. Let us see. “Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.” *Verses 2, 3*. He was a very good man; and besides this, the Lord granted him time to set his house in order, and to make any preparation that he might desire. This privilege is not accorded to everyone. And yet Hezekiah did not want to die; did not want to go (according to the popular idea) to be with the One whom he loved and had served so faithfully. We will let him tell in his own words why he did not want to die. After he had recovered, he deliberately wrote as follows: “I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years.” *Verse 10*. So instead of his years being lengthened out to all eternity, they would have been cut off. Then he would not have gone to Heaven, but to the grave. But would he not have gone to Paradise, there to praise God? Hear his words again: “For the grave cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope for thy truth.” *Verse 18*. This was at least one reason why Hezekiah did not want to die. He wanted to continue praising the Lord, and he knew that he could not if he died. We will not now consider whether or not he might have honored the Lord more by dying than by living. Had he died at that time he would have avoided at least one sin; but the point is that he could no more have uttered praise to God. *SITI October 5, 1888,*

But the objector will say, "All this is spoken of his body; of course its functions would have ceased, and it would have decayed; but his soul would have gone to God." Well, then, we will listen to him once more: "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." *Verse 17*. So it appears that neither his body nor his soul would have gone to Heaven if he had died, although he was a good man. This case alone is sufficient to disprove the doctrine that the good go to their reward at death. *SITI October 5, 1888, page 596.2*

But it may still be urged that Hezekiah lived in the old dispensation, before Christ, and that "life and immortality" had not then been brought to light; that he did not understand the doctrine of the immortality of the soul, and that his words are not to be taken as authority. We readily admit that he did not understand the doctrine of the immortality of the soul, as held by the majority nowadays, but will not admit that his words are not authority. Hear what Paul says of the Old Testament writings: "*All Scripture* is given by inspiration of God, and is profitable for doctrine," etc. Then we may go to the Old Testament to learn doctrine; and in this case we learn a very important doctrinal lesson. These words of Hezekiah stand unrebuked and uncontradicted, as a part of divine revelation. We will then accept them as such, believing that they, with the rest of the Scripture, are necessary in order to make us wise unto salvation. *W.SITI October 5, 1888, page 596.3*

"The Apostolic Church. (Concluded.)" The Signs of the Times, 14, 38.

E. J. Waggoner

The true church is the body of Christ; it is composed of those who are indeed united to Christ, who draw strength from him, and who walk as he walked. To the Ephesians the apostle Paul wrote of the mighty power of God, "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world,

but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.” *Ephesians 1:20-23.SITI October 5, 1888, page 598.1*

To the Colossians he wrote thus concerning Christ:-*SITI October 5, 1888, page 598.2*

“And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” *Colossians 1:18.SITI October 5, 1888, page 598.3*

To the Galatian brethren he wrote, “For as many of you as have been baptized into Christ have put on Christ.” *Galatians 3:27.* And to the church at Corinth he wrote:-*SITI October 5, 1888, page 598.4*

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” *1 Corinthians 12:12, 13.SITI October 5, 1888, page 598.5*

From this text it appears that although literal baptism is the sign of union with the church of Christ, the outward sign may exist without the reality, since the real union is a spiritual union. The one who puts on Christ, and thus becomes a son of God, must be born of the Spirit as well as of water. *John 3:5.* “Now if any man have not the Spirit of Christ, he is none of his” (*Romans 8:9*), no matter what his profession may be. Nor is it sufficient to have once received the Spirit of God. Paul exhorts us not to grieve the Spirit of God (*Ephesians 4:20*), and warns us against doing despite to it (*Hebrews 10:20*); and our Saviour himself says:-*SITI October 5, 1888, page 598.6*

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” *John 15:4, 5.SITI October 5, 1888, page 598.7*

The fruit which the real member of Christ's body will bear, is the same as that which characterized the life of Christ, for the beloved disciple says: "He that saith he abideth in him ought himself also so to walk, even as he walked." *1 John 2:6. SITI October 5, 1888, page 598.8*

Now it is evident from the texts which we have quoted, that the *professed* church is not necessarily identical with the church which is the body of Christ. There are many who profess Christ, and who teach in his name, whom Christ does not recognize. *Matthew 7:21-23*. The gospel net is cast into the sea, and gathers "of every kind." *Matthew 13:47*. But it is not for us always to decide who are and who are not really members of Christ's body; and therefore for convenience sake we speak of the body of professed believers as "the church." Let it be understood that when this term is used, it is not necessarily synonymous with "Christians." *SITI October 5, 1888, page 598.9*

But these men of whom we have just read in the Bible, were all in "the church;" the evil practices to which they gave themselves were all performed in "the church;" and many of their false doctrines were put forth as the doctrines of "the church" with which they were connected. Now, if we set out to follow "the church," we have no more right to reject the doctrines and practices of these men, than we have to reject any doctrine or practice of "the church." To be sure there were many, at this time no doubt a majority, of those in the church who condemned these men and their ways. But these men also condemned the other class, even casting them out of the church; and all together helped to form "the church." *SITI October 5, 1888, page 598.10*

It is true that our Saviour himself said (*Matthew 18:17*) that whoever would not hear the church should be considered "as an heathen man and a publican." But this does not in the least militate against what has just been said about following the church. The action of the church of Christ is indeed ratified in Heaven, and no man should lightly esteem its counsels; yet this is an entirely different thing from taking a human model. Christ said to the apostles, "Neither be ye called masters; for one is your Master, even Christ." *Matthew 23:10*. We are not to follow "the example of the apostles," but the example

and words of Christ. He who would continue in the Christian life must ever be “looking unto Jesus.”*SITI October 5, 1888, page 598.11*

Jesus is our pattern; the members of his church become members of his church simply that they may learn of him. A boy goes to school to learn to write, and his teacher writes a line in a beautiful hand, at the top of a page, for him to copy. While he is making his first line, he closely scans the master’s line, and does very well. The next time he looks less closely at the copy, and that line is a little poorer than the other. With each successive line he looks less at the copy, and more at his own work, until by the time he is half way down the page he is following, not the master’s beautifully written copy, but his own scarcely legible scrawl, and each line is a little worse than the one preceding it. Those lines are a fitting emblem of the lives of those who follow the learners in the school of Christ, instead of following only the life of the great Master himself.*SITI October 5, 1888, page 598.12*

But since there is no man who in life we may take as a model, it is very evident that we cannot follow the entire professed church. To do so would be an impossibility, for even in apostolic times there were in some churches factions that were directly opposed to one another. Therefore if it were claimed that, although it is not allowable to follow the *practice* of any man, we may follow the belief of the professed church in any age, one important question would have to be settled, and that is, Which portion of the church shall be followed? for the entire professed church has never been a unit in matters of belief. We must know which portion has been in the right, for we do not wish to be led astray. The Bible alone can decide this matter. That alone can tell us what is right and what is wrong. And since we must go to the Bible to determine what part of the professed church was following in the footsteps of Christ, and what part was bringing in damnable heresies, it necessarily follows that the Bible itself, and not “the church,” or any part of it, is our only guide. “Thy word is a lamp unto my feet, and a light unto my path.” *Psalms 119:105*. And it is for the purpose of emphasizing this important truth that we have asked the reader to look for a moment at the dark side of the church in the days of the apostles. W.*SITI October 5, 1888, page 598.13*

“A Gloomy Picture” The Signs of the Times, 14, 38.

E. J. Waggoner

In a recent lecture Cardinal Manning drew the following gloomy picture of London: “It is a desolation beyond that of any city in the Christian world. Four millions of human beings, of whom 2,000,000 have never set foot in any place of Christian worship; and among these 2,000,000 God only knows how few have been baptized, how few have been born again of water and the Holy Ghost. London is a wilderness. It is like Rome of old—a pool into which all the nation of the world streamed together, and all the sins of all the nations of the world were continually flowing. Such is London at this day.” And such New York City fast is becoming; and not that city alone, but all other cities in proportion to their size. When we remember that it is the large cities that control the nation politically and socially, and give color to it morally, it is evident that England and the United States are approaching the condition of heathen nations much faster than they are that of Christian nations. *SITI October 5, 1888, page 598.14*

“Back Page” The Signs of the Times, 14, 38.

E. J. Waggoner

Want of room compels us to lay over till next week several editorial articles intended for this paper, also a report of the Indiana camp-meeting, and report of labor from the North Pacific Conference, together with other interesting matter. *SITI October 5, 1888, page 608.1*

A leading religious paper in New York speaks of the Sunday as “the most sacred and eminent symbol of our holy religion,” and in the same article pleads for legislation to compel all men to observe it. Yet thousands think that the passing of Sunday laws is not religious legislation. *SITI October 5, 1888, page 608.2*

The camp-meeting held in this city from September 20 to October 2, though scarcely as large as the meeting last year, was a season of great spiritual profit to all who place themselves in a position to

receive God's blessing.*SITI October 5, 1888, page 608.3*

We hope to give next week some account of the meeting, for the benefit of those who were not privileged to attend.*SITI October 5, 1888, page 608.4*

Statistics of the Jesuit missions show that in the Balkan peninsula there are 45; in Africa, especially in Egypt and the eastern coast, 223; in Asia, 699, 192 been in China alone; in Oceania, 270; in America, North and South, 1,130; total, 2,377. These figures certainly ought to be sufficient to discourage believers in a temporal millennium. The world never can be converted to Christ with so many Jesuit missionaries in it.*SITI October 5, 1888, page 608.5*

In view of the advanced age and the great infirmity of Leo XIII. the question, "Who will be the next Pope?" is being made the subject of considerable interesting speculation. It is of course quite impossible to answer the question; but one thing is certain, that the next Pope will be some wily old priest with a effrontery enough to claim infallibility, and probably with sagacity enough to make the kings of the earth his tools and vassals.*SITI October 5, 1888, page 608.6*

Thursday, September 27, Elder E. J. Waggoner started East to attend the meeting of the General Conference, soon to be held in Minneapolis. Brother Waggoner was accompanied by his wife, who goes especially in the interests of the Sabbath-school work. They expect to spend a few days at Battle Creek, Mich., and will then go to Minneapolis in time for the institute which is to precede the session of the Conference. They will probably be absent about six weeks.*SITI October 5, 1888, page 608.7*

The insidious, insinuating methods of the liquor traffic are, it seems, to be fully exemplified in the wine crusade recently undertaken by Miss Field. The San Francisco *Chronicle* is authority for the statement that she will not lecture, as has been supposed, "but will depend mainly on her social abilities and prestige. Her method will be to hold receptions at the homes of leading social lights in the principal Eastern cities, and on these occasions she will discuss the question of wine-drinking in informal talks, taking the ground in its favor. Being a journalist, she will use the press as far as possible to spread her sentiments, and thus she will reach many more hearers

than if she spoke in crowded halls.”*SITI October 5, 1888, page 608.8*

The *Chronicle* also states that missed field is to receive \$2,500 for her services. It remains to be seen what sort of a reception “leading social lights” in the East will give to a paid drummer of the California wine dealers.*SITI October 5, 1888, page 608.9*

We have an apology to offer for the length of the “Conference Address” published in our Missionary Department, but we do ask for it a careful reading. We are sure that it will be of interest to all who desire the prosperity of the cause of present truth. God has done great things for the California Conference, for which we are thankful, and we believe that he will continue to send prosperity, not only in this State, but wherever faithful, honest work is done for the good of souls.*SITI October 5, 1888, page 608.10*

The reform movement in India against the hateful custom of infant marriages has received a mighty impetus from a most unexpected quarter. Through the influence of Colonel Walker, the agent of the British Government in Rajpootana, all the Rajpoot States except one have agreed to a proposition to change the age of marriage for boys to eighteen and four girls to fourteen. The importance of this reform can be realized only by those who have some idea of the wretchedness of child widowhood in India.*SITI October 5, 1888, page 608.11*

A medal is soon to be struck it will commemorating the Jubilee of Leo XIII. On one side is to bear the portrait of the Pope; on the reverse are to be represented the five continents prostrated before him. The legend in Latin will express: “The homage and congratulations of the whole world.” The *Cynosure* suggest that “these metals will probably be carefully distributed among the Protestant rulers, who humble themselves and abased their religious professions by sending presents to Rome last spring.”*SITI October 5, 1888, page 608.12*

Elder S. N. Haskell, who has been laboring in England for over a year, reached the Oakland camp-meeting on the 26th ult., and at the same afternoon delivered a stirring discourse on “Foreign Mission.” He brings a good report of the work in England, and in

other parts of the world, and as he talked faith and courage, all who had the privilege of hearing him seemed to catch the same spirit. The fields are everywhere white to the harvest. Let us not only pray that laborers may be sent forth into the harvest, but let us each conscientiously ask, Lord, what wilt thou have me to do?*SITI October 5, 1888, page 608.13*

Now that Prince Bismarck has been there, and knows the way, and how to do gracefully, and he seems to rather enjoy going to Canosa; and appears to fear nothing so much as to displease the Pope. He has recently felt called upon to explain to that turbulence subject of King Humbert that the only object of the Emperor's proposed visit to Rome is to make secure the Alliance between Germany and Italy, and thus, in case of war, secure an addition of half a million men to the German army. "The pope," it is said, "seems disposed to remove all difficulties in the way of the imperial visit." And why shouldn't he seems so dispose? He has been consulted, and what more could any reasonable man ask, especially of a Protestant (?) prince who professes to zero no allegiance to Rome?*SITI October 5, 1888, page 608.14*

A correspondent of the New York *Evangelist* in describing a days' scene at one of India's famous places of pilgrimage, A says, "A strange mixture of religion.... and of pleasure, was this *mela* crown! ... For the children and young people amusements were provided, and for the devout Hindu nothing was lacking that could prove in any way and 'aid to devotion.'" *SITI October 5, 1888, page 608.15*

But that was in a heathen land and among heathen worshipers; now read an item relative to a "Christian Convention" (Campbellite camp-meeting) held near Irvington, Cal. This item was evidently furnished by someone on the ground and was published in one of the Oakland dailies under "Jottings in Camp." it says:-*SITI October 5, 1888, page 608.16*

"Between the sessions of the convention, and late in the evening, the cooks and waiters entertain themselves and other lovers of the banjo and plantation songs with mirth and music."*SITI October 5, 1888, page 608.17*

Is not this a far more "strange mixture of religion and pleasure"? For

the crooks, waiters, and “other lovers of the banjo and plantation songs,” “mirth and music;” for the devout, hymns, purse, and sermons! Surely such sandwiches are well-pleasing to the enemy of all righteousness. *SITI October 5, 1888, page 608.18*

“At a reception to a State Editorial Association, a given at Boise City, Idaho, recently, one of the visitors made the following speech: ‘Men of Idaho, there are but two things I object to in your beautiful capital: one is the number of Chinamen, the other is the quality of your whisky. Now let me suggest how you can of factually get rid of the former—turn over the whisky to them to-night, and there will not be one of the drinkers alive in the morning.’” *SITI October 5, 1888, page 608.19*

That was the speech of an unthinking political demagogue. His proposition would not work, for the Chinamen wouldn’t use the vile liquor, if it were turned over to them. The Chinese have many vices, but they lack the peculiar vice of civilization, that of getting drunk and reeling through the streets or rolling in the gutter. When they get drunk, as they do on opium, they keep out of sight. A sensible proposition, if it is desired to exterminate any class of people, would have been to turn over the vile whisky to the vendors thereof. There are fewer Chinese in this country than there are whisky sellers, and one whisky seller does more injury to the workingmen than do a hundred Chinese. We do not believe in unlimited Chinese immigration any more than we believe in the political clap-trap that is uttered concerning them. *SITI October 5, 1888, page 608.20*

We have before stated our belief that the church is the divinely-appointed agency for carrying on all moral reforms, and that nothing else can do its work. Therefore we hardly indorse the following from a pastor who writes to the New York *Evangelist*:—*SITI October 5, 1888, page 608.21*

“Here again is the comparatively new order known as the ‘Society of Christian Endeavor,’ just as if the church itself was not a Society of Christian Endeavor. The multiplication of this new species of organizations has been very rapid of late, and there are many who hailed this as a sign of health and Christian vigor. So in some cases it may be. But we think a word of warning and caution is needed.

These Societies of Christian Endeavor continually include a large number of the younger members of the church; but they also include any who choose to subscribe to their rules who are not members of the church, and are not professed Christians of all. So at least we understand the case.*SITI October 5, 1888, page 608.22*

“Now is there not peril here in several directions? In the first place, the very formation of such societies *within the church*, appears to imply that the members of it were not already, by their church vows, and any solemnly pledged to all ‘Christian endeavor.’ it is a kind of reflection on the church, or a confession that the church covenant rest very lightly upon the conscience. Again, is there not a danger that these young persons who are not professors of the faith in Christ, will often, when they have become members of this new society, think that they are already pretty comfortably Christianize, and that it will be no great matter if they stay on the level they have reached, and never receive baptism nor come to the Lord’s table? Are they not in the charmed circle of ‘Christian Endeavor,’ singing, working ..., joining in a campaign of excellent work? Who can venture to find fault with them if they go no further?”*SITI October 5, 1888, page 608.23*

This is just the point. The Young Men’s Christian Associations have had an immense influence in lessening the sense of obligation to church membership. While there is without doubt much good done in a certain way by these societies, to reiterate our belief that no real Christian reformation can be accomplished outside the church of Christ. If it be said that these societies are necessary because the church does not do the work that it ought to do then it simply shows that a reformation is needed in the church.*SITI October 5, 1888, page 608.24*

October 12, 1888

“The Condemnation of Sin” The Signs of the Times, 14, 39.

E. J. Waggoner

A correspondent writes: “Please harmonize *John 3:17* and *Romans 8:3*. The former text declares that God sent not his Son into the world to condemn the world, while the latter text seems to teach that the law had not of itself the power to condemn sin, and that it was necessary for Christ to come in order that sin might be condemned.” *SITI October 12, 1888, page 614.1*

We very gladly proceed to help our querist out of his difficulty, stating by way of preface, however, that we cannot harmonize any two texts in the Bible, because it is already done. The Holy Spirit did that when it moved the holy men of old to write. There is the most perfect harmony between all portions of the Bible; all we have to do is to study to appreciate the harmony that already exists. We would state further, also, that it will not do to rest satisfied with what “seems,” on a casual reading, to be the meaning of some of Paul’s utterances. He was writing “some things hard to be understood;” but that need not discourage us, for they may be understood by study; and the blessed truth which they contain well repays the hardest toil. But to the question. *SITI October 12, 1888, page 614.2*

It is the law of God that condemns sin and sinners. There is nothing else that can or ever could. Says Paul: “The law worketh wrath;” “the wages of sin is death.” The very instant the first sin was committed, whether in Heaven or on earth, the law of God condemned the act. To say that it was necessary for Christ to die, or to offer to die in order that sin and sinners might be condemned, is a gross perversion of God’s word, and a fearful charge against his justice. The simple statement of Christ himself is sufficient to settle this point:—*SITI October 12, 1888, page 614.3*

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” *John 3:14-17.SITI October 12, 1888, page 614.4*

The lifting up of the serpent in the wilderness is given as a parallel to the offering up of Christ. Now to say that God gave his Son to condemn sinners, is the same as to say that Moses lifted up the serpent in the wilderness, in order that the bite of the fiery serpents might be fatal. But God sent his Son in order that those who should believe on him should not perish, which shows that if he had not been sent, the whole world would have perished. God sent his Son to save, not to condemn. There was condemnation enough, but in the eighteenth verse Christ declares that “he that believeth not is condemned already.” What the world needed was not condemnation but salvation.*SITI October 12, 1888, page 614.5*

Just think for a moment what is implied by the theory that it was necessary for Christ to come in order for the world to be condemned. That implies that there was no sin before Christ was given as man’s ransom; for where there is no condemnation there is no sin. And so the real teaching of the theory is that God looked upon the world that was uncondemned, and said, “I’ll condemn them; I’ll send my Son to die for them, and then they cannot escape condemnation.” A theory that charges such a thing upon God is certainly God-dishonoring if not blasphemous. And besides it shuts off the whole world from salvation; for if Christ,-the only name under Heaven given among men whereby we can be saved,-condemned men, then certainly there would be no hope. But it is not so, for “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us;” and “there is therefore now no condemnation to them which are in Christ Jesus.”*SITI October 12, 1888, page 614.6*

When then does *Romans 8:3* mean? Let us read it carefully: “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” To anybody who has even a slight acquaintance with the laws of language, a single reading of the text is sufficient to show that it is not complete. The apostle Paul does not always confine himself to grammatical rules. In this instance,

instead of giving the predicate of the sentence, he leaves it to be understood, and throws in an explanatory clause. The idea is that what the law could not do, God *did* by other means. We shall see that both the context and other passages warrant only this view. *SITI October 12, 1888, page 614.7*

What could not the law do? It could not make men free from sin. Why? Because it is that by which sin is made known. Read *Romans 3:19*: “Now we know that what things soever the law saith, it saith to them who are under in the law [that is, within the sphere of the law]; that every mouth may be stopped, and all the world may become guilty before God.” This text also destroys the theory that God gave his Son to condemn the world. It is the law of God that makes all the world “guilty before God.” *SITI October 12, 1888, page 614.8*

But what the law could not do, God did without the law, as we have before stated, and as Paul shows in the third of Romans. After stating, as just quoted, that the law shows all the world to be guilty before God, and that therefore by the deeds of the law no flesh can be justified, or made righteous, he adds: “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God” Being justified freely by his grace through the redemption that is in Christ Jesus.” *Romans 3:21-24. SITI October 12, 1888, page 614.9*

Thus we see that what the law could not do, namely, free a man from the condemnation of sin, God does by his own free grace alone. And this passage tallies with *Romans 8:3*, as to how God does it. It is done through the redemption that is in Christ Jesus, “whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.” So in the text which is the subject of query, *Romans 8:3*, the apostle’s incomplete sentence states that God does for man what the law could not do, and then tells how he does it, in the following words: “Sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the

Spirit.” *SITI October 12, 1888, page 614.10*

But to free man from condemnation is to free him from sin, and this taking away of sin is what is meant by condemning sin. The word in this connection carries the same idea as in *2 Peter 2:6*, where it is said that the cities of Sodom and Gomorrah were *condemned* with an overthrow. Now turn to *Romans 6:4-7*, and we shall find something directly on this point. The apostle says:-*SITI October 12, 1888, page 614.11*

“Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” *SITI October 12, 1888, page 614.12*

The apostle is here speaking of the same class that he speaks of in *Romans 8:1-3*, namely, those who are in Christ. To such there is no condemnation. And why? Because in them sin has been condemned or destroyed. And what is the consequence? The apostle answers, “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” *Romans 8:4*. In other words, “That henceforth we should not serve sin.” *Romans 6:6. SITI October 12, 1888, page 614.13*

Thus we see what the condemnation of sin is. It is the destroying of the body of sin, in order that we may serve God. Before that is done, the individual cannot do even the good that he may want to do, as Paul shows in the latter part of the seventh of Romans. That is done when the person becomes crucified with Christ-is united with him by death. When that is done, he is freed from condemnation, and not till then can the righteousness of the law be fulfilled or manifested in him. And this wonderful work is done because Christ himself was made sin for us, although he knew no sin; and he suffered for sins,-the just for the unjust,-“that he might bring us to God; that we might be made the righteousness of God in him.” “Thanks be to God for his unspeakable gift!” W.*SITI October*

“The ‘Church Fathers’” The Signs of the Times, 14, 39.

E. J. Waggoner

In his epistle to the Galatians, the apostle Paul said: “Though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” *Galatians 1:8*. Although the apostles were fallible men, the gospel which they preached and which they have delivered to us, was perfect. The reason for this is thus given by Paul: “For we preach not ourselves, but Christ Jesus the Lord.” *2 Corinthians 4:5*. The apostles in their teaching adhered closely to the terms of their divine commission as uttered by Christ, “Go ye therefore, and teach all nations, ... teaching them to observe all things whatsoever I have commandment you.” *Matthew 28:19, 20*. So long as they did this, they simply transmitted the light which came to them direct from Heaven, and so their teaching could not be other than perfect. If they had preached themselves it would have been far different, for they were human. *SITI October 12, 1888, page 614.15*

Those who have read the article on the “Apostolic Church” in numbers 37 and 38 of the SIGNS, will understand that by the term apostolic church we mean simply the church in the days of the apostles. The presence of the apostles did not insure perfection in the church, though it did insure perfect teaching; but the fact that men have perfect teaching does not make them perfect unless they follow that and nothing else. Now there are certain men who have acquired great celebrity as “Church Fathers.” This term, strangely enough, is never applied to the apostles, to whom it would seem to be more applicable than to any other men, but to certain men who lived in the first few centuries of the Christian era, and who exerted a great influence on the church. As a matter of fact, the true church has but one Father, even God; therefore whatever church recognizes any men as its Fathers, must be a church of merely human planting, having only human ordinances. *SITI October 12, 1888, page 614.16*

It is claimed that the “Fathers” must be competent guides, since

they lived so near the days of Christ and the apostles. This is a tacit admission that the gospel which was preached by Christ and the apostles is the true standard. But that has been recorded in the New Testament; and therefore, instead of being obliged to depend on the testimony of any who lived this side of their time, we can go direct to the fountain-head, and can draw therefore the gospel in as pure a state as though we had listened in person to the teaching of inspired men. The cases of Demas, of Hymenaeus and Philetus, of Diotrephes, and others, should be sufficient to teach anybody that mere proximity to the apostles did not fill people with the light of divine truth. Those men are proofs that the light may shine in darkness, and the darkness may not comprehend it. Therefore we must judge of the so-called Fathers, not by the time in which they lived, but by what they did and said.*SITI October 12, 1888, page 614.17*

But while the Fathers are held in high repute by many, and especially by those who know little of them except by garbled quotations made from their writings in support of unscriptural dogmas, it may be well to hear what a few of the most reputable authors have to say about them. We cannot do better than to begin with Dr. Adam Clark, who, in his comment on *Proverbs 8*, speaks of the Fathers as follows:-*SITI October 12, 1888, page 614.18*

“But of those we may safely state, that there is not a truth in the most orthodox creed, that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church, that may not challenge them as its abettors. In points of doctrine their authority is, with me, nothing.”*SITI October 12, 1888, page 615.1*

It is this characteristic of the Fathers which makes them so valuable to advocates of a cause which has no Scripture evidence in its support. Let a person once get the idea that the testimony of the Fathers is of value, and you may prove anything to him that you chose. In the *National Baptist* there appeared an article by the “Rev. Levi Philetus Dobbs, D.D.,”-Dr. Wayland, the editor,-in reply to a young minister who had asked how he could prove a thing to his congregation when there was nothing with which to prove it. Among other things the writer said:-*SITI October 12, 1888, page 615.2*

"I regard, however, a judicious use of the Fathers as being on the whole the best reliance for anyone who is in the situation of my querist. The advantage of the Fathers are twofold: First, they carry a good deal of weight with the masses; and secondly, you can find whatever you want in the Fathers. I do not believe that any opinion could be advanced so foolish, so manifestly absurd, but that you can find passages to sustain it on the pages of these venerable stagers. And to the common mind one of these is just as good as another. If it happens that the point that you want to prove is one that never chanced to occur to the Fathers, why, you can easily show that they would have taken your side if they had only thought of the matter. And if, perchance, there is nothing bearing even remotely or constructively on the point, do not be discouraged; get a good strong quotation, and put the name of the Fathers to it, and utter it with an air of triumph; it will be all just as well; nine-tenths of the people do not stop to ask whether a quotation bears on the matter in hand. Yes, my brother, the Fathers are your stronghold. They are Heaven's best gift to the man who has a cause that cannot be sustained in any other way." *March 7, 1878. SITI October 12, 1888, page 615.3*

While the above is written in a humorous vein, it is strictly in harmony with the quotation taken from Dr. Clarke, and is in harmony with the facts in the case. *SITI October 12, 1888, page 615.4*

We quote again from Mosheim. Speaking of certain works by Clement, Justin Martyr, Tatian, Theodotius, and others, he says that these works are lost, and adds:-*SITI October 12, 1888, page 615.5*

"But this loss is the less to be regretted, since it is certain that no one of these expositors could be pronounced a good interpreter. They all believed the language of Scripture to contain two meanings, the most obvious and corresponding with the direct import of the words, the other recondite and concealed under the words, like a nut by the shell; and negating the former, as being of little value, they bestowed their chief attention on the latter; that is, they were more intent on throwing obscurity over the sacred writings by the fictions of their own imaginations, than on searching out their true meaning."-*Ecclesiastical History, book 1, cent. 2, part*

2, chapter 5.*SITI October 12, 1888, page 615.6*

In one of his latest works, "The History of Interpretation," Archdeacon Farrar says of the Fathers:-*SITI October 12, 1888, page 615.7*

"There are but few of them whose pages are not rife with errors, errors of method, errors of fact, errors of history, of grammar, and even of doctrine. This is the language of simple truth, not of slighting disparagement."-*Pp. 162, 163.SITI October 12, 1888, page 615.8*

Again on page 164 of the same book, Farrar says:-*SITI October 12, 1888, page 615.9*

"Without deep learning, without linguistic knowledge about literary culture, without any final principles either as to the nature of the sacred writings or the method by which they should be interpreted-surrounded by Paganism, Judaism, and heresy of every description, and wholly dependent on a faulty translation-the earliest Fathers and apologists add little or nothing to our understanding of Scripture." *SITI October 12, 1888, page 615.10*

These quotations from Farrar have more than ordinary weight in this matter, for, besides the Catholic Church, there is no other church that depends so much upon the Fathers as does the Church of England, or Episcopal Church.*SITI October 12, 1888, page 615.11*

In the last quotation from Farrar, this expression occurs: "Surrounded by Paganism, Judaism, and heresy of every description," etc. This seems to be forgotten by most people who laud the Fathers. They speak of them as living near the time of the apostles, but overlook the fact that they lived still nearer to another time, namely, the time of gross paganism.*SITI October 12, 1888, page 615.12*

"But," says one, "there is this element in their favor, and against the idea that they were influenced more by paganism than by Christianity, and combated paganism; they studied the works of the apostles, and so took on their character." *SITI October 12, 1888,*

This is a great mistake. As a matter of fact, the so-called Fathers studied the works of pagan philosophers far more than they did those of the apostles. They were “philosophers” themselves; and while they did indeed make a show of combating paganism, the weapons which they used were drawn from pagan philosophy more frequently than from the Bible. On this point De Quincey, in his essay on “The Pagan Oracles,” says:-*SITI October 12, 1888, page 615.14*

“But here and everywhere, speaking of the Fathers as a body, we charge them with antichristian practices of a twofold order: Sometimes as supporting their great cause in a spirit alien to its own, retorting in a temper not less uncharitable than that of their opponents; sometimes, again, as adopting arguments that are unchristian in their ultimate grounds; resting upon errors the refutation of errors, upon superstitions the overthrow of superstitions; and drawing upon the armories of darkness for weapons that, to be durable, ought to have been of celestial temper.... On behalf of God, they were determined to be wiser than God; and, in demonstration of scriptural power, to advance doctrines which the Scriptures had nowhere warranted.”*SITI October 12, 1888, page 615.15*

In his account of the Christian church in the second century, Mosheim says of “the controversial writers who distinguished themselves in this century:”-*SITI October 12, 1888, page 615.16*

“A man of sound judgment who has due regard for truth, cannot extol them highly. Most of them lacked discernment, knowledge, application, good arrangement, and force. They often advance very flimsy arguments, and such as are suited rather to embarrass the mind than to convince the understanding.”-*Ecclesiastical History, book 1, cent. 2, part 2, chap. 3, sec. 7. SITI October 12, 1888, page 615.17*

In the same chapter (section 10), Mosheim sums up the case concerning the Fathers as follows:-*SITI October 12, 1888, page 615.18*

“To us it appears that their writings contain many things excellent, well considered, and well calculated to enkindle pious emotions; but also many things unduly rigorous, and derived from the stoic and academic philosophy; many things vague and indeterminate; and many things positively false, and inconsistent with the precepts of Christ. If one deserves the title of a bad master in morals, who has no just ideas of the proper boundaries and limitations of Christian duties, nor clear and distinct conceptions of the different virtues and views, nor a perception of those general principles to which recurrence should be had in all discussions respecting Christian virtue, and therefore very often talks at random, and blunders in expounding the divine laws; though he may say many excellent things, and excite in us considerable emotion; then I can readily admit that in strict truth, this title belongs to many of the Fathers.”*SITI October 12, 1888, page 615.19*

After reading the above, we are not surprised that, in harmony with Dr. Clarke and the “Rev. Levi Philetus Dobbs,” Mosheim says:*SITI October 12, 1888, page 615.20*

“It is therefore not strange, that all sects of Christians can find in what are called the Fathers, something to favor their own opinions and systems.”*SITI October 12, 1888, page 615.21*

This is strictly true; but although “these venerable stagers” sometimes stumbled upon the truth, they furnish the most aid and comfort to those sects which pursue the most unscriptural practices, as, for instance, the Catholics and the Mormons. It is very seldom that their testimony is quoted in behalf of any really scriptural doctrine or custom.*SITI October 12, 1888, page 615.22*

Next week we shall pursue this subject somewhat further, and show that the Fathers used falsehoods in their controversies. W.*SITI October 12, 1888, page 615.23*

“The Commentary. Second Epistle of Peter” The Signs of the Times, 14, 39.

E. J. Waggoner

2 Peter 1:1-4.

(Lesson 1. Sabbath, Oct. 27.)

1. To whom did Peter address his second epistle? *SITI October 12, 1888, page 617.1*

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” *2 Peter 1:1. SITI October 12, 1888, page 617.2*

2. How is this “precious faith” obtained? *Ib., last part. SITI October 12, 1888, page 617.3*

3. What invocation did the apostle make in behalf of those whom he addressed? *SITI October 12, 1888, page 617.4*

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.” *Verse 2. SITI October 12, 1888, page 617.5*

4. What does grace do for those who accept it? *Hebrews 4:16; 2 Corinthians 12:9; Titus 2:11. SITI October 12, 1888, page 617.6*

5. Who alone have peace? *Romans 5:1; Isaiah 59:8; 57:20, 21. SITI October 12, 1888, page 617.7*

6. Then to what, in effect, is Peter’s invocation in verse 2 equivalent? *SITI October 12, 1888, page 617.8*

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” *Philippians 1:9-11. SITI October 12, 1888, page 617.9*

7. How are this grace and peace to be obtained? *2 Peter 1:2. SITI October 12, 1888, page 617.10*

8. How much of that which is needful to the acquirement of life and godliness has God given to us? *SITI October 12, 1888, page 617.11*

“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” *Verse 3.SITI October 12, 1888, page 617.12*

9. How much does the apostle Paul say that God will do for us?*SITI October 12, 1888, page 617.13*

“Now unto him that is able to do exceeding abundantly above all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” *Verse 3.SITI October 12, 1888, page 617.14*

10. How is this aid brought to us? *2 Peter 1:3, last part.SITI October 12, 1888, page 617.15*

11. What else is given by his divine power?*SITI October 12, 1888, page 617.16*

“Whereby are given unto us exceeding great and precious promises.” *Verse 4, first part.SITI October 12, 1888, page 617.17*

12. What may we gain by these “exceeding great and precious promises”?*SITI October 12, 1888, page 617.18*

13. What must we escape, in order to be made partakers of the divine nature?*SITI October 12, 1888, page 617.19*

14. Mention the greatest of these exceeding great and precious promises?*SITI October 12, 1888, page 617.20*

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” *2 Corinthians 6:17, 18.SITI October 12, 1888, page 617.21*

15. What does Paul say that we should do, in view of these promises?*SITI October 12, 1888, page 617.22*

“Having therefore these promises, dearly beloved, let us cleanse

ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 *Corinthians 7:1.SITI October 12, 1888, page 617.23*

16. Having become sons of God, what other promise necessarily follows?*SITI October 12, 1888, page 617.24*

“The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” *Romans 8:16, 17.SITI October 12, 1888, page 617.25*

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” 1 *John 3:2.SITI October 12, 1888, page 617.26*

17. What must follow if a man really has this hope in him?*SITI October 12, 1888, page 617.27*

“And every man that hath this hope in him purifieth himself, even as he is pure.” *Verse 3.SITI October 12, 1888, page 617.28*

18. What is “the corruption that is in the world through lust”?*SITI October 12, 1888, page 617.29*

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” 1 *John 2:15, 16.SITI October 12, 1888, page 617.30*

“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man: but to eat with unwashen hands defileth not a man.” *Matthew 15:19, 20.SITI October 12, 1888, page 617.31*

19. Then what change must take place to constitute one a “partaker of the divine nature,” a son of God?*SITI October 12, 1888, page 617.32*

“Create in me a clean heart, O God; and renew a right spirit within me.” *Psalm 51:10.SITI October 12, 1888, page 617.33*

“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” *Ezekiel 36:26, 27.SITI October 12, 1888, page 617.34*

20. What encouragement may we gain from a contemplation of the glory of God, which he will bestow upon his children?*SITI October 12, 1888, page 617.35*

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.” *Ephesians 3:16.SITI October 12, 1888, page 617.36*

21. Then how greatly may grace and peace be multiplied to us “through the knowledge of God and of Jesus our Lord”?*SITI October 12, 1888, page 617.37*

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” *Ephesians 3:16-19.SITI October 12, 1888, page 617.38*

NOTES

The marginal rendering of verse 1, the rendering given in the Revised Version, more nearly conforms to the Greek than does the text. While we may not use a marginal rendering as the basis of any doctrine, the absolute divinity of Christ is so well established by other scriptures that we know that he is justly entitled to be called God as well as Saviour. For instance, Isaiah says of the Son to be given, that “his name shall be called Wonderful, Counselor, The

mighty God, The everlasting Father, The Prince of Peace.” *Isaiah 9:6*. John says: “In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt among us.” *John 1:1, 14*. God the Father addresses the Son as follows: “Thy throne, O God, is forever and ever.” *Hebrews 1:8*. And when the redeemed shall see Jesus their Saviour coming in the clouds of heaven, they will say, “Lo, this is ur God; we have waited for him, and he will save us.” *Isaiah 25:9*. Let none, therefore, find fault with the rendering, “Our God and Saviour Jesus Christ,” nor fear to worship as God Him whom all the angels are commanded to worship. *SITI October 12, 1888, page 617.39*

The stress which the apostle Peter lays upon a knowledge of God is quite noticeable. Twice in this lesson it is mentioned. He would evidently impress upon our minds the necessity of a personal acquaintance with God-of knowing him as he would an intimate friend-and of loving him not simply because of what he does, but because of what he is. “God is love,” and “we love him because he first loved us.” It is this perception of his character which first draws us to him,-“the goodness of God leadeth thee to repentance.” *Romans 2:4*. By this we are made partakers of the divine nature, that is, adopted into the family of God. As sons of God, it necessarily follows that our acquaintance with him must become more and more intimate. It is this intimate acquaintance with God which multiplies peace to us. “Acquaint now thyself with him, and be at peace.” *Job 22:21*. In *Galatians 4:6-9* the apostle Paul makes a knowledge of God equivalent to a state of sonship. It is evident, therefore, that the knowledge of God, of which the apostles speak, is far more than the simple knowledge and belief that God exists as Creator of the world. *SITI October 12, 1888, page 617.40*

“Back Page” The Signs of the Times, 14, 39.

E. J. Waggoner

It is rather amusing to witness the efforts of the National Association of Liquor Dealers to make it appear that their business is respectable by passing resolutions that such is the case. “They cannot, however,” remarks the *New York Observer*, “escape the odium of their business.” *SITI October 12, 1888, page 624.1*

October 4 Elder S. N. Haskell, Elder W. C. White, Mrs. E. G. White and Elder A. T. Jones and wife left Oakland *en route* for Minneapolis, Minn., expecting to arrive in season for the Biblical Institute, October 17, on which later date the session of the General Conference begins. After Conference Elder Jones will probably spend some months in Battle Creek laboring in connection with the College. He hopes to return to Oakland next summer.*SITI October 12, 1888, page 624.2*

Says the New York *Evangelist*: "Only a prompt, firm, and united stand will make head against present inroads upon the Sabbath, and other of our cherished American institutions." The *Evangelist* does well in that, at least in this instance, it claims for Sunday no divine authority (for by Sabbath it means Sunday); though inasmuch as it was many centuries ago the wild solar holiday of the principal pagan nations, it is not easy to see how it comes to be an "American institution." Most Sunday-keepers claim that the practice of keeping the first day of the week or the Sabbath has come down to us from the days of the apostles, and yet they contradict themselves by calling it an "American institution." When, will someone please tell us, did America institute the practice of keeping the first day of the week? It is very easy to see the propriety of calling the Fourth of July an American institution, but not as the Sunday.*SITI October 12, 1888, page 624.3*

Quite a sensation has recently been occasioned in Germany by the publication of extracts from the late Emperor Frederick's diary. These extracts show that Frederick was the leading spirit in the formation of the German empire. Emperor William himself said: "My son has his whole heart in the new state of affairs, while I do not." And just after the coronation of his father as emperor, Frederick wrote: "Even the greatest improvements will not undo that which has been gained. Such experiences as I have had in the last decade cannot be in vain I shall have a strong hold over the united nations, because I shall be the first sovereign who without reserve adheres to constitutional institutions." Frederick also expresses the pride he felt in the reproach of being too humane to bombard the city of Paris.*SITI October 12, 1888, page 624.4*

The *Tribune* of this city thinks that the Seventh-day Adventists are

needlessly alarmed about the Blair Sunday Bill. The *Tribune* evidently does not understand the situation. The bill in question may fail to become a law, but that does not prove by any means that the serious consideration of such a measure is not a menace to religious liberty in this country. *SITI October 12, 1888, page 624.5*

The systematic and persistent efforts which are being made by hundreds of thousands of people banded together in various churches, associations, and societies throughout our land to secure religious legislation in this country, should arouse every liberty-loving citizen to a sense of danger, and set him to work to enlighten others in regard to National Reform designs and practices. *SITI October 12, 1888, page 624.6*

Senator Blair may be, as the *Tribune* intimates, a harmless “crank,” but there are many thousands afflicted with the same religious legislation mania, and there is a dangerous method in their madness. We cannot afford to settle down in fancied security when such measures are being seriously proposed in the Senate of the United States. *SITI October 12, 1888, page 624.7*

Beer is the popular drink of the masses in England; almost everybody drinks, and, as might be expected, drunkenness is fearfully common. The following extract from a recent London dispatch giving an account of a minister in that city only depicts scenes which would soon become common in every American city were the pernicious doctrine to obtain generally that beer-drinking promotes temperance. Says the dispatch:-*SITI October 12, 1888, page 624.8*

“An hour before the murder hundreds of public houses in Whitechapel had closed their doors and filled the neighboring streets with drunken men and dissolute women. An American who has not visited London can scarcely form an idea of the throngs of women, many mothers with babies in their arms, who crowd the bar rooms on Saturday nights, drinking and carousing with men. Soon after midnight, when the doors are closed by the police, these wretched people stagger homeward, and a street brawl has to be unusually vicious for the police to take any notice of it.” *SITI October 12, 1888, page 624.9*

It is anything but creditable to San Francisco that a few days since when the police raided a certain gambling hall in that city, they found their 312 visitors. A daily paper says:-*SITI October 12, 1888, page 624.10*

“Three hundred citizens, from merchants and brokers down to clerks and common gamblers, were caught and marched off to the city prison in squads, amid the cheers of the populace. Millionaires’ sons and petty larceny thieves were gathered in together.”*SITI October 12, 1888, page 624.11*

But while the fact of the mere presence of so many business men and clerks in such a place is bad enough, there is a still worse feature, for it might be urged that the majority were there simply out of curiosity. But the fact that after the hall was cleared fifty revolvers and an untold number of Chinese lottery tickets were picked up by the officers shows that if any respectable persons were there they had allowed themselves to be found in very bad company.*SITI October 12, 1888, page 624.12*

Perhaps if San Francisco would disarm there would be fewer murders in that city, and life and property would certainly both be the safer if there were fewer revolvers carried by irresponsible and vicious persons, and it is only in exceptional cases that any but vicious persons care to carry concealed weapons.*SITI October 12, 1888, page 624.13*

The West Oakland *Herald*, a local church paper wants a Sunday law. It says:-*SITI October 12, 1888, page 624.14*

“Sabbath desecration will make the masses immoral. All countries which have tried the experiment of abrogating God’s holy day have been overtaken by many woes. California stands alone, or almost alone, in its refusal to enact a Sunday law. This is not creditable to the intelligence, progress, nor morality of its people.”*SITI October 12, 1888, page 624.15*

Yes, Sabbath desecration is immoral, for it is a violation of the moral law; and it is certainly true that the Jews, at least, brought ruin upon their nation by refusing to obey the law of God in that particular. But it does not follow that Sabbath-keeping should be

enforced by civil law. Besides all that, the connection between the moral law and Sunday is not apparent, for, as all agree, Sunday is quite another day than the one specified in the fourth commandment. Sunday stands as an institution of the church, and it is certainly anything but uncreditable to California that she refuses to enact a law requiring the observance of a religious institution. The State has nothing whatever to do with religion except to guarantee to even the humblest citizen the right to worship according to the dictates of his own conscience, and Sunday laws, instead of being in the interest of liberty of conscience, are always and everywhere opposed to such liberty. *SITI October 12, 1888, page 624.16*

“Wholesome Truth” The Signs of the Times, 14, 39.

E. J. Waggoner

In 1796, when James VI. of Scotland (I. of England), was attempting to force Episcopacy upon Scotland, a number of the Scottish clergy had an interview with the king, and when his Majesty accused them of holding seditious meetings (for so he characterized the meetings of the church for its own purposes), and of alarming the country without reason, one of them, Andrew Melville, thus answered him:-*SITI October 12, 1888, page 624.17*

“Sir, at divers times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland; there is King James, the head of this commonwealth, and there is Christ Jesus, the king of the church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member.... We will yield to you your place, and give you all do obedience; but again I say, You are not the head of the church, you cannot give us that eternal life which we seek for even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of that church of which you are the chief member.”*SITI October 12, 1888, page 624.18*

Which was equivalent to saying that they recognized the king's authority in civil matters, but that in matters of religion they acknowledged no sovereign but Christ. And that is just what the

Lord himself taught when he said: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." It is to be regretted that all men have not as clear views of the true relation of Church and State as were expressed by Andrew Melville to King James. *SITI October 12, 1888, page 624.19*

October 19, 1888

“Dishonesty of the So-called Christian Fathers” *The Signs of the Times*, 14, 40.

E. J. Waggoner

Those who read the article in the last week's SIGNS, entitled, "The 'Church Fathers,'" will remember that it was shown that they are utterly unreliable in matters of doctrine. We now propose to show that by the best authorities they are also regarded as totally untrustworthy as to matters of fact; in short, that in their controversies they did not scruple to resort even to falsehood. Mosheim says:-*SITI October 19, 1888, page 630.1*

"It must by no means pass unnoticed, that the discussions instituted against the opposers of Christianity in this age, departed far from the primitive simplicity, and the correct method of controversy. For the Christian doctors, who were in part educated in the schools of rhetoricians and sophists, inconsiderately transferred the arts of these teachers to the cause of Christianity; and therefore considered it of no importance, whether an antagonist were confounded by base artifices, or by solid arguments. Thus that mode of disputing, which the ancients called *ceremonial*, and which had victory rather than truth for its object, was almost universally approved. And the Platonists contributed to the currency of the practice, by asserting that it was no sin for a person to employ falsehood and fallacies for the support of truth, when it was in danger of being borne down."-*Ecclesiastical History, book 1, cent. 3, part 2, chap. 3, sec 10.SITI October 19, 1888, page 630.2*

In his "Ecclesiastical Commentaries," Mosheim also says:-*SITI October 19, 1888, page 630.3*

"By some of the weaker brethren, in their anxiety to assist God with all their might [in the propagation of the Christian faith], such dishonest artifices were occasionally resorted to, as could not, under any circumstances, admit of excuse, and were utterly unworthy of that sacred cause which they were unquestionably intended to support. Perceiving, for instance, in what vast repute

the poetical effusions of those ancient prophetesses, termed Sybils, were held by the Greeks and Romans, some Christian, or rather, perhaps, an association of Christians, in the reign of Antonius Pius, composed eight books of Sybilline verses, made up of prophecies respecting Christ and his kingdom.... Many other deceptions of this sort, to which custom has very improperly given the denomination of *pious* frauds, are known to have been practiced in this and the succeeding century. The authors of them were, in all probability, actuated by no ill intention, but this is all that can be said in their favor, for their conduct in this respect was certainly most ill-advised and unwarrantable. Although the greater part of those who were concerned in these forgeries on the public, undoubtedly belonged to some heretical sect or other, and particularly to that class which arrogated to itself the pompous denomination of Gnostics, I yet cannot take upon me to acquit even the most strictly orthodox from all participation in this species of criminality; for it appears from evidence superior to all exception, that a pernicious maxim which was current in the schools not only of the Egyptians, the Platonists, and the Pythagoreans, but also the Jews, was very early recognized by the Christians, and soon found amongst them numerous patrons, namely, that those who made it their business to deceive with a view of promoting the cause of truth, were deserving rather of commendation than censure.”-*Cent. 2, sec. 7.SITI October 19, 1888, page 630.4*

Let the reader refresh his memory with what has been written concerning heathen philosophy, and how it tended directly toward a lax condition of morals, and then when he learns that the so-called Christian Fathers made this heathen philosophy their constant study, he will not be surprised that they should have but little regard for strict truth. That some of the most renowned Fathers not only studied philosophy, but also were known as teachers of philosophy, even after they professed Christianity, is not a matter of question. Mosheim, after showing, as we have quoted, how rapidly the church degenerated, says:-*SITI October 19, 1888, page 630.5*

“The external change thus wrought in the constitution of the church would have been, however, far less detrimental to the interests of Christianity, had it not been accompanied by others of an internal nature, which struck at the very vitals of religion, and tended, in no

small degree, to affect the credit of those sacred writings on which the entire system of Christian discipline relies for support. Of these the most considerable and important are to be attributed to a taste for the cultivation of philosophy and human learning, which, during the preceding century, if not altogether treated with neglect and contempt by the Christians, had at least been wisely kept under, and by no means permitted to blend itself with, religion; but in the age of which we are now treating, burst forth on a sudden into a flame, and spread itself with the utmost rapidity throughout a considerable part of the church. This may be accounted for, in some measure, from its having been the practice of the many Greek philosophers, who, in the course of this century, were induced to embrace Christianity, not only to retain their pristine denomination, garb, and mode of living, but also to persist in recommending the study of philosophy, and initiating youth therein. In proof of this, we may, from amidst numerous other examples, adduce in particular that of Justin, the celebrated philosopher and martyr. The immediate nursery and very cradle, as it were, of Christian philosophy, must, however, be placed in the celebrated seminary which long flourished at Alexandria under the denomination of the catechetical school. For the persons who presided therein, in the course of the age of which we are treating, namely, Pantaenus, Athenagoras, and Clement of Alexandria, not only engaged with ardor in the cultivation of philosophy themselves, but also exerted their influence in persuading those whom they were educating for the office of teachers in the church, to follow their example in this respect, and make it their practice to associate philosophical principles with those of religion.”-*Historical Commentaries, cent. 2, sec. 25.SITI October 19, 1888, page 630.6*

The same writer says of the Fathers of the second century:-*SITI October 19, 1888, page 630.7*

“The philosophers and learned men, who came over to the Christians in this century, were no inconsiderable protection and ornament to this holy religion by their discussions, their writings, and their talents. But if any are disposed to question whether the Christian cause received more benefit than injury from these men, I must confess myself unable to decide the point. For the noble simplicity and the majestic dignity of the Christian religion were lost,

or, at least, impaired when these philosophers presumed to associate their dogmas with it, and to bring faith and piety under the dominion of human reason.”-*Mosheim’s Ecclesiastical History, book 1, cent. 2, part 1, chap. 1, sec. 12.SITI October 19, 1888, page 630.8*

This is certainly a very mild view of the case. There can be no question but that the philosophers who came over to the church, bringing their philosophical dogmas with them, were an unmitigated curse to Christianity. “Dead flies cause the ointment of the apothecary to send forth a stinking savor.” So the heathen customs and manners of thought which these men incorporated into the Christian church, corrupted the whole body. Their very learning made them the more detrimental to true Christianity; for it caused them to be looked up to as “leaders of Christian thought,” and their philosophy was but “vain deceit,” and their science only that which is “falsely so called.”*SITI October 19, 1888, page 630.9*

This conclusion will be the more apparent when we remember that these men were ignorant of the Bible just about in proportion as they were skilled in “philosophy.” Dr. Killen gives a brief history of each one of the early Fathers, and then adds:-*SITI October 19, 1888, page 630.10*

“The preceding account of the Fathers of the second and third centuries may enable us to form some idea of the value of these writers as ecclesiastical authorities. Most of them had reached maturity before they embraced the faith of the gospel, so that, with a few exceptions, they wanted the advantages of an early Christian education. Some of them, before their conversion had bestowed much time and attention on the barren speculations of the pagan philosophers; and, after their reception into the bosom of the church, they still continued to pursue the same unprofitable studies. Cyprian, one of the most eloquent of these Fathers, had been baptized only about two years before he was elected bishop of Carthage; and, during his comparatively short episcopate, he was generally in a turmoil of excitement, and had, consequently, little leisure for reading or mental cultivation. Such a writer is not entitled to command confidence as an expositor of the faith once delivered to the saints. Even in our own day, with all the facilities supplied by

printing for the rapid accumulation of knowledge, no one would expect much spiritual instruction from an author who would undertake the office of an interpreter of Scripture two years after his conversion from heathenism. The Fathers of the second and third centuries were not regarded as safe guides even by their Christian contemporaries.... Tertullian, who, in point of learning, vigor, and genius, stands at the head of the Latin writers of this period, was connected with a party of gloomy fanatics. Origen, the most voluminous and erudite of the Greek Fathers, was excommunicated as a heretic. If we estimate these authors, as they were appreciated by the early Church of Rome, we must pronounce their writings of little value. Tertullian, as a Montanist, was under the ban of the Roman bishop. Hippolytus could not have been a favorite with either Zephyrinus or Callistus, for he denounced both as heretics. Origen was treated by the Roman Church as a man under sentence of excommunication. Stephen deemed ... Cyprian unworthy of ecclesiastical fellowship, because the Carthaginian prelate maintained the propriety of rebaptizing heretics." *SITI October 19, 1888, page 630.11*

Certainly such men have small claim to the title "Fathers of the Christian Church." We grant, however, that they were in very fact the fathers of the Church of Rome, "the mother of harlots and abominations of the earth." W. *SITI October 19, 1888, page 630.12*

"Christ's Second Coming" The Signs of the Times, 14, 40.

E. J. Waggoner

"Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." *John 14:1-3. SITI October 19, 1888, page 630.13*

These words were spoken by our Saviour himself in his talk to his disciples, in the evening of the day on which he was crucified. He had been with them in constant companionship for over three years, and besides the tie of personal love which bound them to him they

had given him reverence as “the Christ the Son of the living God,” and had “trusted that it had been he which should have redeemed Israel.” They had looked for a speedy deliverance from the Roman yoke, and now consternation and grief had taken hold of their hearts as they listened to his words: “Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” *John 13:33*. Peter voiced the common desire, and said, “Lord, whither goest thou?” and to this question the Saviour replied, “Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.” And then, in the words quoted at the beginning of this chapter, he proceeded to comfort their troubled hearts, telling them how and when they could follow him and be with him. *SITI October 19, 1888, page 630.14*

The “glorious appearing of the great God and our Saviour Jesus Christ,” (*Titus 2:13*), is the “blessed hope” that is set before the church of Christ. It has been the hope of the church in all ages. The ancient prophets foretold in minutest detail “the sufferings of Christ,” and at his first advent the “sure word of prophecy” was fulfilled to the letter, but “the glory that should follow” was no less the theme of inspired penmen, and the followers of Christ were pointed forward to the time when his glory should be revealed, as the time when they also should “appear with him in glory,” and “be glad also with exceeding joy.” *1 Peter 4:13; Colossians 3:4*. It was with this hope that our Saviour comforted his sorrowing disciples. *SITI October 19, 1888, page 630.15*

That Christ will come again is as sure as that he was once here upon earth, and that he is now “gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” *1 Peter 3:22*. Said he, “If I go and prepare a place for you, I will come again, and receive you unto myself.” He was here; he has gone, and he will certainly come again. This is the testimony of Christ himself, and of all the holy men in whom was his Spirit. *SITI October 19, 1888, page 630.16*

“I will come *again*.” This means “another time once more.” Not thousands of times, as they would have us believe who claim that in fulfillment of his promise he comes whenever a saint dies, but only

once more will he come again, to consummate the great plan of salvation. To this the apostle gave emphatic testimony, in these words: "And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear *the second time* without sin unto salvation." *Hebrews 9:27, 28*. It is appointed unto men once to die; in order that men might have life, Christ was once offered for sin, bearing "our sins in his own body on the tree;" and so, when his work for sinners shall have been finished, he will come once more—"the second time"—not bearing the sins of the world, as at his first advent, but for the salvation of those who, by means of his sacrifice and mediation, have "put away sin." *SITI October 19, 1888, page 630.17*

The fact having been settled beyond all controversy, that Christ will come to this earth again, the question naturally arises in our minds, namely: How will he come? This question must be answered by the Bible, if it is answered at all, and to it we will turn for light. Anything that throws light upon Christ's second coming must be of first importance. *SITI October 19, 1888, page 631.1*

As to the manner of his coming we need not remain long in doubt. As the disciples stood gazing up into heaven after their ascending Lord, two shining ones-messengers from the heavenly courts-appeared and said to then: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." *Acts 1:11*. And how did he go into heaven? The same writer who records this, says of Christ's ascension: "And he led them [his disciples] out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." *Luke 24:50, 51*. Even "while they beheld, he was taken up; and a cloud received him out of their sight." *Acts 1:9*. So his coming will be personal and visible. Said the angels, "*This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Says Paul, "*The Lord himself* shall descend from heaven with a shout." *1 Thessalonians 4:16*. It will be the same one who was baptized by John in the Jordan, and who from that day "went about doing good, and healing all that were

oppressed of the devil;" the same one who, weary and faint, sat by Jacob's well, and found refreshment in revealing to a poor sinner the fountain of living waters; the very one who by wicked hands was crucified and slain being "wounded for our transgressions," and "bruised for our iniquities;" the one who was placed by loving hands in Joseph's new tomb, "whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." *SITI October 19, 1888, page 631.2*

"This *same Jesus*" who ascended bodily into heaven, while the disciples beheld, will return in the same manner that he ascended. *SITI October 19, 1888, page 631.3*

It was the knowledge that Christ himself would come in person, that animated the patriarch in his deep affliction, when he said: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." *Job 19:25-27*. "Whom I shall see for myself, and not a stranger," is the reading according to the margin. And this serves to connect the hope of the patriarch with the promise of Christ. The disciples mourned the anticipated departure of the Saviour, as that of a dear friend and companion, as well as the one who should redeem Israel; and the patriarch triumphed, even in his sore distress, in the thought that when his Redeemer should stand at the latter day upon the earth, he should see in him a friend, and not a stranger. Happy is the man whose acquaintance with Christ is such that he can look forward to his return with the same fond anticipation. *SITI October 19, 1888, page 631.4*

Jesus "shall so come in like manner" as he went into heaven. How did he go? While they beheld he was taken up, and a cloud received him out of their sight. Then when he comes a cloud will attend him, and he will be seen. And the beloved disciples testified: "Behold, he cometh with clouds; and every eye shall see him." *Revelation 1:7*. Again, he says, describing his prophetic vision: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." *Revelation 14:14*. Christ, speaking of events

connected with his coming, said: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." *Matthew 24:30.SITI October 19, 1888, page 631.5*

Now notice how the coming of Christ will correspond with his departure. When he departed, a cloud received him out of sight; so the cloud must have been the last thing seen. When he shall come again, the first thing that will be seen will be a white cloud. This will be "the sign of the Son of man in heaven." Then as it draws nearer, the form of Jesus will be discerned, sitting upon the cloud, and then all his glory will be revealed.*SITI October 19, 1888, page 631.6*

He will come as he departed. But whereas only a few saw him go away, "every eye shall see him" when he returns. He will come "in the glory of his Father" (*Matthew 16:27*), accompanied by "all the holy angels." *Matthew 25:31.SITI October 19, 1888, page 631.7*

"He comes not an infant in Bethlehem born,
He comes not to be in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon.
Oh, no; glory, bright glory,
Environs him now."*SITI October 19, 1888, page 631.8*

He will then "sit upon the throne of his glory," and "a fire shall devour before him, and it shall be very tempestuous round about him." *Psalms 50:3*. He shall descend "with a shout, with the voice of an archangel, and with the trump of God" (*1 Thessalonians 4:16*), and "the heavens and the earth shall shake" (*Joel 3:16*). None will be able to hide from their eyes "the brightness of his coming;" "for as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day." *Luke 17:24*. Surely the question, "How will he come?" is sufficiently answered. W.*SITI October 19, 1888, page*

“Prohibitory Laws Not Religious” The Signs of the Times, 14, 40.

E. J. Waggoner

The idea is quite prevalent that prohibition and religious legislation are necessarily connected; but nothing could be further from the truth. Prohibition laws can rightly be made and enforced only on the grounds that the liquor traffic is uncivil, that it involves the rights of American citizens, by rendering life and property unsafe. Liquor is the direct cause of more crime, pauperism, insanity, and misery than anything else. The State has no right to suppress the liquor traffic because liquor sellers are religious, but only because the traffic is the enemy of our homes, and endangers the liberties of the commonwealth.*SITI October 19, 1888, page 632.1*

Horace Greeley, one of the strongest temperance men and prohibitionists of his day, was decidedly opposed to any religious legislation whatever. The view which this distinguished writer held on religious legislation is set forth in a comment on one of the early petitions to Congress in behalf of the religious amendment to the Constitution, a subject which is now being so generally agitated. In the New York *Tribune* of March 7, 1865, he said:-*SITI October 19, 1888, page 632.2*

“We deny that this is a Christian nation.... The federal Constitution is based on the idea that religious faith is purely a personal matter with which civil Governments have properly nothing to do, and with which they cannot meddle without doing far more harm than good.”*SITI October 19, 1888, page 632.3*

It is because such men with such sentiments have been those who have shaped this government, that America has been so long the land of civil and religious liberty.*SITI October 19, 1888, page 632.4*

“It Is My Way” The Signs of the Times, 14, 40.

E. J. Waggoner

Many people, when reproved for an improper word or action, excuse or justify themselves by saying, "It is my way." Is this a proper ground for justification? Let us see what the Scriptures say about it. *SITI October 19, 1888, page 632.5*

The Lord says, "Amend your ways." *Jeremiah 7:3*. If our ways are not right they should be amended, and not justified. The weeping prophet says, "Let us search and try our ways, and turn again to the Lord." *Lamentations 3:40*. The Lord calls upon us to consider our ways. *Haggai 1:5, 7*. By careful consideration our ways may not appear excusable. *SITI October 19, 1888, page 632.6*

But the fact that certain ways are our own ways should be no excuse for retaining them, but rather a reason for rejecting them. If we would ... God we should not do our own way. *Isaiah 58:13*. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." *Isaiah 55:8*. Of the wicked he says, "Destruction and misery are in their ways." *Romans 3:16*. In pleading with Israel he says, "Thou shalt remember thy ways and be ashamed." *Ezekiel 16:61*. The psalmist asks, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word." *Psalms 119:9*. His own experience is given in verse 104, "Through thy precepts I get understanding; therefore I hate every false way." The law of God is a detector of false ways, therefore we should test all our ways by it. If they are not in harmony with this rule, let us not extenuate nor follow them, but "ask for the old paths, where is the good way, and walk therein." *Jeremiah 6:18*. *SITI October 19, 1888, page 632.7*

"The Commentary. Second Epistle of Peter, 2 Peter 1:4-7" The Signs of the Times, 14, 40.

E. J. Waggoner

(Lesson 2. Sabbath, Nov. 3.)

1. What is done for us through the great promises of God? *SITI October 19, 1888, page 633.1*

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature,

having escaped the corruption that is in the world through lust.” 2
Peter 1:4.SITI October 19, 1888, page 633.2

2. Because of this, what are we to do?*SITI October 19, 1888, page 633.3*

“And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” *Verses 5-7.SITI October 19, 1888, page 633.4*

3. What is the foundation of all graces? *Verse 5.SITI October 19, 1888, page 633.5*

4. What is the first thing that faith accomplishes for us?*SITI October 19, 1888, page 633.6*

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” *Romans 5:1.SITI October 19, 1888, page 633.7*

5. Being justified by faith, what do we become?*SITI October 19, 1888, page 633.8*

“For ye are all the children of God by faith in Christ Jesus.” *Galatians 3:26.SITI October 19, 1888, page 633.9*

6. Having become children of God, may we settle down in self-satisfaction?*SITI October 19, 1888, page 633.10*

“Be ye therefore followers of God, as dear children.” *Ephesians 5:1.SITI October 19, 1888, page 633.11*

7. What must we do?*SITI October 19, 1888, page 633.12*

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.” *Verse 2.SITI October 19, 1888, page 633.13*

8. Whose example are we to follow? *Verse 2; 1 John 2:6; 1 Peter 2:21.SITI October 19, 1888, page 633.14*

9. Could we without faith do the things that God requires? *Hebrews 11:6; Romans 14:23, last part.SITI October 19, 1888, page 633.15*

10. Having been justified, how alone can we remain in that state?*SITI October 19, 1888, page 634.1*

“Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” *Habakkuk 2:4.SITI October 19, 1888, page 634.2*

11. What does true faith always do?*SITI October 19, 1888, page 634.3*

“But face which worketh by love.” *Galatians 5:6, last clause.SITI October 19, 1888, page 634.4*

12. How alone can faith be shown to be perfect?*SITI October 19, 1888, page 634.5*

“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was made perfect?” *James 2:21, 22.SITI October 19, 1888, page 634.6*

13. What is said of a faith from which no works proceed?*SITI October 19, 1888, page 634.7*

“Even so faith, if it hath not works, is dead, being alone.” “For as the body without the spirit is dead, so faith without works is dead also.” *Verses 17, 26.SITI October 19, 1888, page 634.8*

14. What is to be added to faith?*SITI October 19, 1888, page 634.9*

15. And what to virtue?*SITI October 19, 1888, page 634.10*

16. What knowledge must be added?*SITI October 19, 1888, page 634.11*

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in

every good work, and increasing in the knowledge of God.
Colossians 1:9, 10.SITI October 19, 1888, page 634.12

13. What is the nature of this knowledge?*SITI October 19, 1888, page 634.13*

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” *James 3:17.SITI October 19, 1888, page 634.14*

18. What will be the result if we do not obtain this knowledge?*SITI October 19, 1888, page 634.15*

“My people are destroyed for lack of knowledge.” *Hosea 4:6, first clause.SITI October 19, 1888, page 634.16*

19. What must be added to knowledge?*SITI October 19, 1888, page 634.17*

20. In what respect must we be temperate?*SITI October 19, 1888, page 634.18*

“And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we and incorruptible.” *1 Corinthians 9:25.SITI October 19, 1888, page 634.19*

21. What is the meaning of temperance?-*Mastery of self; self-control. See 1 Corinthians 9:27.SITI October 19, 1888, page 634.20*

22. Does religion have anything to do with one’s eating and drinking?*SITI October 19, 1888, page 634.21*

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” *1 Corinthians 10:31.SITI October 19, 1888, page 634.22*

23. If a man eats and drinks simply for the gratification of his appetite, what does he worship?*SITI October 19, 1888, page 634.23*

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.” *Philippians 3:18, 19.SITI October 19, 1888, page 634.24*

24. What great commandment does he break? *Exodus 20:2; Matthew 22:37, 38.SITI October 19, 1888, page 634.25*

25. How are we to glorify God? *SITI October 19, 1888, page 634.26*

“For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” *1 Corinthians 6:20.SITI October 19, 1888, page 634.27*

26. What will be the fate of those who give themselves up to indulgences in appetite? *SITI October 19, 1888, page 634.28*

“And take heed to yourselves, lest that any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.” *Luke 21:34. See also Philippians 3:18, 19.SITI October 19, 1888, page 634.29*

NOTES

“And beside this giving all diligence, add to your faith,” etc. A literal rendering of the words translated “and besides this,” would be, “and for this cause,” which is equivalent to “wherefore.” The reference may be to the divine power that hath given us all things that pertain unto life and godliness, or to the exceeding great and precious promises, or to the divine nature of which we are made partakers. Because of this power, because we are sons of God, we should use all diligence to add the Christian graces. *SITI October 19, 1888, page 634.30*

The idea of the apostle is not that any one grace cannot be obtained until the one preceding it has been perfected, as, for instance, that we cannot have any godliness until we are perfect in faith, virtue, knowledge, temperance, and patience; for all these things are a part of godliness. But he means that we should

possess them all, and daily add to each. It may, however, be observed that there seems to be a definite relation in point of order, especially between temperance and patience, for it is utterly impossible for an intemperate man to be patient man. Indeed, temperance is, in a sense, patience, for temperance is self-control, and patience is the controlling of one's self under trying circumstances. All the graces are, in fact, interwoven, but faith is the foundation of all. It must precede every other good thing.*SITI October 19, 1888, page 634.31*

On the word "virtue" Dr. Barnes says:-*SITI October 19, 1888, page 634.32*

"The word here rendered *virtue* is the same which we used in *verse 3*.... All the things which the apostle specifies, unless *knowledge* be an exception, are *virtues* in the sense in which that word is commonly used, and it can hardly be supposed that the apostle here meant to use a general term which would include all the others. The probability is, therefore, that by the word here he has reference to the common meaning of the Greek word, as referring to manliness, courage, vigor, energy; and the sense is that he wished them to evince whatever firmness or courage might be necessary in maintaining the principles of their religion, and in enduring the trials to which their faith might be subjected. True virtue is not a tame and passive thing. It requires great energy and boldness, for its very essence is firmness, manliness, and independence."*SITI October 19, 1888, page 634.33*

By a comparison of *Philippians 3:19* and *Exodus 20:3* we learn that intemperance is a violation of the first commandment. But one who violates the first commandment is an idolater. Therefore it is utterly impossible that an intemperate man should be a Christian. A man who is given to surfeiting, has his mind so beclouded that he cannot appreciate divine things, or if he dimly realizes them, he is unable to give them his full attention, and so the great day of God comes and finds him unprepared.*SITI October 19, 1888, page 634.34*

"Back Page" The Signs of the Times, 14, 40.

E. J. Waggoner

The report of the Eighteenth Annual Session of the California Tract and Missionary Society will appear next week. We have already received it from the State Secretary, but could not find room for it in this paper.*SITI October 19, 1888, page 640.1*

Though the first edition of "The Fathers of the Catholic Church" has been printed less than a month, paper has been ordered for another edition, which is to be printed soon. The publishers do not mean that the sale of this valuable book shall be hindered by a failure on their part to supply all orders promptly.*SITI October 19, 1888, page 640.2*

Under the Scott Exclusion Bill a Chinaman who leaves the territory of the United States, even in traveling from one city to another, as, for instance, from Chicago to Buffalo through Canada, is forbidden to re-enter the United States. Even Chinese sailors leaving an American port on an American vessel are not permitted to return; and a Chinaman taking passage from an American port in Alaska is not allowed to land in Washington Territory.*SITI October 19, 1888, page 640.3*

The Unitarian *Christian Register* says of Sunday:*SITI October 19, 1888, page 640.4*

"The church and the home are institutions which have a lien on Sunday, not because man was made for the Sabbath, but because the Sabbath was made for man."*SITI October 19, 1888, page 640.5*

Certainly, everybody has a lien on Sunday, especially those who keep the Sabbath; for having observed the seventh day "according to the commandment," they have a God-given right to labor on Sunday. With that understanding we quite agree with the *Register*.*SITI October 19, 1888, page 640.6*

The outlook for the coming winter is anything but cheering to the multitudes of poor people, especially in Europe. England and the Continent will, it is said, need 70,000,000 to 100,000,000 bushels more wheat than the harvest of the world is likely to afford, and much suffering must result to hundreds of thousands who at best are never far from the verge of starvation. Already the price of wheat, and consequently of bread, has advanced, both in this

country and in Europe, and to the very poor, that means an increase of suffering.*SITI October 19, 1888, page 640.7*

William II., the young German emperor, has made his contemplated visit to Rome and has been honored by both the King and the Pope. Contrary to the program announced some time since, William first paid his respects to King Humbert, and later to Pope Leo. It is now asserted that "the desperate and almost undignified attempts of the prelates surrounding the Pope to extort a pledge that the visit of the youthful Kaiser was not to be regarded as an acknowledgment on his Majesty's part that Rome was the capital of united Italy, came to nothing, and the Emperor entered the Eternal City uncommitted in the present and uncompromised for the future upon the quarrel of the Vatican with the house of Savoy."*SITI October 19, 1888, page 640.8*

It is stated, however, that Emperor William observed carefully all the hair-splitting etiquette, which the Vatican persists in demanding of those who visit the great infallible after having enjoyed the hospitality of the Quirinal, and that he "bent his knee to the Pope." In the interview between the Pope and Emperor William, the former emphasized the necessity of the restoration of the temporal power, and said that all sovereigns should unite to assure it. The Emperor replied that it would be more to the Pope's advantage to unite with those who represent the principles of order and social conservatism, and thereby better secure the peace of the world.*SITI October 19, 1888, page 640.9*

Alluding to this interview, the *Asseratore Romano*, the Papal organ, says that it has not changed the position of affairs, and that Europe will never enjoy a permanent peace until the temporal power of the Pope shall have been restored.*SITI October 19, 1888, page 640.10*

The *Jewish Times and Observer*, of San Francisco, says that "there is nothing too credulous for a Christian journal afflicted with the mania for converting the Jews," and sneers at the statement published by the New York *Independent*, to the effect that "at least 100,000 Jews have been baptized since the commencement of the present century." The conclusion of Dr. Delman that "there are now about 250,000 Jewish Christians in the world," is branded by the

Observer as “ludicrous,” and both the *Doctor* and the *Independent* are called upon to prove their statements by facts and figures. “Not until then,” says our Jewish neighbor, “will statements of this kind receive credence.” *SITI October 19, 1888, page 640.11*

The California Conference of the Methodist Church South in its recent session at San Diego, adopted a resolution declaring that “temperance is a moral and not a political question.” This is, we suppose, in answer to the “vote-as-you-pray” war cry of the Prohibition party. We have no idea that the Southern Methodists wish to be understood as opposing restrictive or even prohibitory legislation; or that by “moral” they mean “subject only to the moral law.” The idea seems to be that each elector has the right to decide for himself whether he will act with one party or with another, or whether he will vote at all. And in this the Methodist Church South is quite correct. *SITI October 19, 1888, page 640.12*

As reported in the *Alta* of October 1, Rev. W. H. Scudder, of San Francisco, while utterly repudiating the Darwinian theory of the descent of man, says that “man is ten thousand times better to-day than when first created.” How Mr. Scudder reconciles this statement with the inspired record of the creation of man we are at a loss to understand. The Scripture informs us that God “made man upright,” and adds, “but they have sought out many inventions.” The whole trend of the Bible teaching is that man as created was morally perfect, and might have remained so, but that he sinned and fell into all sorts of abominable practices, and that Christ came into the world to redeem man and restore him to the favor of God, and make it possible for him to regain that which he lost in Eden. But this San Francisco preacher repudiates all that and asserts that man lost nothing in the fall, and that he is now a thousand times better than when God made him. If such sentiment be Christian teaching we would like to know what would be infidelity. *SITI October 19, 1888, page 640.13*

It is now announced that Emperor William will visit Queen Victoria in July next. Possibly the date of the visit is placed so far in the future to give opportunity for Prince Bismarck to explain its object to the Pope. *SITI October 19, 1888, page 640.14*

“A Striking Example of Presumption” The Signs of the Times, 14, 40.

E. J. Waggoner

A correspondent of the *Christian Union* asks that paper for information upon the subject of baptism, saying that he is not a Greek or Hebrew scholar and is unable to read the original. He asks: “Does the word authorizing the ordinance mean to dip or plunge, and was this the apostolic mode?” To this the *Union* makes this reply:-*SITI October 19, 1888, page 640.15*

“Thayer’s ‘Greek-English Lexicon of the New Testament’-the latest authority-thus defines it: ‘Christian baptism, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ,’ etc. So Smith’s ‘Bible Dictionary,’ art. ‘Baptism.’ Stanley (‘Christian Institutions,’ p. 22) says: ‘The practice of immersion, though peculiarly suitable to the Southern and Eastern countries, for which it was designed, was not found seasonable in the countries of the North and West. By the general sentiment of Christian liberty this remarkable change was effected.... Speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom.’”*SITI October 19, 1888, page 640.16*

“According to the view of the apostles, baptism” “is a rite of sacred immersion commanded by Christ,” but by “the general sentiment of Christian liberty” “a remarkable change was effected;” and this “is a striking example of the triumph of common sense and convenience over the bondage of form and custom”! Yes, we should say so, especially was it a striking example of the triumph of “convenience,” for disobedience to a plain requirement of the gospel can scarcely be called an exercise of common sense.*SITI October 19, 1888, page 640.17*

The Saviour instituted an ordinance for the whole world,-for it was to be administered wherever the gospel was preached,-but it “was not found reasonable in the countries of the North and West,” which “by the general sentiment of Christian liberty” another and wholly dissimilar ordinance was instituted in its stead! Instead of being “a striking example of the triumph of common sense,” is it not rather a

striking example of presumption?*SITI October 19, 1888, page 640.18*

“A Pertinent Question” The Signs of the Times, 14, 40.

E. J. Waggoner

The San Francisco *Call* wants to know why the “Christian scientists” don’t go to work for the yellow fever sufferers. It says:-*SITI October 19, 1888, page 640.19*

“The yellow fever continues to rage in the South, and Northern nurses, physicians, and money are hastening to the relief of the sufferers. For a wonder, however, the ‘Christian scientists,’ ‘magnetic healers,’ and the whole noble army of ‘faith-cure’ fanatics have maintained silence. This is hard to understand, as here is the opportunity of a life-time for our credulous friends to demonstrate on a grand scale the efficiency of their teachings. If yellow fever is but a phantom of weak human minds, and its dread affects but the results of disordered fates, then the victims of their own imaginations should be enlightened; and who is as well calculated to do it as the apostles of the doctrine which teaches that mind only is existent?”*SITI October 19, 1888, page 640.20*

The query of the *Call* is pertinent, and reminds us of the story of one of the so-called “Christian scientists” who while walking home with some friends after one of his lectures sprained his ankle very severely, which caused him much pain. An Irishman who had heard a lecture, coming up behind, comprehended the situation, and exclaimed, “Oh niver mine, sir, niver mind; it’s all a crature of your imaginashun, sir.”*SITI October 19, 1888, page 640.21*

We believe that, when it is to the glory of God, and for the best interest of his children, the prayer of faith will save the sick, and that God shall raise him up; but the vagaries of “Christian scientists,” and “faith-cure” fanatics, savor of egotism, superstition, and blasphemy, and bring reproach upon the Christian name.*SITI October 19, 1888, page 640.22*

October 26, 1888

“The Object of Christ’s Second Coming” The Signs of the Times, 14, 41.

E. J. Waggoner

The reader will remember that last week we showed by the most plain and direct Scripture testimony that the second coming of Christ is just as sure as that he was once here upon earth, and that he is now “gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” It was also shown by the same indubitable testimony that his coming will be literal and visible, that every eye shall see him, “for as the lightning that lighteneth out of one part under heaven and shineth unto the other part under heaven, so shall the Son of man be in his day.” These questions having been settled, attention is now invited to the object of his second coming. *SITI October 26, 1888, page 646.1*

The Lord will come again, because if he should not come the second time, his first coming would have been in vain. Said he, “And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” He comes to take to himself the purchase of his own blood. He has gone to prepare a place for those who become his friends indeed, and when he has the place prepared for them, he will come and take them to it. His coming will be the grand consummation of the plan of salvation. In vain would be all his sufferings for men; in vain would be the faith which men have placed in him, if he should not return to complete that which he has begun. *SITI October 26, 1888, page 646.2*

Christ’s words imply that if he should not come, his disciples could not be with him. Notice: He said he would come to receive them to himself, *that* (in order that) where he was there they might be also. The object of his coming is to take his people to himself. Now it is evident that Christ does not do things that are unnecessary, but it would be unnecessary for him to come for his people, if they could be with him without his coming. Not only so, but it would be the height of folly for him to come for his disciples if they went to be with

him when they died, hundreds of years ago. So the fact that Christ will come for his people, is evidence that they cannot be with him until he comes. *SITI October 26, 1888, page 646.3*

Since Christ's followers cannot be with him until he comes, then they all will receive their reward at the same time. To this the apostle bears witness, when, speaking of the faithfulness of past ages, he says: "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." *Hebrews 11:39, 40*. And again the apostle Paul says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." *1 Thessalonians 4:15-17*. "So," that is by the resurrection of the dead and the translation of the living, at the coming of Christ, will the Saviour's promise be fulfilled, to take his people to himself, to be with him. *SITI October 26, 1888, page 646.4*

But the taking of his people to himself involves something else. The earth is the kingdom which God prepared for his people "from the foundation of the world." Compare *Matthew 25:34* and *Genesis 1:26; Psalm 8:6*. To the meek it is promised that they shall inherit the earth. *Matthew 5:5*. They "shall inherit the earth; and shall delight themselves in the abundance of peace." *Psalm 37:11*. But this cannot be done while the wicked remain upon it; for "there is no peace, saith the Lord, unto the wicked;" they are continually troubling, not only themselves, but others (*Job 3:17; 2 Timothy 3:12, 13*); and "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." *Isaiah 57:20*. Therefore before the righteous can delight themselves in "the abundance of peace," the wicked must be removed from the earth. And so when, in prophetic vision, John saw the kingdoms of this world become the kingdoms of our Lord and of his Christ, he heard the elders around the throne in Heaven say: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy

great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” *Revelation 11:17, 18*, margin. Christ himself said that when he should come, it would be to “reward every man according to his works.” *Matthew 16:27*. So, then, his coming means the salvation of the righteous, and the destruction of the wicked. *SITI October 26, 1888, page 646.5*

A few words as to the manner in which the final redemption of the righteous will be effected, may be in place. The apostle Paul tells us that it will be by the resurrection of the dead, and the translation of the living. To the Corinthian church he wrote:-*SITI October 26, 1888, page 646.6*

“Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” *1 Corinthians 15:51-54*. *SITI October 26, 1888, page 646.7*

Thus the righteous enter into their eternal reward; but not immediately do they dwell on the earth. The earth must still be fitted for their dwelling-place, by the destruction of those who have corrupted it. When Christ appears in the clouds of heaven, in power and great glory, the righteous, because they are righteous, are strengthened to behold his glory; but the wicked cannot endure it. Says Isaiah: “He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” *Isaiah 11:4*. And the apostle Paul, speaking of “the man of sin,”-“that Wicked,”-says that he is the one “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” *2 Thessalonians 2:8*. *SITI October 26, 1888, page 646.8*

This, however, is not the final destruction of the wicked, and the

cleansing of the earth, for the millions who have died in sin lie all this time in their graves, unconscious of the wonderful events that are taking place on the earth. Not at that time do they receive the recompense for their evil deeds. Neither do the wicked who are alive at the time of Christ's appearing, and who are slain by the brightness of his coming, receive their punishment at that time. They simply drop dead, unable to endure the dazzling glory of Christ's presence. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." *Jeremiah 25:33.SITI October 26, 1888, page 646.9*

The condition of the earth at that time is thus described by the prophets:-*SITI October 26, 1888, page 646.10*

"Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment.... For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. (Compare *Genesis 1:2*) I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." *Jeremiah 4:20-27.SITI October 26, 1888, page 646.11*

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it

shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." *Isaiah 24:17-22.SITI October 26, 1888, page 646.12*

The earth will then be in its original chaotic state; in the condition described as "the deep," "the abyss," or the "bottomless pit." Upon the dark, dreary, desolate place, Satan will be held for a thousand years. Says the prophet: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." *Revelation 20:1-3*. Unable to practice any of his hellish deceptions upon men, because there are no living men upon the earth, he is most effectually bound. No human convict in solitary confinement in the dark cell was ever more surely deprived of liberty.*SITI October 26, 1888, page 646.13*

During that thousand years the righteous will be in Heaven, engaged with Christ, in passing judgment upon fallen angels and wicked men. See *Revelation 20:4; 1 Corinthians 6:1-3*. This period of a thousand years comprises the "many days," at the end of which the wicked are to "be visited." At the end of that time Satan shall be loosed from his prison, because the wicked will then be raised (*Revelation 20:5*), and he will have opportunity to practice for a little season the deceptive arts which are his very life. The holy city, the New Jerusalem, will have descended from God out of Heaven, and Satan will gather the hosts of the wicked around it, making them believe that they can capture it for their own. *Revelation 20:5, 9*. And then fire shall come down from God out of Heaven, and shall devour Satan and all his hosts. That fire shall burn as an oven, and the proud and all that do wickedly shall be stubble and the fire shall burn them up, and shall leave neither root nor branch. *Malachi 4:1.SITI October 26, 1888, page 646.14*

The same fire that causes “the perdition of ungodly men,” will also melt the earth, and purify it from the curse, so that from it shall come forth a renewed earth, fitted for the abode of righteousness. 2 *Peter* 3:7, 9, 12, 13. The righteous, safe in the city of God, and thus enabled to “dwell with everlasting burnings” (*Isaiah* 33:14, 15), shall “meditate terror” which shall not come nigh them; for only with their eyes shall they behold and see the reward of the wicked. Then when the wicked shall have been consumed “like stubble fully dry,” and the fires cease for lack of fuel upon which to feed, the righteous shall go forth to inherit the land forever “they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations” yes, “they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them;” and then they “shall delight themselves in the abundance of peace.” “Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” *Isaiah* 32:16-18. “For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein; thanksgiving, and the voice of melody.” “This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” W.*SITI* *October 26, 1888, page 646.15*

“Vagaries of the Fathers” The Signs of the Times, 14, 41.

E. J. Waggoner

We have shown in articles in these columns during the past two weeks that the so-called Church Fathers were the abettors of every heresy which has ever cursed the Christian church; and that they were utterly unreliable even as to matters of fact. We now propose to give quotations from Dr. Killen, showing that the writings of the Fathers abound also in the most absurd vagaries. On this subject he says:-*SITI* *October 26, 1888, page 647.1*

“Nothing can be more unsatisfactory, or rather childish, than the explanations of Holy Writ sometimes given by these ancient expositors. According to Tertullian, the two sparrows mentioned in the New Testament signify the soul and the body; and Clemens Alexandrinus gravely pleads for marriage from the promise-‘Where two or three are gathered together in my name, there am I in the midst of them.’ Cyprian produces as an argument in support of the doctrine of the Trinity, that the Jews observed ‘the third, sixth, and ninth hours’ as their ‘fixed and lawful seasons for prayer.’ Origen represents the heavenly bodies as literally engaged in acts of devotion. If these authorities are to be credited, the Gihon, one of the rivers of Paradise, was no other than the Nile.*SITI October 26, 1888, page 647.2*

“Very few of the Fathers of this period were acquainted with Hebrew, so that, as a class, they were miserably qualified for the interpretation of the Scriptures. Even Origen himself must have had a very imperfect knowledge of the language of the Old Testament. In consequence of their literary deficiencies, the Fathers of the second and third centuries occasionally commit the most ridiculous blunders. Thus, Irenaeus tells us that the name *Jesus* in Hebrew consists of two letters and a *half*, and describes it as signifying ‘that Lord who contains Heaven and earth’! This Father asserts also that the Hebrew word *adonai*, or the Lord, denotes ‘utterable and wonderful.’ Clemens Alexandrinus is not more successful as an interpreter of the sacred tongue of the chosen people; for he asserts that Jacob was called *Israel* ‘because he had seen the Lord God,’ and he avers that *Abraham* means ‘the elect father of a sound’!”-*Ancient Church, period 2, sec. 2, chap. 1, paragraphs 31, 32.SITI October 26, 1888, page 647.3*

Upon this the same writer makes the following most just comments, which make a fitting close to this collection of statements concerning the Fathers:-*SITI October 26, 1888, page 647.4*

“It would seem as if the great Head of the church permitted these early writers to commit the grossest mistakes, and to propound the most foolish theories, for the express purpose of teaching us that we are not implicitly to follow their guidance. It might have been thought that authors, who flourished on the borders of apostolic

times, knew more of the mind of the Spirit than others who appeared in succeeding ages; but the truths of Scripture, like the phenomena of the visible creation, are equally intelligible to all generations. If we possess spiritual discernment, the trees and the flowers will display the wisdom and the goodness of God as distinctly to us as they did to our first parents; and, if we have the 'unction from the Holy One,' we may enter into the meaning of the Scriptures as fully as did Justin Martyr or Irenaeus [and to a far greater degree, for their minds were blinded and fettered by their false philosophy]. To assist us in the interpretation of the New Testament, we have at command a critical apparatus of which they were unable to avail themselves. Jehovah is jealous of the honor of his word, and he has inscribed in letters of light, over the labors of the most ancient interpreters-'Cease ye from man.' The 'opening of the Scriptures,' so as to exhibit their beauty, their consistency, their purity, their wisdom, and their power, is the clearest proof that the commentator is possessed of 'the key of knowledge.' When tried by this test, Thomas Scott of Matthew Henry is better entitled to confidence than either Origen or Gregory Thaumaturgus. The Bible is its own safest expositor. 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.'"-*Ancient Church, sec. 2, chap. 1, last paragraph.SITI October 26, 1888, page 647.5*

These quotations refer to the Fathers in general, perhaps more strictly speaking to the Ante-Nicene Fathers, but that there is very little difference between them and the so-called "Apostolic Fathers" will appear from the following extracts. The "Encyclopedia Britannica" says:-*SITI October 26, 1888, page 647.6*

"The Apostolic Fathers is a name given to certain writers in the earliest period of Christianity, who were believed to have been the disciples of the apostles and to have had intercourse with them. Those generally included under the title are Clemens Romanus, Ignatius, Polycarp, Barnabas, and Hermas. Sometimes the name is extended to Papias of Hierapolis, and the writer of the epistle to Diognetus. A critical examination of the writings attributed to these men, and a critical sifting of the traditions which we have in relation to their history, bring out the circumstance that the name is unsuitable. Clemens Romanus, Barnabas, and Hermas were

supposed to be persons mentioned in the New Testament; but criticism proves conclusively that this is a mistake in regard to Clemens. Polycarp, in all probability, and according to the best testimony, had intercourse with apostles, but it was in his early youth; and his letter belongs to a period considerably later than that of the apostles. The epistles of Ignatius, as well as the personal history of that martyr, are involved in great obscurity, and critics differ widely in regard to both.”*SITI October 26, 1888, page 647.7*

In his “Introductory Notice” to the “Apostolic Fathers,” Bishop Coxe says of them:-*SITI October 26, 1888, page 647.8*

“Disappointment may be the first emotion of the student who comes down from the mount where he has dwelt in the tabernacles of evangelists and apostles; for these disciples are confessedly inferior to the masters; they speak with the voices of infirm and fallible men, and not like the New Testament writers, with the fiery tongues of the Holy Ghost.”*SITI October 26, 1888, page 647.9*

“Their very mistakes enable us to attach a higher value to the superiority of inspired writers. They were not wiser than the naturalists of their day who taught them the history of the Phoenix and other fables; but nothing of this sort is found in Scripture. The Fathers are inferior in kind as well as degree.”*SITI October 26, 1888, page 647.10*

Neander speaks of the writings attributed to the so-called Apostolic Fathers, as follows:-*SITI October 26, 1888, page 647.11*

“The next ecclesiastical writers who come after the apostles, are the so-called Apostolic Fathers (*Patres Apostolic*), who come from the apostolic age, and must have been the disciples of the apostles. The remarkable difference between the writings of the apostles and those of the Apostolic Fathers, who are yet so close upon the former in point of time, is a remarkable phenomenon of its kind. While in other cases such a transition is usually quite gradual, in this case we find a sudden one. Here there is no gradual transition, but a sudden spring; a remark which is calculated to lead us to a recognition of the peculiar activity of the divine Spirit in the souls of the apostles.”-*Rose’s Neander, p. 407. SITI October 26, 1888, page 647.12*

Again he says—*SITI October 26, 1888, page 647.13*

“The writings of the so-called Apostolic Fathers are, alas! come down to us, for the most part, in a very uncertain condition; partly, because in early times writings were counterfeited under the name of those venerable men of the church, in order to propagate certain opinions of principles; partly, because those writings which they had really published were adulterated, and especially so to serve a Judae-hierarchical party, which would fain crush the free evangelical spirit.”-*ib. SITI October 26, 1888, page 647.14*

It will be seen that Neander supposes that the writings are partly, at least, the genuine productions of the men whose names they bear; but he acknowledges that, even if genuine, they have been counterfeited and adulterated till there is no confidence to be placed in them, either as to matters of doctrine or matters of fact. To show that Neander’s conclusions are justified by the facts we propose at another time to examine in detail some of the writings to which reference has been made. W. *SITI October 26, 1888, page 647.15*

“Baptized for the Dead” The Signs of the Times, 14, 41.

E. J. Waggoner

Will you please explain *1 Corinthians 15:29*? What does the apostle mean by the expression, “baptized for the dead”? *SITI October 26, 1888, page 648.1*

The text which we are asked to explain reads thus: “Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?” And to understand it the reader must keep in mind the general argument, especially the proposition laid down in *verses 12-14*. In this chapter the apostle is meeting the objection of some professed Christians who claimed that there will be no resurrection of the dead. He first proves (what they no doubt believed) that Christ had risen from the dead. Then he says: “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen.” *Verses 12, 13*. The resurrection of Christ being an established fact,

this is an overwhelming argument; for it is manifestly absurd to admit that one person has been raised from the dead, and at the same time to deny that there is a resurrection.*SITI October 26, 1888, page 648.2*

The apostle then shows the condition of the dead, provided there is no resurrection, and reiterates the statement that there will be one. Then in *verse 29* he returns to the original question, proving the resurrection from their own faith and practice. Being baptized for the dead has reference to the death and resurrection of Christ, of which baptism is an emblem. See *Romans 6:3, 4*. By being buried in the water we show our faith in the death and burial of Christ, and by coming out of the water, our faith in his resurrection as the pledge of ours. Now comes in his question: "If the dead rise not at all, why are they then baptized for the dead?" Or, in other words, uniting the two parts of the argument: "If the dead rise not, then Christ is not risen; and if Christ be not risen, what is the use of being baptized in memory of his death and resurrection? since in that case our faith is vain."*SITI October 26, 1888, page 648.3*

Following is the closing portion of Dr. Clarke's comment on this text:-*SITI October 26, 1888, page 648.4*

"But as they receive baptism as an emblem of *death* in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."*SITI October 26, 1888, page 648.5*

"The Commentary. Second Epistle of Peter. 2 Peter 1:6, 7" The Signs of the Times, 14, 41.

E. J. Waggoner

(Lesson 3. Sabbath, Nov. 10.)

1. What grace in Peter's list follows next after temperance?*SITI October 26, 1888, page 651.1*

"And to knowledge, temperance; and to temperance, patience; and

to patience, godliness.” *2 Peter 1:6.SITI October 26, 1888, page 651.2*

2. How are we to inherit promises of God?*SITI October 26, 1888, page 651.3*

“And we desire that everyone of you to show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.” *Hebrews 6:11, 12.SITI October 26, 1888, page 651.4*

3. How alone can we inherit eternal life?*SITI October 26, 1888, page 651.5*

To them who by patient continuance in well doing seek for glory and honor and immortality, and eternal life.” *Romans 2:7.SITI October 26, 1888, page 651.6*

4. Under what circumstances must we be patient?*SITI October 26, 1888, page 651.7*

“Rejoicing in hopes; patient in tribulation; continuing instant in prayer.” *Romans 12:12.SITI October 26, 1888, page 651.8*

5. What alone can produce patience?*SITI October 26, 1888, page 651.9*

“And not only so, but we glory in tribulation also; knowing that tribulation worketh patience.” *Romans 5:3.SITI October 26, 1888, page 651.10*

6. If we are to glory in tribulation, and rejoice in the midst of trials, what time shall we take for doubting, fears, and discouragement?*SITI October 26, 1888, page 651.11*

“Rejoice evermore.” *1 Thessalonians 5:16.SITI October 26, 1888, page 651.12*

“Rejoice in the Lord alway; and again I say, Rejoice.” *Philippians 4:4.SITI October 26, 1888, page 651.13*

7. If we have the grace of patience in perfection, what shall we lack

that is necessary to perfect character?*SITI October 26, 1888, page 651.14*

“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” *James 1:4.SITI October 26, 1888, page 651.15*

8. When trial shall have perfected patience in us, what will await us?*SITI October 26, 1888, page 651.16*

“Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” *Verse 12.SITI October 26, 1888, page 651.17*

9. What does Peter mention next after patience?*SITI October 26, 1888, page 651.18*

10. What is declared to be “great gain”?*SITI October 26, 1888, page 651.19*

But godliness with contentment is great gain.” *1 Timothy 6:6.SITI October 26, 1888, page 651.20*

11. What follows godliness?*SITI October 26, 1888, page 651.21*

12. What commandment have we received that shows the fitness of saying that brotherly kindness must be added to godliness?*SITI October 26, 1888, page 651.22*

“And this commandment have we from him, That he who loveth God loves his brother also.” *1 John 4:21.SITI October 26, 1888, page 651.23*

13. How alone may we know how we ought to love one another?*SITI October 26, 1888, page 651.24*

“Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we

loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." 1 John 4:7-11.*SITI October 26, 1888, page 651.25*

14. What is the evidence that one has been converted?*SITI October 26, 1888, page 651.26*

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14.*SITI October 26, 1888, page 651.27*

15. Is the measure of love that the new convert feels for the brethren sufficient for all time?*SITI October 26, 1888, page 651.28*

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you, brethren, that ye increase more and more." 1 Thessalonians 3:12; 4:9, 10.*SITI October 26, 1888, page 651.29*

16. How should we love one another?*SITI October 26, 1888, page 651.30*

"This is my commandment, That ye love one another; as I have loved you, that ye also love one another." John 15:12; 13:34.*SITI October 26, 1888, page 651.31*

17. What is the greatest measure of love that a man can possess?*SITI October 26, 1888, page 651.32*

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.*SITI October 26, 1888, page 651.33*

18. Ought we to love the brethren to that extent?*SITI October 26, 1888, page 651.34*

"Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." 1 John

3:16.*SITI October 26, 1888, page 651.35*

19. What state of mind will render this less difficult than it would naturally be?*SITI October 26, 1888, page 651.36*

“Let nothing be done through strife or vainglory; but in loneliness of mind let each esteem other better than themselves.” *Philippians 2:3.SITI October 26, 1888, page 651.37*

20. Repeat the apostle Paul's specific description of perfect brotherly kindness?*SITI October 26, 1888, page 651.38*

“Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.” *Ephesians 4:31, 32.SITI October 26, 1888, page 651.39*

NOTES

“Tribulation worketh patience.” Nothing but tribulation can develop patience. When everything goes smoothly there is no call for patience, and the person who has none can get along very well. And when there is no demand for patience, it is certain that none can be developed. Some people say that it is not true that tribulation works patience; they say that trials and difficulties make them impatient. But that is an error. It is impossible that trials should plant impatience in the heart. All they do in the case of one who manifests ill-temper, is to bring to light the fact that he is destitute of patience, and to develop impatience into greater magnitude. But then why does his patience increase rather than diminish with the continuance of trials? Simply because he has not the foundation upon which to build patience. Without a groundwork of faith, it is impossible that tribulations should work patience. And the Bible does not say that they will do so under any other circumstances. See *Romans 5:1-5*. But the one who has firm faith will believe, and believing will realize that “all things work together for good to them that love God,” and so he will gladly endure trials.*SITI October 26, 1888, page 651.40*

“And we ought to lay down our lives for the brethren.” This is literally true, not of a few persons merely, but of all who are followers of Christ, and not simply in times of persecution, but all the time. This does not mean that we shall all or any of those be called to go to the stake, the block, or the gallows for the brethren; it means that our lives should be considered as not belonging to us, but to the Lord, and that therefore they should be used in this service. Christ is the great Example. He “went about doing good.” When he was weary with toil, and faint with hunger, he found rest and refreshment in laboring to lift up the fallen. He “pleased not himself.” He sought only the welfare and pleasure of others. It is such service as this that calls for self-denial of the same class as that which would lead one actually to lay down his life for another. Without such a self-sacrificing spirit as the ruling principle of one’s life, one would not actually lay down his life for another, and if it were required; or if he should do so, the sacrifice would not be acceptable to God. See *1 Corinthians 13:3*. Daily dying is the order with one who is a true follower of Christ. This does not mean self-denial that is accompanied by a wry face, it means service of which no one is cognizant—necessary labor performed when weary, with the same cheerfulness as when fresh. It is that quiet service which finds its reward in the fact that God knows. *SITI October 26, 1888, page 651.41*

How may we esteem others better than ourselves? Easily enough; simply by looking only at the good qualities of others, and by seeing ourselves just as God sees us. The Holy Spirit, by means of its sword, the word of God, lays bare our own deceitful hearts, and lets us see them just as they appear to God. To be sure, for the sins that we find there we may readily secure pardon; nevertheless having seen what manner of actions our hearts naturally produce, and knowing that but for the grace of God they would never produce any other, we should learn humility. Now our brother *may be* in reality as bad as we, or even worse; but since it is not given us to know the secrets of his heart, the things which we can see in our own hearts—that is, the evil passions which, if not repressed, would result in the wickedest acts—are far worse than what we can see in our brother’s actions. And so we can, in lowliness of mind, esteem other is better than ourselves. *SITI October 26, 1888, page 651.42*

Without godliness there can be no brotherly kindness. For (1) we must first be adopted into the family of God before we can have brethren to whom to exercise Christian kindness. And (2) it is from the love of God that we learn to love one another; and we cannot know the love of God except as it becomes a part of our being. Brotherly kindness is simply the natural outflow of the love of God which is shed abroad in our hearts by the Holy Spirit-that Spirit whose presence in us marks us as children of God. *SITI October 26, 1888, page 651.43*

The measure of love which the newly converted man feels, is only a sample of the love which he ought to feel after he has been a long time in the way. Brotherly love which grows less after the beginning of one's Christian experience is not such love as will give an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. That is not an instance of progress toward Heaven, but of having one's feet set in the right way and then turning around and going back toward the world. The Christian should "abound yet more and more" in faith and love and every grace. *SITI October 26, 1888, page 651.44*

"Back Page" The Signs of the Times, 14, 41.

E. J. Waggoner

Do not fail to read "The Sentinel Extra," on page 647. Now, if ever, every lover of present truth should be alive and working for the spread of the Third Angel's Message. *SITI October 26, 1888, page 656.1*

A society exists in Chicago, the avowed object of which is "to reform government, morals, and religion." It advocates, as a matter of course, woman suffrage, and at a recent meeting of its leading spirits stated that it is a political and religious society, believing in the union of Church and State. *SITI October 26, 1888, page 656.2*

"Bible Studies," from the Old and New Testaments, covering the International Sunday-school lessons for 1889, by George F. Pentecost, D.D., has reached our table. It will prove a valuable help in the study of the International lessons. Published by A. S. Barnes

& Co., New York and Chicago. Price, fifty cents.*SITI October 26, 1888, page 656.3*

The Anarchists and Socialists of Chicago are preparing for a demonstration on the 11th of November, the anniversary of the execution of their fellows who were hanged for murder committed in connection with the Haymarket Riot. A secular paper truthfully says that "it is poor policy to allow these people to meet and incite great masses of idle men to violence by their artfully prepared pleas to the worst passions. Freedom of speech is a great thing, but freedom does not mean license to advocate the doctrines of the Anarchist."*SITI October 26, 1888, page 656.4*

Orders for the "Great Controversy," "Abiding Sabbath," "Fathers of the Catholic Church," "Prophetic Lights," National Reform Tracts, and the *American Sentinel* are such that we have run three presses day and night on "present truth" alone during the past week. The shipments of denominational books and papers by freight, mail, and express, have averaged over a *ton per day* for the past ten days, or a car load per week for the past two weeks. The circulation of our three periodicals is growing steadily. We are pleased to state that the SIGNS list of subscribers and clubs is increasing week by week. Made the good work continue.*SITI October 26, 1888, page 656.5*

The article entitled "Sabbath and Sunday," printed on page 644, is worthy of a most careful perusal by all into whose hands it may fall, and we are sorry that every man in this country, whether Christian, Jew, or infidel, cannot have the privilege of reading it.*SITI October 26, 1888, page 656.6*

Sunday legislation in this country threatens to prove disastrous to religious liberty, from the fact that its bearing and tendency are not fully understood by the masses. The popular idea with us as a nation is, that the majority must rule, and that whatever the majority decrees must be right; but when carried to extreme, the ordinarily wholesome doctrine of majority rule becomes exceedingly mischievous; the rule of the people may become as tyrannical as that of an individual. If liberty of conscience be destroyed, it matters little by whom it is stricken down, whether by the voice of a "free" people, or by the "autocrat of all the Russias."*SITI October 26,*

1888, page 656.7

Many people suppose, or at least profess to think, that so long as each individual is permitted to observe any day he chooses it is not an infringement of his religious liberty to require him also to refrain from work, business, or pleasure upon another day. But Sabbath-keeping is an act of worship-an acknowledgment of the authority of God-and the writer of the article before referred to, "Sabbath and Sunday," well says that-*SITI October 26, 1888, page 656.8*

"Every man's conception of God's will is to be of absolute authority with himself, so long as it does not lead him into acts which invade the rights of others; and no man, no majority, nor the whole nation, is to compel any man to do toward God any act whatever which he prefers not to do. No more shall they prevent a man from doing any act toward God which he chooses to do, so long as his acts are not injurious. The religious conscience of every man, while it keeps to its own proper function, is to be supreme, both in acting and abstaining; and the civil law is not to assume the least authority over it." *SITI October 26, 1888, page 656.9*

The principles of religious liberty could scarcely be more clearly stated, and we trust that all will give Mr. Ganse's article the careful reading that it deserves. *SITI October 26, 1888, page 656.10*

"Pagan Counterfeits in the Christian Church," is the title of a fifty-two-page pamphlet by Chas. A. S. Temple, of Redding, Mass., in which he shows the pagan origin of Christmas, Lent, and the Easter, but strangely omits all mention of the greatest counterfeit of all, namely, the Sunday-sabbath. Mr. Temple's pamphlet is well worth reading, as it contains much valuable information not readily obtained by those who have access to but few books; we can but wonder, however, how he can see so clearly the nature and tendency of the festivals, the history of which he gives, and at the same time fail to discern the fraudulent nature of the monstrous claims which are made in behalf of Sunday, "the wild solar holiday of all pagan times." *SITI October 26, 1888, page 656.11*

The price of the pamphlet is fifteen cents, post-paid, for single copy, or \$8.00 per hundred. It can be obtained from the author. *SITI October 26, 1888, page 656.12*

The *Congregationalist* of September 6 said editorially:-*SITI October 26, 1888, page 656.13*

“While not all of them are Prohibitionists, many of our Roman Catholic fellow-citizens are strong advocates of total abstinence, and we watch the proceedings of their Total Abstinence Unions with great interest; for the success of the cause here in New England, and in fact all over the country, must depend largely upon the attitude taken by this class of our population. According to the Rockville (Ct.) *Journal*, the delegates present at one of these unions lately held there were a company of clean and intelligent young men, and there was a true temperance ring in their speeches, which means a grand success for the organization. As we have said before, all churches and all classes in the community should by all means work in co-operation for the cause of temperance.”*SITI October 26, 1888, page 656.14*

We can imagine the grim satisfaction with which the prelates of the Catholic Church read the admissions that everything depends on them. They will soon let the country know how indispensable they are.*SITI October 26, 1888, page 656.15*

A great deal of what is called Bible study nowadays is nothing but speculation, of the vainest sort. An instance of this is given by a correspondent of the *Interior*, who writes thus: “In our Bible-class, while discussing the lesson for September 2, the question was asked, ‘Did Moses do right in sending the twelve rulers to spy out the land of promise?’ As to this there were diverse views. Some, perhaps the majority, thought he sinned, and a host of Israel with him, in that it showed a lack of faith in God in sending them to spy the land.” If these wise students had only read the Bible instead of guessing, they would have appeared too much better advantage. In *Numbers 13:1-3* we read:-*SITI October 26, 1888, page 656.16*

“And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, everyone a ruler among them. And Moses by the command of the Lord sent them from the wilderness of Paran.”*SITI October 26, 1888, page 656.17*

In the face of this scripture it is rather cool, to say the least, to discuss the question whether or not Moses sinned in sending out the spies, and to gravely decide that he did. And the Bible class that did this must have read the scripture, or else they would not have known that he sent rulers. But so much of the Bible is now turned into fable by the “leaders of Christian thought” that the majority of people have implied the idea that it never means what it says. To counteract this idea, and to exalt the authority of the simple word of the Lord, is the great mission of the SIGNS OF THE TIMES.*SITI October 26, 1888, page 656.18*

The following item from the Chicago *Intelligence* is of more than passing interest to very many people, and should have wide circulation, since what is done in Illinois is without doubt done in other parts of the country:-*SITI October 26, 1888, page 656.19*

“Prosecuting Attorney Richolson has received a letter from a leading firm of wholesale cheese dealers, calling his attention to the vast amount of adulteration by the cheese manufacturers. The letter states that there are 100 or more cheese manufacturers in this State who are making adulterated cheese, filled with lard, neutral, cotton seed, and other oils. The complaint is made that the market is being flooded with this stuff, which is made in close imitation of the best creamery and dairy products.”*SITI October 26, 1888, page 656.20*

People who do not care what they eat, provided it tastes good for the moment, will probably not be affected in the least by this item; but others will conclude to run no risk, and will be better off.*SITI October 26, 1888, page 656.21*

The Sabbath (Sunday) Association of Philadelphia has appointed a committee to ascertain, in whatever manner its members “may deem best, from the candidates of the several political parties for the Legislature, whether or not they will defend the laws protecting the Sabbath that are now upon the statute books.”*SITI October 26, 1888, page 656.22*

The “Sabbath” law referred to is a most iniquitous statute enacted in 1794, and under which conscientious Sabbatarians have been repeatedly fined and imprisoned for doing ordinary labor upon the

first day of the week after having religiously observed the “seventh day according to the commandment.” But this “Sabbath” association is determined that the law shall neither be repealed or modified, hence its anxiety to have the different candidates pledge themselves to defend something which is clearly indefensible from any standpoint other than that of the religious bigot.*SITI October 26, 1888, page 656.23*

Late dispatches from Berlin indicate that the Pope is much dissatisfied with the outcome of the recent visit of Emperor William. There seems to be no doubt that Leo XIII. counted on being able to secure the influence of Germany in favor of the restoration of the temporal power of the Papacy; but for the time being at least he has failed. “The Vatican does not, however,” so the dispatch runs, “rest submissive or inactive. Cardinal Rampolo, besides instructing the bishops to renew the agitation for sympathy with the Pope, has proposed a statement explaining that Leo only consented to receive the Emperor after receiving a formal declaration that the visit did not imply any recognition of the incorporation of Rome with Italy.”*SITI October 26, 1888, page 656.24*

In view of these facts nobody need be surprised to hear at an early day of some pet scheme of the Iron Chancellor’s suffering defeat at the hands of the Catholic members of the Reichstag who have more than once joined hands with the Socialists for the discomfiture of the Government and the ultimate accomplishment of their own ends.*SITI October 26, 1888, page 656.25*

November 2, 1888

“Editorial Correspondence” *The Signs of the Times*, 14, 42.

E. J. Waggoner

After a pleasant journey of nearly six days, we arrived in Battle Creek, Mich., Tuesday night, October 2, and found a most comfortable home at the Sanitarium. Too much cannot well be said in praise of this excellent institution for the care of the sick. Every appliance necessary for the treatment of disease and the comfort of patients is found there, and best of all is a corps of well-drilled, faithful, and obliging nurses and attendants. The Sanitarium is meeting with abundant success, for the reason that it has deserved it. *SITI November 2, 1888, page 662.1*

The college located there is also having a prosperous year. The teachers are all of good courage, and the students seem to engage in their work with hearty enthusiasm. Best of all, there is a good spiritual interest. A Sabbath-school and prayer and social meeting are held solely for the students, and the interest seems to be good. We sincerely wish the laborers in the Sanitarium and college Godspeed in the good work which they are doing. *SITI November 2, 1888, page 662.2*

The few days that we had to spare passed too quickly, and on the night of the 8th we left with a party of Michigan delegates, for the General Conference at Minneapolis, where we arrived on the morning of the 10th. *SITI November 2, 1888, page 662.3*

Although but few arrived before the 10th, the institute which had been appointed to precede the Conference was organized that day, according to appointment. The work of the institute was appointed as follows: Devotional meeting, at 7:45 A.M.; consideration of how to advance the work of the message, at 9 A.M.; Bible study, at 10:30 A.M.; and 2:30 P.M.; instruction in regard to the church and church officers, at 4 P.M.; and foreign missionary work, at 7:30 P.M. Each department of the work was placed in charge of a special committee, and the program was quite closely followed, with decidedly interesting results. *SITI November 2, 1888, page 662.4*

The principal subjects of Bible study were the ten kingdoms into which, according to the prophecy, the Roman Empire was divided, the establishment of the Papacy, and of its counterpart, the proposed National Reform Government; and the law and the gospel in their various relations, coming under the general head of justification by faith. These subjects have aroused a deep interest in the minds of all present; and thus far during the Conference one hour a day has been devoted to a continuance of their study. *SITI November 2, 1888, page 662.5*

The first meeting of the Conference was held October 17, at 9 A. M. Owing to the sickness and necessary absence of the president, Elder Geo. I Butler, Elder S. N. Haskell was elected president *pro tem*. The various fields are represented in Conference as follows:-*SITI November 2, 1888, page 662.6*

BRITISH MISSION-S. N. Haskell*SITI November 2, 1888, page 662.7*

CALIFORNIA-W. C. White, S. N. Haskell, A. T. Jones, C. H. Jones E. J. Waggoner.*SITI November 2, 1888, page 662.8*

CENTRAL AMERICA-T. H. Gibbs*SITI November 2, 1888, page 662.9*

CENTRAL EUROPE-L. R. Conrad*SITI November 2, 1888, page 662.10*

COLORADO-E. H. Gates, C. P. Haskell*SITI November 2, 1888, page 662.11*

DAKOTA-W. B. White, N. P. Nelson, Valentine Leer*SITI November 2, 1888, page 662.12*

DENMARK-J. G. Matteson.*SITI November 2, 1888, page 662.13*

ILLINOIS-G. B. Starr, A. O. Tait*SITI November 2, 1888, page 662.14*

INDIANA-Wm. Covert, Victor Thompson, B. F. Purdham, R. B. Craig.*SITI November 2, 1888, page 662.15*

IOWA-J. H. Morrison, C. A. Washburn, H. R. Johnson, W. H. Wakeham, W. R. Smith, H. Nicola.*SITI November 2, 1888, page 662.16*

KANSAS-C. A. Hall, L. J. Rousseau, C. McReynolds, J. W. Bagby S. S. Shrock.*SITI November 2, 1888, page 662.17*

KENTUCKY-C. W. Flaiz.*SITI November 2, 1888, page 662.18*

MAINE-J. B. Goodrich.*SITI November 2, 1888, page 662.19*

MICHIGAN-I. D. Van Horn, J. Fargo, H. W. Miller, G. G. Rupert Harmon Lindsay, M. B. Miller, C. Eldridge, J. N. Brant, H. S. Lay, Wm Ostrander. F. D. Starr.*SITI November 2, 1888, page 662.20*

MINNESOTA-A. D. Olsen, L. Johnson, H. Grant, C. C. Lewis, Alle Moon, F. L. Mead.*SITI November 2, 1888, page 662.21*

MISSOURI-D. T. Jones, J. W. Watt, J. B. Becknes.*SITI November 2, 1888, page 662.22*

NEBRASKA-J. P. Gardner, W. C. Boynton, W. M. Hyatt.*SITI November 2, 1888, page 662.23*

NEW ENGLAND-A. T. Robinson, E. E. Miles.*SITI November 2, 1888, page 662.24*

NEW YORK-M. H. Brown, M. C. Wilcox.*SITI November 2, 1888, page 662.25*

NORTH PACIFIC-T. H. Starbuck.*SITI November 2, 1888, page 662.26*

NORWAY-J. G. Matteson.*SITI November 2, 1888, page 662.27*

OHIO-R. A. Underwood, H. M. Mitchell, J. E. Swift.*SITI November 2, 1888, page 662.28*

PENNSYLVANIA-J. W. Raymond, L. C. Chadwick.*SITI November 2, 1888, page 662.29*

SOUTH AMERICA-G. G. Rupert.*SITI November 2, 1888, page*

662.30

SWEDEN-J. G. Matteson.*SITI November 2, 1888, page 662.31*

TENNESSEE-J. M. Rees.*SITI November 2, 1888, page 662.32*

TEXAS-T. T. Stevenson.*SITI November 2, 1888, page 662.33*

UPPER COLUMBIA-H. W. Decker.*SITI November 2, 1888, page 662.34*

VERMONT-T. H. Purdon.*SITI November 2, 1888, page 662.35*

VIRGINIA-R. D. Hattell.*SITI November 2, 1888, page 662.36*

WEST VIRGINIA-W. J. Stone.*SITI November 2, 1888, page 662.37*

WISCONSIN-A. J. Breed, W. W. Sharp, W. S. Hyatt, B. M. Shull, F. H. Cady.*SITI November 2, 1888, page 662.38*

The following were counted among the delegates by virtue of their having been in the employ of the General Conference during the whole or part of the year:-*SITI November 2, 1888, page 662.39*

S. H. Lane, O C. Godsmark, D. T. Bourdeau, E. W. Farnsworth, D. E. Lindsey, F. E. Belden, A. R. Henry, R. M. Kilgore, J. F. Hanson, C. W. Olds, Uriah Smith.*SITI November 2, 1888, page 662.40*

Committees were appointed as follows:-*SITI November 2, 1888, page 662.41*

On Nominations-J. B. Goodrich, J. Fargo, Dan T. Jones*SITI November 2, 1888, page 662.42*

On Resolutions-R. A. Underwood, A. T. Robinson, L. R. Conradi, E. J. Waggoner, E. H. Gates.*SITI November 2, 1888, page 662.43*

On Licenses and Credentials-R. M. Kilgore, I. D. Van Horn, H. Nicola.*SITI November 2, 1888, page 662.44*

On Distribution of Labor-E. W. Farnsworth, A. J. Breed, Lewish Johnston, G. G. Rupert, C. H. Jones, together with the General

Conference Committee.*SITI November 2, 1888, page 662.45*

On Auditing-A. R. Henry, C. Eldridge, J. W. Raymond J. Fargo, H. W. Miller, A. T. Robinson.*SITI November 2, 1888, page 662.46*

On Finance-C. H. Jones, Harmon Lindsay, A. R. Henry, C. Eldridge, A. T. Jones, and the presidents of the various State Conferences.*SITI November 2, 1888, page 662.47*

As yet none of the committees have reported, and the time of the Conference has been devoted to reports from the mission fields.*SITI November 2, 1888, page 662.48*

Two new Conferences, Arkansas and Australia, were admitted into the General Conference, the former having ten churches, and the latter six.*SITI November 2, 1888, page 662.49*

One meeting of the International Sabbath-school Association has been held, and committees were appointed as follows:-*SITI November 2, 1888, page 662.50*

On Nominations-R. M. Kilgore, A. T. Robinson, A. J. Breed*SITI November 2, 1888, page 662.51*

On Resolutions-E. J. Waggoner, C. C. Lewis, M. C. Wilcox, M. B. Miller, W. W. Sharp.*SITI November 2, 1888, page 662.52*

On Auditing-F. E. Belden, M. H. Brown, A. D. Olsen*SITI November 2, 1888, page 662.53*

The committees are all at work, and by the next report much business will doubtless have been accomplished.*SITI November 2, 1888, page 662.54*

Much praise is due the members of the Minneapolis church, and especially those connected with the mission, for the abundant hospitality which they have provided for the delegates and visitors. Everybody has been made comfortable, and the efforts of the Minneapolis brethren and sisters are highly appreciated. W.*SITI November 2, 1888, page 662.55*

Minneapolis, Minn., October 22, 1888.*SITI November 2, 1888, page 662.56*

“The ‘Epistle of Barnabas’” The Signs of the Times, 14, 42.

E. J. Waggoner

In accordance with the promise made last week, we will now enter upon a brief examination of the writings of the so-called “Christian Fathers.” Prominent among these writings is what is known as “The Epistle of Barnabas,” which purports to have been written by the companion of the apostle Paul. Of this epistle “McClintock and Strong’s encyclopedia,” article “Barnabas, Epistle of,” says:-*SITI November 2, 1888, page 662.57*

“An epistle has come down to us bearing the name of Barnabas, but clearly not written by him.... The writer evidently was unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed.”*SITI November 2, 1888, page 662.58*

The “Encyclopedia Britannica” says: “The internal evidence is conclusive against its genuineness.”*SITI November 2, 1888, page 662.59*

Mosheim says:-*SITI November 2, 1888, page 662.60*

“The epistle that has come down to us with the name of Barnabas affixed to it, and which consists of two parts, the one comprising proofs of the divinity of the Christian religion derived from the books of the Old Testament, the other, a collection of moral precepts, is unquestionably a composition of great antiquity, but we are left in uncertainty as to its author. For as to what is suggested by some, of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself; several of the opinions and interpretations of Scripture which it contains, having in them so little of either truth, dignity, or force as to render it impossible that they could ever have proceeded from the pen of a man divinely

instructed.”-*Eccl. Com. Cent. 1, sec. 53**SITI November 2, 1888, page 662.61*

Neander says: “It is impossible that we should acknowledge this epistle to belong to that Barnabas, who was worthy to be the companion of the apostolic labors of St. Paul, and had received his name from the power of his animated discourses in the churches.”*SITI November 2, 1888, page 662.62*

In his “Ecclesiastical History,” Mosheim again says: “The epistle of Barnabas as it is called, was, in my judgment, the production of some Jewish Christian who lived in this century [the first] or the next, who had no bad intuition, but possessed little genius and was infected with the fatulous opinions of the Jews. He was clearly a different person from Barnabas, the companion of St. Paul.”*Book 1, cent. 1, part 2, chap. 2, sec. 21.SITI November 2, 1888, page 662.63*

Yet so little is really known of the one who really wrote this epistle that while these writers suppose him to have been a Jew, and of the first century, the “Schaff-Herzog Encyclopedia” says: “The opinion to-day is, that Barnabas was not the author. The epistle was probably written in Alexandria, at the beginning of the second century, and by a Gentile Christian.”*SITI November 2, 1888, page 662.64*

Dr. Schaff, in his “History of the Christian Church” (section 121), says: “The writings which have come down to us under the names of Barnabas and Hermas are of uncertain origin.”*SITI November 2, 1888, page 662.65*

Kitto’s “Encyclopedia of Religious Knowledge” (article “Barnabas”) says of the writer of this epistle:-*SITI November 2, 1888, page 662.66*

“He makes unauthorized additions to various parts of the Jewish Cultus; his views of the Old Economy are confused and erroneous; and he adopts a mode of interpretation countenanced by none of the inspired writers, and to the last degree puerile and absurd. The inference is unavoidable, that Barnabas, ‘the son of prophecy,’ ‘the man full of the Holy Spirit and of faith,’ was not the author of this

epistle.”*SITI November 2, 1888, page 662.67*

And in the article on “The Lord’s Day,” the so-called “Epistle of Barnabas” is spoken of as “probably a forgery of the second century.”*SITI November 2, 1888, page 662.68*

Bishop Arthur Cleveland Coxe, in his introductory note to the epistle as published by the Christian Literature Publishing Company, says:-*SITI November 2, 1888, page 662.69*

“The writer of this epistle is supposed to have been an Alexandrian Jew of the times of Trajan and Hadrian. He was a layman; but possibly he bore the name of ‘Barnabas,’ and so has been confounded with his holy apostolic name-sire.”*SITI November 2, 1888, page 662.70*

The original introductory note by the translation of the epistle for the Edinburgh edition, says that “nothing certain is known as to the author of the epistle. The writer’s name is Barnabas, but scarcely any scholars now ascribe it to the illustrious friend and companion of St. Paul.”*SITI November 2, 1888, page 662.71*

“In point of style, both as respects thought and expression, a very low place must be assigned it. We know nothing certain of the region in which the author lived, or where the first readers were to be found.”*SITI November 2, 1888, page 663.1*

It will now be in place to quote a few passages from the famous document, that our readers may judge for themselves of its character. And first we shall quote the “valuable testimonies” “in favor of the observance” of Sunday. All that is said on this subject is contained in chapter 15 of the epistle, which we quote entire:-*SITI November 2, 1888, page 663.2*

“Further, also, it is written concerning the Sabbath in the Decalogue which (the Lord) spoke, face to face, to Moses on Mount Sinai, ‘And sanctify ye the Sabbath of the Lord with clean hands and a pure heart.’ And he says in another place, ‘If my sons keep the Sabbath then I will cause my mercy to rest upon them.’ The Sabbath is mentioned at the beginning of the creation (thus): ‘And God made in six days the works of his hands, and made an end on the seventh

day, and rested on it, and sanctified it.' Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with him a thousand years. And he himself testified, saying, 'Behold to-day will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And he rested on the seventh day.' This meaneth: when his Son, coming (again), shall destroy the time of the wicked man and judge the ungodly, and change the sun, and the moon, and the stars, then shall he truly rest on the seventh day. Moreover, he says, 'Thou shalt sanctify it with pure hands and a pure heart.' If, therefore, anyone can now sanctify the day which God has sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, he says to them, 'Your new moons and your Sabbaths I cannot endure.' Ye perceive how he speaks: Your present Sabbaths are not acceptable to me, but that is which I have made (namely this), when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when he had manifested himself, he ascended into the heavens." *SITI November 2, 1888, page 663.3*

That is the whole of it; and this is what Doctor Schaff, in immediate connection with that which we have quoted from him, calls "a valuable testimony" "in favor of the observance of the Christian Sabbath." But it is useless to try to analyze it, because it doesn't mean anything. The writer misquotes Scripture, and manufactures it when he doesn't find any to suit his purpose. He also allegorizes the plainest statements of fact, and strings words together in such a way as to defy comprehension by the most acute grammarian. But all of this can be overlooked so long as he mentions the "eighth day," and thus furnishes "valuable testimony" for the observance of Sunday. The friends of the Sunday-sabbath could not make a more perfect exhibit of the scarcity of argument in its behalf, than by saying that the so-called "Epistle of Barnabas" contains "valuable

testimonies” in its favor.*SITI November 2, 1888, page 663.4*

This chapter alone sufficiently proves the truth of the statement that the epistle contains “absurd and trifling interpretations of Scripture,” but we will give a few more instances. In the last part of chapter 9 there is some information which the writer of the epistle considered the most valuable of any he had to bestow. We quote:-*SITI November 2, 1888, page 663.5*

“Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practiced that rite, having received the mysteries of the three letters. For (the Scripture) saith, ‘And Abraham circumcised ten, and eight, and three hundred men of his household.’ What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted-Ten by I, and eight by II. You have (the initials of the name of) Jesus. And because the cross was to express the grace (of our redemption) by the letter T, he says also, ‘Three Hundred.’ He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of his doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.”*SITI November 2, 1888, page 663.6*

This is truly an astonishing and most excellent piece of information! Archdeacon Farrar says of it:-*SITI November 2, 1888, page 663.7*

“It never even occurred to Barnabas or to any who adopted this singular specimen of exposition that there was any absurdity in attributing to a Chaldean Emir an application of mystic processes and numerical values to the letters of an alphabet which had no existence till hundreds of years after he had returned to dust.”-*History of Interpretation, p. 168.SITI November 2, 1888, page 663.8*

But although the egotistical pseudo-Barnabas considered this the most “excellent piece of knowledge” that he had condescended to share with the common crowd, the chapter immediately following (chapter 10) certainly surpasses it in that sort of wisdom. The chapter is entitled, “Spiritual Significance of the Precepts of Moses

Respecting Different Kinds of Food,” and a part of it reads as follows:-*SITI November 2, 1888, page 663.9*

“Now, wherefore did Moses say, ‘Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales’? He embraced three doctrines in his mind (in doing so). Moreover, the Lord saith to them in Deuteronomy. ‘And I will establish my ordinances among this people.’ Is there then not a command of God that they should not eat (these things)? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, ‘Thou shalt not join thyself to men who resemble swine.’ For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And (in like manner) the swine, when it has eaten, does not recognize its master; but when hungry it cries out, and on receiving food is quiet again.... Moreover, ‘Thou shalt not,’ he says, ‘eat the hare.’ Wherefore? ‘Thou shalt not eat the hyena.’ He means, ‘Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such.’ Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, ‘Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth.’”*SITI November 2, 1888, page 663.10*

For the sake of brevity we have omitted parts of this chapter, but the omitted portions contain no redeeming features; and the quotations given indicate the real character not only of this chapter but of the entire epistle, which even to-day is quoted as containing “valuable testimony” in behalf of Sunday observance. Certainly the thoughtful reader cannot fail to see that scarcely any stronger indictment could be brought against the Sunday institution than the fact that it draws testimony for its support from such a source. It is true that Sunday advocates say that they do not depend upon this testimony; but we notice that they never fail to quote it. The simple knowledge that the so-called “Epistle of Barnabas” is quoted in behalf of any doctrine or practice, should be sufficient evidence that such doctrine or practice is unworthy of belief. With this we leave

the pseudo-Barnabas. W.*SITI November 2, 1888, page 663.11*

“Keep the Sabbath” The Signs of the Times, 14, 42.

E. J. Waggoner

“Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” *Exodus 20:8-11.SITI November 2, 1888, page 663.12*

“Saturday: The seventh or last day of the week; the day following Friday and preceding Sunday.”-*Webster’s Unabridged Dictionary.SITI November 2, 1888, page 663.13*

“Hallow: To make holy; to set apart for holy or religious used.”-*Webster.SITI November 2, 1888, page 663.14*

The seventh day is the day commonly called Saturday. The fourth commandment says that “the seventh day is the Sabbath of the Lord thy God;” that God set it apart for holy use. Reader, do you keep the fourth commandment? If not, why not?*SITI November 2, 1888, page 663.15*

“Religion in the Public Schools” The Signs of the Times, 14, 42.

E. J. Waggoner

The following statement and conclusion by the *Christian at Work* is a very fair and sensible presentation of the matter of religious teaching in the public schools:-*SITI November 2, 1888, page 665.1*

The folly of devolving religious teaching upon the teacher of the public school who is not at all qualified for it, is finding illustration in London, where we are told some of the London School Board teachers bitterly dislike the religious teaching which they are

compelled to give, while the instruction given is of the most unsatisfactory character. As for the teachers, they complain that they were not trained in order to give religious instruction, and that if the Board's requirements are carried out, all their private time must be occupied in Bible study. When it is considered that the teachers are compelled to give lessons "from the Pentateuch, with special reference to the lives of Abraham, Isaac, Jacob, Joseph, and Moses, with the practical teaching of the law of Moses with reference to the 'Poor,' 'Strangers,' 'Fatherless,' 'Widow,' 'Bond-servant,' 'Parents,' and 'Children,' the life of Christ as gathered from St. Matthew, to *chapter 14:36* inclusive; St. Mark, to *chapters 6:56*; St. Luke, to *chapter 9:17*; St. John, to *chapter seven: one*, viz., to Third Passover; with lessons from the parables of the Sower, the Mustard Seed, the Wheat and Tares, the Pearl of Great Price, followed by brief accounts of Bethlehem, Nazareth, Sea of Galilee, Bethany, and Jerusalem," it is no wonder that the secular teacher is unhappy and is made to feel severely his own incompetency. The state of affairs in this respect in London has a lesson for this country. For it is certainly true that even the present practice pursued towards the public schools of this State be changed, and religious teaching be introduced, it will be necessary to dislodge a large number of teachers whose efficiency in secular branches has been proved, and substitute those qualified to teach religion. *SITI November 2, 1888, page 665.2*

The fact is those who clamor for religious teaching in the public schools do not want, and would not consent, to any teaching different from what *they* believe. The selfishness of such a position must be apparent to everyone. But it is not alone folly in devolving religious teaching upon those not prepared for it, that is to be considered. It is the wicked selfishness of a certain number, no matter whether few or many, arrogating to themselves the authority to decide that certain ones are qualified to teach religion, and for everybody to receive their teaching. *SITI November 2, 1888, page 665.3*

"The Commentary. Second Epistle of Peter" The Signs of the Times, 14, 42.

E. J. Waggoner

2 Peter 1:7-15.

(Lesson 4, Sabbath, Nov. 17.)

1. Repeat the list of virtues sometimes called "Peter's ladder."*SITI November 2, 1888, page 665.4*

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." *2 Peter 1:5-7. SITI November 2, 1888, page 665.5*

2. What is the crowning grace?*SITI November 2, 1888, page 665.6*

"And to brotherly kindness, charity." *Verse 7, last part. SITI November 2, 1888, page 665.7*

3. What is charity?*SITI November 2, 1888, page 665.8*

"And above all these things put on charity, which is the bond of perfectness." *Colossians 3:14. SITI November 2, 1888, page 665.9*

4. What other very common word is equivalent to charity? See *Colossians 3:14*, and other texts in Revised Version.*SITI November 2, 1888, page 665.10*

5. What is the end or object of the commandment, or law, of God?*SITI November 2, 1888, page 665.11*

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." *1 Timothy 1:5. SITI November 2, 1888, page 665.12*

6. What, indeed, is Bible charity or love?*SITI November 2, 1888, page 665.13*

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." *1 John 5:2, 3. SITI November 2, 1888, page 665.14*

7. What is the whole duty of man?*SITI November 2, 1888, page*

665.15

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.” *Ecclesiastes 12:13.SITI November 2, 1888, page 665.16*

8. Then since the keeping of the commandments is charity, how does charity compare with the other graces?*SITI November 2, 1888, page 665.17*

“And now abideth faith, hope, charity, these three; but the greatest of these is charity.” *1 Corinthians 13:13.SITI November 2, 1888, page 665.18*

9. Into how much of our actions should charity enter?*SITI November 2, 1888, page 665.19*

“Let all your things be done with charity.” *1 Corinthians 16:14.SITI November 2, 1888, page 665.20*

10. Without charity, what is the most eloquent man like?*SITI November 2, 1888, page 665.21*

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.” *1 Corinthians 13:1.SITI November 2, 1888, page 665.22*

11. Will the possession of great faith and deep knowledge of the mysteries of God, make up in any degree for lack of charity?*SITI November 2, 1888, page 665.23*

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” *Verse 2.SITI November 2, 1888, page 665.24*

12. Show that charity does not consist simply in making great sacrifices and giving to the poor.*SITI November 2, 1888, page 665.25*

“And though I bestow all my goods to feed the poor, and though I

give my body to be burned, and have not charity, it profiteth me nothing.” *Verse 3.SITI November 2, 1888, page 665.26*

13. Tell what are the characteristics of charity. *SITI November 2, 1888, page 665.27*

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.” *Verses 4-6.SITI November 2, 1888, page 665.28*

14. If all these graces abound in any person what will be his condition? *SITI November 2, 1888, page 665.29*

“For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” *2 Peter 1:8.SITI November 2, 1888, page 665.30*

15. Name some of the fruits that are equivalent to the above graces. *SITI November 2, 1888, page 665.31*

“But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” *Galatians 5:22, 23.SITI November 2, 1888, page 665.32*

16. What is the condition of one who lacks these things? *SITI November 2, 1888, page 665.33*

“But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” *2 Peter 1:9.SITI November 2, 1888, page 665.34*

17. Then what should we do? *SITI November 2, 1888, page 665.35*

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” *Verse 10.SITI November 2, 1888, page 665.36*

18. What glorious reward awaits those in whom “these things”

abound?*SITI November 2, 1888, page 665.37*

“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”
Verse 11.SITI November 2, 1888, page 665.38

19. What must be the nature of those who inherit that eternal kingdom?*SITI November 2, 1888, page 665.39*

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” *Titus 2:13, 14.* “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.” *Revelation 21:27.SITI November 2, 1888, page 665.40*

20. Is the fact that we know these things any reason why we should not study them diligently?*SITI November 2, 1888, page 665.41*

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” *2 Peter 1:12.SITI November 2, 1888, page 665.42*

21. Why was the apostle so zealous in stirring up the minds of the people concerning these great truths?*SITI November 2, 1888, page 665.43*

“Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.” *Verses 13, 14.SITI November 2, 1888, page 665.44*

22. What had the Lord shown him concerning his death?*SITI November 2, 1888, page 665.45*

“Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee,

and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.” *John 21:18, 19.SITI November 2, 1888, page 665.46*

23. What was Peter’s earnest desire that we should do?*SITI November 2, 1888, page 665.47*

“Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.” 2 *Peter 1:15.SITI November 2, 1888, page 665.48*

24. If these things are always in our mind, what prayer may we offer?*SITI November 2, 1888, page 665.49*

“Give ear to my words, O Lord; consider my meditation.” *Psalms 5:1.SITI November 2, 1888, page 665.50*

NOTES

Charity, or love, “is the bond of perfectness.” This may readily be understood when we remember that “love is the fulfilling of the law,” and that the whole law of God, including every duty that can be required of man, is summed up in the two precepts, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and, “Thou shalt love thy neighbor as thyself.” The love which is the bond of perfectness is not a mere emotion, but is a living, active principle, manifest in every deed and thought of one’s life. Of course it is understood that love is the bond of perfectness only when there is underlying faith, for faith works by love, and love is the product of faith.*SITI November 2, 1888, page 665.51*

“Give diligence, to make your calling and election sure.” Many are called but few are chosen. How many are called? All. Here is the call: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” *Isaiah 55:1*. “Whosoever will, let him take the water of life freely.” *Revelation 22:17*. But not all will heed the call; and of those who listen to it, very few

comparatively will gain the final inheritance, because the great majority will not agonize to enter in. "Many, I say unto you, will seek to enter in, and shall not be able." *Luke 13:24*. A man may even be one of the elect, one of the specially loved of God, yet if he does not give diligence to make his election sure, he will certainly fall. The doctrine of "the perseverance of the saints" is an excellent one, if the saints only persevere; but they must not imagine that because they have tasted that the Lord is precious, and have felt the power of the world to come, therefore they are bound to be kept to the end, regardless of their own actions. Only those who patiently continue in well-doing can have eternal life. To each Christian the warning is given, "Hold that fast which thou hast, that no man take thy crown." *Revelation 3:11. SITI November 2, 1888, page 666.1*

"The Commentary. Caleb's Inheritance" The Signs of the Times, 14, 42.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON. (November 11.-*Joshua 14:5-15.*)

The time had come for the division of the long-promised, long-sought inheritance of the children of Israel. And "as the Lord commanded Moses, ... they divided the land." Twelve men had been appointed by the Lord to apportion the possession to the different tribes, and among those appointed for this work was Caleb, of the tribe of Judah, the man of faith, who had brought back a good report of the land forty years before, and who had said in the face of opposition and unbelief: "If the Lord delight in us, then he will bring us into this land." When Israel had rejected his testimony, God had promised that, because of his spirit of courage and confidence, he should live, and inherit the land he had spied out. *SITI November 2, 1888, page 666.2*

An opportunity was now afforded to remind Joshua of what the Lord had spoken concerning him, and yet Caleb did not act independently, as though he thought his former faithfulness was sufficient to entitle his rightful claim to his inheritance. The chief men of the tribe of Judah presented themselves with Caleb before Joshua manifesting their interest in his behalf, and placing Caleb's

action above the suspicion of being one of mere selfishness, and due to his position among the twelve who apportioned the land. There is a hint here of the character of Caleb, of his caution, his meekness, and his union with his brethren. There was no boasting of his former action before rebellious Israel, no coloring of the hard circumstances in which he had been placed when his brethren were about to stone him for his adherence to the right; but a simple, unvarnished statement of the facts of the case. And he said to Joshua, "Thou knowest the thing that the Lord said unto Moses the man of God concerning thee and me at Kadesh-barnea." This was simply to recall to Joshua's mind the reason for the request which he was about to make. He then speaks of how he brought back word from the promised land, and had spoken to the people "as it was in his heart." When his brethren had made the "heart of the people melt" by words of discouragement, he had "wholly followed the Lord." He had followed the leading of God's Spirit, and although the people had not appreciated his action, he had manifested himself before them as a son of God, and the Lord had honored him before his people by promising him an inheritance in the very land they had despaired of entering. Not always is faith so immediately and signally commended as was Caleb's. And yet, while God had blessed him with the assurance of his favor, Caleb's faith was tried by more than forty years of waiting for the fulfillment of the promise. *SITI November 2, 1888, page 666.3*

He now rehearsed the promise that Moses had made to him: "Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God." The people of God had come into the promised possession, and the portions were being assigned. Caleb was in the country of his inheritance. He had only to ask, and the right would be granted to him to go up and possess the place whereon his feet had trodden. What thoughts must have stirred him! What gratitude must have welled up in his heart! He had seen the "fearful and the unbelieving," a great host, fall in the wilderness, a prey to death as the result of their lack of faith in the God of Israel. But of himself he declares, "And now, behold, the Lord hath kept me alive, as he said.... And now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength

now, for war, both to go out, and to come in.” While he had seen that “the way of the transgressor is hard,” he had realized that they that wait upon the Lord renew their strength. He had found that in keeping the commandments of the Lord there was “great reward.” He who wholly follows the Lord, as did Caleb, will have it to say that the “lines are fallen unto me in pleasant places, yea, I have a goodly heritage.”*SITI November 2, 1888, page 666.4*

After this introduction, Caleb was bold to proffer his request, for it was evident that he was simply asking his right as a servant of the Lord. “Now therefore give me this mountain whereof the Lord spake in that day.” He then reminded Joshua of what had been said concerning Anakin, the race of giants that the spies had magnified before Israel, and “the cities great and fenced” that had seemed impregnable to the people of God forty years before; but the spirit of Caleb had not changed. He still had confidence in God, and he declared, “If so be the Lord will be with me, then I shall be able to drive them out as the Lord hath said.”*SITI November 2, 1888, page 666.5*

Forty years before, Caleb’s faith had said, “Let us go up at once, and possess it; for we are well able.” And now the Lord had brought him to the test. There are many whose faith seems of the genuine order until some trial is brought upon them, and then faith weakens and fails on the very border of their inheritance. Caleb’s faith was not of this character. He was no more dismayed at the giants and the fenced cities when brought into actual contact with them, than when they were prospective enemies and hindrances.*SITI November 2, 1888, page 666.6*

“And Joshua blessed him.” He bade him Godspeed. “And Hebron became the inheritance of Caleb.” This man of faith is a representative of those who shall enter into the land of Canaan which is a type. Those whose fervent faith impels them to act upon his promises shall enter into the heavenly Canaan, a land flowing with milk and honey, the eternal inheritance of the saints.*SITI November 2, 1888, page 666.7*

“Back Page” The Signs of the Times, 14, 42.

E. J. Waggoner

Twenty-five young men were arrested the other day in Boston for raffling off a silver watch for the benefit of a sick friend. Referring to the fact, a religious paper published in that city says: "Very good, but let not the vigilance of the authorities stop here! Raffling is just as wicked in a church fair, or a Grand Army entertainment, as anywhere else." And in this the Boston paper says truly.*SITI November 2, 1888, page 672.1*

The *Congregationalist* says that on a recent Sunday several men were at work on the new court-house in Boston, and expresses the hope that there was some adequate reason for it, saying that "certainly the city authorities ought not to take the lead in thus desecrating the Lord's day." We don't just now recall any text of Scripture which says that Sunday is the Lord's day, or that so much as intimate that work should not be done upon the day; in fact, we have for years supposed that there was no such text. If we are in error will the *Congregationalist* please enlighten us.*SITI November 2, 1888, page 672.2*

In the *California Christian Advocate* of October 4 a prominent Methodist minister of this State publishes a vigorous protest against having his name published in the *California Voice* as actively engaged in the political Prohibition, or third party, movement. He says: "Thinking that if one name appeared utterly without authority others might, I asked nine ministers, just as I happened to meet them, *and not one of the nine* had authorized such a use of his name." He adds that those whom he "asked are all but thorough-going temperance men." But only one was willing to have his name paraded in the public prints in the interests of any party.*SITI November 2, 1888, page 672.3*

In commenting upon the proposed union of the Presbyterian and Congregationalist Churches in Japan a Methodist paper asks: "Why not go a little farther and appoint bishops, and so take *us* in?" Whereupon a Congregational paper reports that the Japanese have done that very thing, the only difference being that they use the word in its original and scriptural, and the Methodists in its perverted and ecclesiastical, sense. But the title "bishop" is not the

only Bible term that is used not only by Methodists but by almost everybody else in a “perverted and ecclesiastical sense.” To adopt the rule of using words only in their “original and scriptural” sense would spoil every man-made creed in Christendom, and restore the Bible to its proper place as the highest and only rule of faith and practice among Christians.*SITI November 2, 1888, page 672.4*

A gentleman in Baltimore, Md., thinks that the story of a Catholic priest going out in a tug to marry a couple who could not legally marry under the laws of this State, which we published in the No. 36 of the current volume of the SIGNS, is a “lie made out of whole cloth.” We think not. The full particulars were published by the San Francisco *Chronicle* of August 17, and there is not the slightest reason for doubting that the facts were correctly given. It is not uncommon for the Pope to grant dispensations for incestuous marriages, especially in some parts of Europe, notably Portugal; and did our critic know as much about such matters as he should know, before assuming the role of critic, he would not be so fast to charge us with falsehood.*SITI November 2, 1888, page 672.5*

It was only a few months ago that the Pope granted the Duke of Aosta, ex-king of Spain, a special dispensation to marry his niece, and is openly charged that the great “infallible” did it for a money consideration.*SITI November 2, 1888, page 672.6*

The Pope assumes to do more than God himself could do, namely, make right wrong. Is he not well described by the apostle as “the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God”?*SITI November 2, 1888, page 672.7*

The *Christian at Work* says: “It is rumored that Dr. Bryennois, the learned metropolitan of Nicomedia, has made even a more important discovery than that of the ‘Teaching of the Twelve Apostles,’ which he found in the Church of the Holy Sepulcher some time ago. But that comparison does not by any means indicate that his new “find” is of any importance, for the so-called “Teaching of the Apostles” has already sunk into the obscurity to which it belongs. It is characteristic of the prelates of every branch

of the Catholic Church, that their discoveries are never in the line of Bible truth, but are always something for the purpose of proving that the Bible is not a perfect and sufficient died in matters of faith and practice.*SITI November 2, 1888, page 672.8*

It seems that prohibition doesn't prohibit in Iowa. The new liquor law which went into effect October 1 is so strict that only druggists can keep liquors for sale, and many of them refuse to take out license. The courts have just decided, too, that while liquor can be imported and sold in the State in the original packages, original packages are not bottles put up for the express purpose of evading the law, but barrels and casks from the distillery with the Government stamp upon them. If an old toper wants to buy a whole barrel of whisky in Iowa no man can say him nay; very few men, however, want to do anything of that kind; what they want is to get together in saloons and have "a good time," and if they can't do that the most of them don't care to drink at all.*SITI November 2, 1888, page 672.9*

In a recent number of that paper the editor of the *Congregationalist* tells how, not long since, he dropped into a Christian Endeavor meeting connected with one of the largest churches in Boston, and how, when the Scriptures were read, he saw several of the members, who were twenty years old at least, looking in the New Testament for the book of Micah. And some, he says, who did not make this glaring mistake, turned the leaves of the Old Testament in an uncertain way.*SITI November 2, 1888, page 672.10*

This is not as it should be, and the editor says truly that this defect is by no means peculiar to the church mentioned, but that it is to be seen everywhere; and adds that somebody ought to insist that every people in the Sunday-school learn the names of the books of the Bible in their order.*SITI November 2, 1888, page 672.11*

To show how great is the necessity for something of this kind being done he tells that not long since a young pulpit orator was sent out by a very popular university not a thousand miles from Boston to hold "union" meeting with a well-known pastor. It was arranged that one part of the young brother's service should consist in reading the Scriptures. While the singing immediately preceding the Scripture reading was going on, he asked the pastor what Scripture he

should read. He replied by suggesting a passage in the book of Daniel. The young man turned the leaves of the Bible vigorously, with ill success; and just as the choir's entrance upon the last verse warned him that his time was almost come, he turned to his companion with a very nervous look, and said, "*Where is Daniel, anyway?*" *SITI November 2, 1888, page 672.12*

In view of this all will certainly agree that the editor's suggestion is a good one. And might it not be well-we make this suggestion humbly-for theological seminaries to require their students to learn the names of the books of the Bible in their order, at least until such time as the Sunday-schools shall have corrected the palpable defect which now exists. *SITI November 2, 1888, page 672.13*

The Pope was interviewed a few days since by a correspondent of a London paper, and is credited with the following utterance:-*SITI November 2, 1888, page 672.14*

"In the German empire there are 15,000,000 Catholics whose wishes and feelings must be respected, it being to the interest of their emperor to keep them contented. As the head of the church, I cannot countenance injustice done to those who are committed to my care, and whom I am bound to protect and defend. The teaching rights of the church must be recognized, and their exercise must be authorized by the State." *SITI November 2, 1888, page 672.15*

The empire contains 45,000,000 people, and though only one-third of those are Romanists, they are a unit in the hands of the Pope, and he has already shown that he understands well how to take advantage of this fact and wield the immense power which it gives him in the interests of the papacy. With 15,000,000 followers at his back Leo XIII. certainly has it in his power to maintain the "rights" of "the church" in Germany. *SITI November 2, 1888, page 672.16*

October 24 the Pope addressed a number of pilgrims, and after denouncing the Italian Government and stating that hatred of all foes of the Papal See was concentrated in Rome, said: "In this city they do not hesitate to confirm by new insults, even on solemn occasions, the usurpation and violence which are within the remembrance of the whole world, degrading Rome to the simple position of the capital of a kingdom, while God predestined it to be

the See of the Vicar of Christ; and it shall ever remain the capital of the Catholic world. Our enemies are exerting their whole strength to oppress us. Let us redouble our efforts and return untiringly to the struggle. Action is necessary, for which I rely upon the clergy.” *SITI November 2, 1888, page 672.17*

The Pope is certainly making most stubborn and persistent efforts to recover temporal power, and indications are not lacking which would seem to indicate that he will ere long be successful. His triumph will, however, be of short duration, for the Scriptures contain the assurance that the Papacy is that which “the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of is coming.” And we know that “the coming of the Lord draweth nigh.” *SITI November 2, 1888, page 672.18*

November 9, 1888

“The Papacy” The Signs of the Times, 14, 43.

E. J. Waggoner

“In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.” *Daniel 7:1.SITI November 9, 1888, page 678.1*

Just what year the first year of Belshazzar was, we are unable to determine. It used to be stated, with confidence, that it was the year 555 B.C.; but then it was supposed that Belshazzar and Nabonadius were one and the same person. The name Nabonadius was found in the accounts of the overthrow of Babylon; and knowing that he began to reign in 555 B.C., chronologers placed 555 in the margin of the Bible, as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father. (See “Rawlinson’s Seven Great Monarchies,” Fourth Monarchy, chap. 8, paragraphs 38-50.) When Cyrus came against Babylon, Nabonadius came out to meet him, but, being defeated, he shut himself up in Borsippa, a few miles below Babylon, leaving Belshazzar in charge of the city of Babylon.*SITI November 9, 1888, page 678.2*

This explains why Belshazzar, on the night of his riotous feast, promised to make Daniel the *third* ruler in the kingdom (*Daniel 5:16*), and not the second, if he would interpret the writing on the wall. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third. This is one of the strongest proofs of the accuracy of the Bible as an historical record. The more the ancient resources are unearthed, the more exact and authentic is the Bible shown to be.*SITI November 9, 1888, page 678.3*

“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.” *Daniel*

7:2, 3.*SITI November 9, 1888, page 678.4*

The Scriptures never put a man under the necessity of guessing at anything that God wishes him to understand; he wishes us to understand the book of Daniel (*Matthew 24:15*), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. *Verse 17* says:-*SITI November 9, 1888, page 678.5*

“These great beasts, which are four, are four kings, which shall arise out of the earth.”*SITI November 9, 1888, page 678.6*

And then, that nothing may be lacking by which to identify them, the angel who is giving the explanation continues:-*SITI November 9, 1888, page 678.7*

“But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” *Verse 18.SITI November 9, 1888, page 678.8*

From this verse we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell forever. This is also the case with the four kingdoms of *Daniel 2*. Therefore the four kings of *Daniel 7* must be identical with the four kings of *Daniel 2*. For it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time.*SITI November 9, 1888, page 678.9*

There are two other symbols, namely, the winds and the sea, but they are easily explained. The four beasts (kingdoms) came up as the result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea, represent strife among the people of the earth. We shall see that this is correct.*SITI November 9, 1888, page 678.10*

It must be accepted as a fact that when a symbol is once used in prophecy, with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, there

would be no harmony in the Bible. By following this principle, all is harmonious. In the seventeenth of Revelation, John says that he saw a woman sitting on many waters (*verse 1*); and the angel told him (*verse 15*) that these waters were “peoples, and multitudes, and nations, and tongues.” Then the great sea of *Daniel 7* must represent the people of the earth. See also *Isaiah 8:7*, where the people of Assyria are called “the waters of the river.” If the sea means people, then of course the stirring up of the sea by winds denotes the stirring up of the people,-strife. In harmony with this, we find in *Jeremiah 25:32, 33*, that, as the result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In *Revelation 7:1-3* the winds-the fierce passions of men-are represented as being held so that the earth may not be hurt. *SITI November 9, 1888, page 678.11*

The prophecy, then, simply brings to view the four universal empires,-Babylon, Medo-Persia, Grecia, and Rome,-each arising as the result of the ungoverned passions of the people. They were presented in this manner, in order to bring out additional features. The first, Babylon, with its power and glory, was represented by a lion, with eagle's wings. *Daniel 7:4*. In one place it is described as follows: “For, lo, I raise up the Chaldeans, that bitter and hasty nation.... Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.” *Habakkuk 1:6-8*. Daniel continues concerning this first beast: “I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.” *Daniel 7:4*. The marginal rendering “wherewith,” in place of the first “and,” makes the passage more clear; thus: “I beheld till the wings thereof were plucked, wherewith it was lifted up from the earth, and it was made stand upon the feet as a man, and a man's heart was given to it.” *SITI November 9, 1888, page 678.12*

The wings upon the back of the lion symbolize the swiftness with which Babylon extended her conquests. (See *Habakkuk 1:6-8*, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in its path, and thus its

progress was unhindered. But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with eagle's wings; it then stood still, and extended its conquests no further. Instead of being lion-hearted, Belshazzar was so timid that "the joints of his loins were loosed, and his knees smote one against another" (*Daniel 5:6*), when, in the midst of his blasphemous revel, the handwriting appeared on the wall. "Conscience doth make cowards of all wicked men, when they see the handwriting of God, whether on the wall or in his look." *SITI November 9, 1888, page 678.13*

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh." *Daniel 7:5. SITI November 9, 1888, page 678.14*

For the expression, "And it raised up itself on one side," the marginal reading would substitute, "it raised up one dominion." This would indicate, what was actually the case, that one branch of the Medo-Persian Empire had the pre-eminence. At the first, the Median kingdom was *the* kingdom, and Persia was only a province. When the Babylonians expedition was begun, it was by Darius, king of Media; his nephew Cyrus, prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the Median portion of the kingdom became secondary. Some historians say that Persia revolted from Media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the Median portion, that the empire is often spoken of simply as the Persian Empire. *SITI November 9, 1888, page 678.15*

"And they said thus unto it, Arise, devour much flesh." *Daniel 7:5.* By this we can see the propriety of having this second line of symbols to represent the four kingdoms. Their peculiar characteristic could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus the Medo-Persian Empire is shown to have been characterized by

lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrificed, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus, “the worst race of men that ever governed an empire.”-*Connexion, under the year 559 B.C., Neriglissar I.**SITI November 9, 1888, page 678.16*

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.” *Daniel 7:6.**SITI November 9, 1888, page 678.17*

The leopard is a very swift-footed beast, and the addition of four wings would give it speed almost beyond comprehension. Nothing could more fully represent the Grecian Empire under Alexander whose very name is a synonym for celerity of movement. Says Rollin (book 15, sec. 2, last paragraph): “Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon.” And he conquered enemies as he went.*SITI November 9, 1888, page 678.18*

The four heads of this beast can indicate nothing but the four parts into which the Grecian Empire was divided after the death of Alexander. Bear in mind that the Grecian Empire was not divided into four empires, but that there were four heads to the one empire, just as there were four heads to the leopard. Rollin gives the history of all the kings in the four divisions, under the head of “Alexander’s Successors.” *W.**SITI November 9, 1888, page 678.19*

(To be continued.)

“Occupy Till I Come” The Signs of the Times, 14, 43.

E. J. Waggoner

It is the especial work of scoffers to point out the inconsistencies of professors of religion. Although this custom is by no means a benefit to the fault-finder, it is not on the whole a very bad thing for the church, as it operates to some extent as a check. And it is well

for professed Christians to heed criticisms of non-professors, for the latter are usually very good judges of what constitutes Christianity, by standing self-condemned.*SITI November 9, 1888, page 678.20*

There is perhaps no body of Christians that is a target for more criticism, both just and unjust, as Seventh-day Adventists. The reason for this is plain. They lay more stress on the commandments of God than almost any other people, and teach as a fundamental doctrine of their faith that the coming of the Lord is very near. The world recognizes the truth of John's statement, that "every man that hath this hope in him purifieth himself even as He is pure." *1 John 3:3*. Inconsistencies in a people holding such a high profession cannot fail to be noted.*SITI November 9, 1888, page 678.21*

But there is one charge brought against Seventh-day Adventists that is not well founded. It is something like this: "You profess to believe that the Lord will come very soon-in a few years; that men now living will see him. And yet you show the great activity in erecting publishing houses, and in building and equipping colleges for the thorough education of children. If what you profess to believe is really true, then the Lord will come before many of these children are old enough to use their education. Where, then, is the consistency?" It is not skeptics alone who talk thus, but honest, worthy brethren are sometimes troubled over the matter. Such persons do not fully understand the spirit of the Lord. We think it can be easily shown that the more we exhibit in every laudable undertaking, the more nearly do we fulfill the commands of our Saviour.*SITI November 9, 1888, page 678.22*

The two parables of our Lord, one in *Matthew 25: 14-30*, and the other in *Luke 19:12-27*, fully set forth the duty of the Christian while waiting for the return of Christ. Christ is represented as a nobleman going into a far country to receive for himself a kingdom and to return. He called his servants and delivered unto them his goods. We are not to suppose that this refers to any one particular thing, but that it embraces everything with which we are endowed. There are various kinds of talents. They comprise intellect, health, strength, influence, ability to gain property, etc.; everything the possession of which is counted as a benefit to mankind. Some have more than others. To everyone is given "according to his several

ability.” The parable in Luke represents each one as receiving the same amount. This may represent the truth of God, which is given to all. There are some who have not health and strength; some have not the faculty that others have to acquire property; and there are varying degrees of intellectual strength; but to all the word of God is given, and his Spirit is free to the poorest and weakest who will ask in faith. All temporal and spiritual blessings which we receive are the talents which God has bestowed upon us.*SITI November 9, 1888, page 678.23*

Now to the servants it is said, “*Occupy till I come.*” The word “occupy” does not mean possession merely. It does not mean that each individual should simply hold that which is committed to him. It means this and more. It has the sense of trading, negotiating, and doing business, of increasing by use. We may learn this from the sequel. Those whose talents had increased on their hands, who had added to that which they had received, were praised and rewarded by their lord when he returned. But there was one who had simply that which had been given him. Some of it was missing; it had been carefully preserved, but it had been allowed to lie idle. To this one it was said, “Thou wicked and slothful servant;” and he was rebuked for not putting the talent to the exchangers so that his lord could have received his own with increase.*SITI November 9, 1888, page 679.1*

From this we learn that God expects us to constantly improve all our gifts, however small, always, of course, to his glory. If we have property, we are to remember that it is God that gives us power to get wealth. *Deuteronomy 8:18*. Whatever strength we may possess, we must remember that we are to glorify God in our bodies. God has endowed us all with reasoning faculties, and he expects us to use them. If our talents do not increase, then we are of no more value than the beasts, for they answer the end of their existence. And it is not enough that we gain something, but we must gain all that is possible.*SITI November 9, 1888, page 679.2*

And then again we have the command, “*Occupy till I come.*” We are to be active in using the talents which God has given us, till the coming of Christ. It is he that endureth unto the end that shall be saved. But if we quit working before the end comes, how can it be

said that we have endured unto the end? The idea that activity in our every-day work is incompatible with true godliness is a remnant of the popish custom of going into utter seclusion in order to serve God fully. Daniel was a most upright and godly man, and yet he was prime minister of a vast empire, and had all the affairs of State on his hands. *SITI November 9, 1888, page 679.3*

The wise man says, "Whatsoever thy hand findeth to do, do it with thy might." In this we glorify God. Of course it is understood that we are to consider all we gain, whatever it may be, as, belonging to God. And when we are engaged directly in the work of God, or in fitting ourselves for a place in that work, we have special need of diligence. God desires all who would work for him to have the necessary preparation. And if we are diligent in this preparation, it matters not if the Master comes before it is completed. If we have been obeying order,-doing his will-it is well. Activity in the work that is given us is not inconsistent with a belief in the near coming of our Lord, but idleness and negligence are inconsistent with such belief. Whatever our position, whether it is ours to labor with our hands, to study, to teach, to preach, or whether we are waiting further orders, let us be faithful in the discharge of our duty. "Blessed is that servant, whom his lord when he cometh shall find so doing." W. *SITI November 9, 1888, page 679.4*

“Pastor, or Shepherd, of Hermas” The Signs of the Times, 14, 43.

E. J. Waggoner

This is the title of a collection of visions, commandments, and similitudes, which were written sometime in the second century by some person not known. From the fact that the writer calls himself Hermas, some have jumped to the conclusion that the writer was the friend of Paul (*Romans 16:14*), but no one now attributes its production to him. It is now quite generally supposed that he was a brother of Pius I., who was bishop of Rome from 143 to 157 A.D. Mosheim says:-*SITI November 9, 1888, page 679.5*

“The book entitled ‘The Shepherd of Hermas’ (so called, because an angel, in the form and habit of a shepherd, is the leading character in the drama), was composed in the second century by

Hermas, the brother of Pius the Roman bishop. The writer, if he was indeed sane, deemed it proper to forge dialogues held with God and angels in order to insinuate what he regarded as salutary truths, more effectually into the minds of his readers. But his celestial spirits talk more insipidly than our scavengers and porters.”-*Ecclesiastical History, book I, cent. I, part 2, chap. 2, sec. 21.**SITI November 9, 1888, page 679.6*

In the “Ecclesiastical Commentaries” (cent. 1, sec. 54) he again says of the book:-*SITI November 9, 1888, page 679.7*

“There is such an admixture of folly and superstition with piety, such a ridiculous association of the most egregious nonsense with things momentous and useful, not only in the celestial visions which constitute the substance of his first book, but also in the precepts and parables which are put into the mouth of the angel in the two others, as to render it a matter of astonishment that men of learning should ever have thought of giving Hermas a place amongst the inspired writers. To me it appears that he must have been either a wild, disordered fanatic, or else, as is more likely, a man who, by way of more readily drawing the attention of his brethren to certain maxims and precepts which he deemed just and salutary, conceived himself to be warranted in pretending to have derived them from conversations with God and the angels.”*SITI November 9, 1888, page 679.8*

There is no reference in the “Pastor of Hermas” to Sunday or to Sunday observance, but, as the translator says in his introductory note-*SITI November 9, 1888, page 679.9*

“The work is very important in many respects; but especially as reflecting the tone and style of books which interested and instructed the Christians of the second and third centuries.”*SITI November 9, 1888, page 679.10*

Its importance in this respect will be more apparent, after we have given a few specimens of its style. But first we wish to show how it was regarded by the churches of that date. From the translator’s introductory notice we extract the following:-*SITI November 9, 1888, page 679.11*

“The ‘Pastor of Hermas’ was one of the most popular books, if not the most popular book, in the Christian church during the second, third, and fourth centuries. It occupied a position analogous in some respects to that of Bunyan’s ‘Pilgrim’s Progress’ in modern times, and critics have frequently compared the two works.” *SITI November 9, 1888, page 679.12*

“The early writers are of opinion that it was really inspired. Irenaeus quotes it as Scripture; Clemens Alexandrinus speaks of it as making its statements ‘divinely;’ and Origen, though a few of his expressions are regarded by some as implying doubt, unquestionably gives it as his opinion that it is ‘divinely inspired.’ Eusebius mentions that difference of opinion prevailed in his day as to the inspiration of the book, some opposing its claims, and others maintaining its divine origin, especially because it formed an admirable introduction to the Christian faith. For this latter reason it was read publicly, he tells us, in the churches.” *SITI November 9, 1888, page 679.13*

With this introduction, we will proceed to the book itself. It opens thus:—*SITI November 9, 1888, page 679.14*

“He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognized her, and I began to love her as a sister. Some time after, I saw her bathe in the River Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, ‘I should be a happy man if I could but get a wife as handsome and good as she is.’ This was the only thought that passed through me; this and nothing more.”—*Book I, Vision I, chap. I. SITI November 9, 1888, page 679.15*

Since in the next chapter but one the writer speaks of his sons, and quite frequently afterwards of his wife, we cannot feel that his first appearance to us is to his credit. The following will serve to show that the writer is justly called by Mosheim “a wild, disordered fanatic.” It is from the first part of vision 3:—*SITI November 9, 1888, page 679.16*

“The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that he would show me the revelation which he promised to show me

through that old woman, the same night that old woman appeared to me, and said to me, 'Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see.' I asked her, saying, 'Lady, into what part of the country am I to go?' And she said, 'Into any part you wish.' Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, 'I will come where you wish.' Accordingly, I went to the country, and counted the hours, and reached the place where I had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion, was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, 'Hermas, cease praying continually for your sins; pray for righteousness, that you may have a portion of it immediately in your house.' On this, she took me up by the hand, and brought me to the seat, and said to the young men, 'Go and build.' When the young men had gone and we were alone, she said to me, 'Sit here.' I say to her, 'Lady, permit my elders to be seated first.' 'Do what I bid you,' said she; 'sit down.' When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, 'Are you vexed, Hermas?' The place to the right is for others who have already pleased God, and have suffered for his name's sake; and you have yet much to accomplish before you can sit with them." *SITI November 9, 1888, page 679.17*

Passing by a great deal of nonsense, for the book contains little else, we come to the seventh chapter of vision 3, where we find the following bit of teaching concerning purgatory:-*SITI November 9, 1888, page 679.18*

“She finished her exposition of the tower. But I, shameless as I yet was, asked her, ‘Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?’ ‘Repentance,’ said she, ‘is yet possible, but in this tower they cannot find a suitable place. But in another and much interior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts. But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart.’” *SITI November 9, 1888, page 679.19*

Thus was the pagan notion of purgatory early introduced into the church. *SITI November 9, 1888, page 679.20*

In book 2, commandment 3, this teacher, whose writings were read in the churches, and were considered inspired, represents himself as weeping because he had all his life been guilty of falsehoods, and the angel gives him the wonderful assurance that if he keeps the words of truth which he hears, “even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements.” *SITI November 9, 1888, page 679.21*

In book 3, similitude 5, chapter 2, he is told a story of a man who planted a portion of a field to vines, and left one of his slaves to stake it, and to do nothing else while the master was gone. The slave was to receive his freedom if he did as he was commanded. But after the slave had done what the master had left for him to do, he cleared the vineyard of weeds, and, digging up the remaining portion of the field, he planted that to vines also. When the master returned, he made the slave his heir, for having done so much more than he was commanded to do. This parable is explained as follows in the next chapter: - *SITI November 9, 1888, page 679.22*

“If you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honored by

God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command.”*SITI November 9, 1888, page 679.23*

This is the foundation of the antichristian doctrine of indulgences for sin. It is not at all surprising to find this doctrine taught by a semi-heathen writer even in the second century, for it is perfectly in keeping with heathen conceit. The effect of the following childish, silly, and wicked passage upon those who regarded the writings of Hermas as inspired, can be better imagined than described.*SITI November 9, 1888, page 680.1*

“Having spoken these words he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, ‘I must rest a little and then I shall explain to you everything; wait for me here until I return.’ I said to him, ‘Sir, what can I do here alone?’ ‘You are not alone,’ he said, ‘for these virgins are with you.’ ‘Give me in charge to them, then,’ I replied. The Shepherd called them to him, and said to them, ‘I intrust him to you until I come,’ and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.”*SITI November 9, 1888, page 680.2*

“The virgins said to me, ‘The Shepherd does not come here to-day.’ ‘What, then,’ said I, ‘am I to do?’ They replied, ‘Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come.’ I said to them, ‘I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning.’ And they answered and said to me, ‘You were intrusted to us; you cannot go away from us.’ ‘Where, then,’ I said, ‘am I to remain?’ ‘You will sleep with us,’ they replied, ‘as a brother, and not as a husband; for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!’ But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. (And the others seeing her kissing me, began also to kiss me), and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to

play with them; for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, 'Did you offer him any insult?' 'Ask him,' they said. I said to him, 'Sir, I was delighted that I remained with them.'" -*Book 3, similitude 9, chap. 19, 11. SITI November 9, 1888, page 680.3*

Our reason for placing this matter before the reader is that he may judge for himself of the character of the early writings which are lauded so highly, and that he may see the stuff upon which the early churches were fed. The translator says of the book that it "is very important in many respects; but especially as reflecting the tone and style of books which interested and instructed the Christians of the second and third centuries." And it is to churches which were interested and instructed by such stuff, that we are urged to look for an example of Christian faith and practice. We are told that the Sunday-sabbath is worthy of regard because it originated in the early history of the church; but when we read that the "Pastor of Hermas" was "one of the most popular books, if not the most popular book, in the Christian church during the second, third, and fourth centuries," and that "the early writers are of opinion that it was really inspired," we prefer to go elsewhere for a model. *SITI November 9, 1888, page 680.4*

In speaking thus of the churches in the second, third, and fourth centuries, the writer would not be understood as holding that there was then no pure and undefiled religion. There were as pure Christians then as there have ever been before or since; but they did not constitute the bulk of the churches. They were the few among whom *the Bible* was the most popular book, and who followed its clear light instead of the darkness of nominally converted heathen philosophers, or of "wild, disordered fanatics." If

the reader wishes to know the customs of these real Christians, he will find them clearly set forth in the teachings of Christ and the apostles, as found in the Bible, which is the only guide for the Christians of every age. *W.SITI November 9, 1888, page 680.5*

“The Commentary. Helping One Another” The Signs of the Times, 14, 43.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON.
(November 18.-*Joshua 21:43-45; 22:1-9.*)

Before Israel had gone up to take possession of their inheritance, Joshua had seen an armed man standing with drawn sword in the pathway; and in answer to the question, “Art thou for us, or for our adversaries?” he had answered, “As Captain of the host of the Lord am I now come.” The conquest of Canaan was not to be wholly dependent upon the efforts of Israel or her captains, nor yet was it to be attained without their co-operation. The promised land was just before them, the wanderers were nearing their home; but their inheritance was still in the possession of the Canaanites. They still had to exercise faith and put forth effort in obedience to God’s command. But as they advanced, an unseen host went before them, and the “Angel of His presence” directed their steps. The people of God were co-warriors with Christ and his angels. And as human faith and effort united with divine power, Jordan parted, Jericho fell, and the Canaanites were vanquished. “And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.” In all their marches and battles, Israel was borne on, and buoyed up, by an unseen Deliverer. There was no place for pride in their conquests, for it was evident that the Captain of the Lord’s host wrought for them, and the shout of the song of Israel was one of praise to him who giveth the victory. *SITI November 9, 1888, page 682.1*

“And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.” That it is profitable to serve God, was demonstrated in the experience of the Israelites. They had been delivered from the cruel

bondage of Egypt; they had been fed with the “bread of Heaven;” they had been refreshed with water from the rock; they had been preserved from sickness, pavilioned beneath the cloudy, fiery pillar, delivered from their enemies, and given rest in the land of their inheritance. “There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.”*SITI November 9, 1888, page 682.2*

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” Israel’s experience is full of suggestion to the Christian. The follower of Christ has been delivered from the cruel bondage of “lords many, and gods many.” While Canaan is a type of the rest that remains for the children of God, that will be fully realized in the soon-coming kingdom of our Lord its conquest has also a spiritual significance in the life that now is. In the victory that must be achieved in banishing the Canaanites of heart, divine power must accompany human effort. We must have the Captain of the Lord’s host to go before us, that our enemies may be subdued and vanquished. We must render our faculties in an unswerving and consecrated service to our God, that there may be a complete government of God established in our hearts. Has not Jesus said, “Come unto me, ... and I will give you rest”? He is the “Captain of the Lord’s host,” and he declares, “There shall no strange god be in thee; neither shalt thou worship any strange god.” Like Israel of old, we have not availed ourselves of our exalted privileges; we have been too easily satisfied with small attainments, with half conquests, and because of unsubdued enemies we have been led into idolatry and sin; but the desire of the Lord has been expressed in the words of the psalm: “Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries.... He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied them.”*SITI November 9, 1888, page 682.3*

“Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you; ye have not left your brethren

these many days unto this day.” These tribes had chosen their possession on the other side of Jordan, but, having attained their desire, they did not settle down to enjoy themselves, and leave their brethren to fight unaided in gaining their inheritance. Moses had declared that if they would indeed go armed for their brethren’s sake until they too had acquired their possession, then they might return to their homes and be guiltless before the Lord. This is a very significant statement, inferring that those who are content to enjoy their possessions without thought or effort for others, are not held guiltless before God. “Thou shalt love thy neighbor as thyself.” “Bear ye one another’s burdens, and so fulfill the law of Christ.” For about seven years the warriors of these tribes had fought the battles of their brethren, bearing their burdens, rejoicing in victories gained in their behalf. But God had given rest to Israel, and they are now to receive an honorable discharge from an honorable service. Joshua bids them “return,” and get to their tents, and to the land of their possession.*SITI November 9, 1888, page 682.4*

Their inheritance was separated from the inheritance of Israel, and Joshua realized their danger of becoming cold in the service of God, as they would be isolated from their brethren, and could participate in the privileges of the tabernacle only with great inconvenience. He exhorted them to “take diligent heed to do the commandment and the law, ... to love the Lord your God, ... to cleave unto him, and to serve him with all your heart and with all your soul.” Then Joshua blessed them and sent them away.*SITI November 9, 1888, page 682.5*

One-half the tribe of Manasseh had been given a portion in Bashan. “And he spake unto them, saying, Return with much riches unto your tents, and... divide the spoil of your enemies with your brethren.” Their brethren had had a share in the conflict both by actual service and by staying with the stuff, and they were to share in the spoil. Service to God is service to one another. There is no place for selfishness in the religion of Christ. In every commandment that God has given denoting our duty to him and to our fellow-men, there is nothing required but that which will ennoble the doer, benefit the world, and glorify the Creator. The humble worker who toils in obscurity, aiding the cause of God, is not forgotten before him and will not be overlooked in the day when the

spoils are divided, and the reward is given. *SITI November 9, 1888, page 682.6*

“Second Epistle of Peter” The Signs of the Times, 14, 43.

E. J. Waggoner

2 Peter 1:16-21.

(Lesson 5, Sabbath, Nov. 24, 1888.)

1. In his second epistle, what does Peter say that he had previously made known to the people? *SITI November 9, 1888, page 682.7*

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.” *2 Peter 1:16. SITI November 9, 1888, page 682.8*

2. With what positiveness could Peter speak of the glory of Christ's coming? *Ib. SITI November 9, 1888, page 682.9*

3. When had he been an eye-witness of Christ's majesty as it will be displayed at his second coming? *SITI November 9, 1888, page 682.10*

“For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.” *Verses 17, 18. SITI November 9, 1888, page 682.11*

4. State the details of this occurrence. *Matthew 17:1-5; Mark 9:2-8; Luke 9:28-36. SITI November 9, 1888, page 682.12*

5. What had Jesus previously said which also shows that the transfiguration was a representation of the second coming of Christ? *SITI November 9, 1888, page 682.13*

“Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” *Matthew 16:28. SITI November 9, 1888, page 682.14*

“And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.” *Mark 9:1.SITI November 9, 1888, page 682.15*

6. Is it possible to have any better evidence than that given to Peter, James, and John? *SITI November 9, 1888, page 682.16*

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” *2 Peter 1:19.SITI November 9, 1888, page 683.1*

7. What office does the word of Prophecy serve to us? *Ib.SITI November 9, 1888, page 683.2*

“Thy word is a lamp unto my feet, and a light unto my path.” *Psalms 119:105.SITI November 9, 1888, page 683.3*

8. How long will it shine to show us the way? *SITI November 9, 1888, page 683.4*

“Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” *2 Peter 1:19, last part.SITI November 9, 1888, page 683.5*

9. In what period are we living, that a light should be necessary? *SITI November 9, 1888, page 683.6*

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” *Romans 13:12.SITI November 9, 1888, page 683.7*

“For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.” *Isaiah 60:2.SITI November 9, 1888, page 683.8*

10. What has brought about this night of darkness? *SITI November 9, 1888, page 683.9*

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” *Romans 1:21.SITI November 9, 1888, page 683.10*

11. Who is the day-star?*SITI November 9, 1888, page 683.11*

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” *Revelation 22:16.SITI November 9, 1888, page 683.12*

“Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.” *John 8:12.SITI November 9, 1888, page 683.13*

12. Can any prophecy be interpreted by the unaided knowledge of any man?*SITI November 9, 1888, page 683.14*

“Knowing this first, that no prophecy of the Scripture is of any private interpretation.” *2 Peter 1:20.SITI November 9, 1888, page 683.15*

13. Why not?*SITI November 9, 1888, page 683.16*

“For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” *Verse 21.SITI November 9, 1888, page 683.17*

14. What connection has the light of prophecy with the day-star, the light of the world?*SITI November 9, 1888, page 683.18*

“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” *1 Peter 1:10, 11.SITI November 9, 1888, page 683.19*

15. Why cannot all the world see this light?*SITI November 9, 1888,*

“But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” *1 Corinthians 2:14.SITI November 9, 1888, page 683.21*

“But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” *2 Corinthians 4:3, 4.SITI November 9, 1888, page 683.22*

16. What aid must we have in order to understand it?*SITI November 9, 1888, page 683.23*

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.” *1 Corinthians 2:9, 10.SITI November 9, 1888, page 683.24*

17. Having the aid of the Spirit, how must we proceed in our study?*SITI November 9, 1888, page 683.25*

“Comparing spiritual things with spiritual.” *Verse 13, last clause.SITI November 9, 1888, page 683.26*

NOTES

It is usually considered that one who was an eye-witness of any event is the one best qualified to testify concerning it. And most certainly it is better than testimony given at second hand. So Peter assures us that he had not been deceived by cunningly devised fables when he made known the power and coming of our Lord Jesus Christ, because he himself had been an eye-witness of his majesty. Then he refers to the transfiguration scene, in a way to show that that was what he had in mind as exhibiting the power and glory of Christ at his second advent. And this is in accord with what our Saviour said when he foretold the transfiguration.*SITI*

“When Christ, who is our life, shall appear,” there will be two classes of the righteous who will “appear with him in glory”—those who have fallen asleep, and those who are alive and remain unto the coming of the Lord. The dead shall be raised, and the living shall be changed, and so they will together be glorified. So it was when Christ was transfigured. Elijah was there as the representative of those who shall be translated without seeing death, and Moses, as the representative of those who fall asleep in Jesus, and whom God will bring with him from the dead. That Moses had been raised from the dead when he appeared with Elijah upon the mount, is proved (1) by the fact that if he had not been raised from the dead he could not have been there, for “the dead know not anything.” *Ecclesiastes 9:5*. See also *Isaiah 38:10, 11, 18, 19*, etc. (2) Jude says that Michael (Christ) contended with the devil about the body of Moses. *Jude 9*. The devil has the power of death (*Hebrews 2:14*) and shuts up in his prison house (the grave) all that he can, claiming that they are his lawful prey (see *Isaiah 14:12-17*); and although Christ has brought away the keys of the grave, Satan does not willingly allow any to pass from his power. There could not possibly be anything that would cause a dispute between Christ and Satan about the body of Moses, except the matter of his resurrection. (3) If Moses had not been raised from the dead, the transfiguration would not be what both Christ and Peter declared it to be,—a representation of the second coming of Christ. *SITI November 9, 1888, page 683.28*

But notwithstanding the fact that Peter had actually been an eye-witness of “the power and coming” of Christ, and could testify from personal knowledge, he says, “We have also a more sure word of prophecy, unto which ye do well that ye take heed, as unto a light that shineth in a dark place.” The Revised Version renders this verse as follows: “We have the word of prophecy made more sure;” but we cannot accept this rendering. Alford says that this rendering is on the ground,—*SITI November 9, 1888, page 683.29*

“That the occupation alludes to what has gone before as its *reason*, as if it had been said, *Wherefore*, or *Now*, or *Henceforth* we have, etc.; *i.e.*, ‘on account of this voice from Heaven which we have

heard, we have firmer hold of, or esteem [possess] more sure the prophetic word, as now having in our own ears begun its fulfillment.’ The great objection to such a view is the omission of any such connecting particles as those above supplied. It is true the apostle may have omitted them [as he certainly did, and, presumably, on purpose]; but even supposing that, it is further against the view that if such be the force of the comparison, the thought is not at all followed up in the ensuing verses.”-*New Testament for English Readers. SITI November 9, 1888, page 683.30*

It may be further said that nothing can make the word of prophecy more sure than it was when it first came from the lips of the holy men whom God inspired. The meaning is evidently exactly given in the common version, that the sure word of prophecy is more sure than any panoramic view can be. Our eyes may deceive us, but the word of God “liveth and abideth forever.” *SITI November 9, 1888, page 683.31*

Prophecy is light proceeding directly from God, who is himself light. With him there is “no darkness at all.” *1 John 1:5*. In Heaven, where the will of God is done perfectly, all is light. In the New Jerusalem, the inhabitants “need no candle, neither light of the sun; for the Lord God giveth them light.” *Revelation 22:5*. And when the will of God shall be done on earth as it is in Heaven, the whole earth will be lightened by the glory of God. “The nations of them who are saved shall walk in the light” that comes from the city of God. *Revelation 21:23, 24*. But sin has separated man from God, so that darkness now covers the earth. The prophecy comes as a beacon-light to guide men to the source of light. As with the rays from a distant light-house, the prophetic light may at first be comparatively faint; but the nearer we approach to the source of light, the brighter the light will become; and so of those who take heed to it, it may truly be said that their path is “as the shining light, that shineth more and more unto the perfect day.” *Proverbs 4:18. SITI November 9, 1888, page 683.32*

“No prophecy of the Scripture is of any private interpretation.” This means that Scripture is its own interpreter. For every prophecy contained in the Bible, the key is found there also and therefore every prophecy is of public interpretation-the interpretation is just as

free to one person as it is to another. Whenever a man puts forth any view as an explanation of a given prophecy, the humblest person has a right to challenge his exposition, no matter how learned he may be. If he cannot produce positive Scripture authority for his interpretation, it must be rejected, or at least held in suspense until some wiser person can find a Bible reason for the theory. The Peshito Syriac version renders the verse thus: "No prophecy is an exposition of its own text." The idea is the same as that expressed above. No man can read a prophecy and tell by his own unaided power, from the reading of it, what it means. He must look for an exposition to some other passage, possibly in the same chapter (as in *Daniel 7*), but still separate from the prophecy itself. Spiritual things must be compared with spiritual.*SITI November 9, 1888, page 683.33*

"Back Page" The Signs of the Times, 14, 43.

E. J. Waggoner

We had expected to give our readers some additional news this week from the General Conference, but have been disappointed in not receiving the looked-for correspondence. We hope to be able to do better next week.*SITI November 9, 1888, page 688.1*

The Archbishop of Cologne has issued a pastoral letter instructing Catholics how to vote at the election for members of the Landtag (the Prussian Legislature). The Archbishop says that his people must vote for candidates who will defend the "rights" of "the church." The priests are ordered to take an active part in the contest and use up most endeavors to secure the election of men who will "give to God whatever is God's due," which, coming from a Catholic bishop, means, of course, men who will be subservient to the will of the Pope. The Bishop of Munster and the Bishop of Treves have issued pastoral is similar to that of the Archbishop of Cologne.*SITI November 9, 1888, page 688.2*

We frequently see notices in the papers that in such and such places the *number of saloons* has been greatly reduced by a "high license." That information does not much interest us. Will some of these papers now please inform us how much *the amount of liquor*

drank has been reduced by high license? We do not care if the number of saloons has been reduced five hundred per cent., if the remainder sell as much liquor as they altogether did before. Our opinion is that the high license is a profitable dodge for the saloons that remain. Where has high license so reduced the supply that the demand for liquor could not be met? We anxiously wait for an answer. *SITI November 9, 1888, page 688.3*

This number of the SIGNS closes too soon to give the result of Tuesday's election. But let the result be what it may, we are glad that the campaign is ended. The contest has been an exciting one, and some of its features have not been at all creditable to either party. We have forbore to comment upon these things, however, for the reason that in the heat of the campaign our motives might have been misunderstood. Ours is not a political paper, and we care to discuss political questions only as they have a bearing upon present truth; and the lessons to be learned from a late contest for place in power in this country can be pointed out quite as well after men have settled down to sober thought, and with much better results than could have been hoped for in the heat of the campaign. *SITI November 9, 1888, page 688.4*

An unknown friend has kindly sent as copies of the St. Catherines, Ontario, papers containing the details of a Sunday controversy which is now agitating that part of the Dominion of Canada. It seems that the ministers are endeavoring to secure the enforcement of the Sunday law, but going to interference on the part of the magistrates, and to the fact that the principle violators are street-car companies, they are meeting with only indifferent success. *SITI November 9, 1888, page 688.5*

The people not seeming to be deeply impressed with a sense of the sinfulness of Sunday work and Sunday pleasure-seeking, the champions of the great counterfeit sabbath held a large meeting on a Monday evening in one of the churches, and made fervid appeals in behalf of Sunday sacredness, basing its claims on the fourth commandment. A synopsis of these appeals was published in the daily papers, and the following day the same journals contained lengthy and well-written articles showing that Sunday is absolutely without divine authority, and offering a reward of \$500 for a single

text from any portion of the Bible “that commands questions to keep Sunday as the Sabbath, or one text that says that Sunday is the Sabbath, or any portion of the Scripture in the whole Bible that proves that God, Christ, or the Holy Spirit ever changed the Sabbath from the seventh day of the week (commonly called Saturday) to the first day of the week (commonly called Sunday).” *SITI November 9, 1888, page 688.6*

And thus the truth upon this question is being brought to the notice of thousands who have probably never thought of the subject before. It is to be hoped that this controversy may open eyes of the honest in heart, that they may recognize the claims of the Sabbath of the Lord. *SITI November 9, 1888, page 688.7*

The New York *Evangelist* of October 25 says:-*SITI November 9, 1888, page 688.8*

“We have never admired pessimism, and have always given it a wide berth, because looking over the world every morning, we believe that under the divine guidance it is steadily growing better. If anything could shake this confidence, it would be the number of people who in these days try to make themselves conspicuous by perversely going wrong. It does seem as if there never were so many who were anxious to purchase that sort of notoriety. Some of them are so plainly capable of better things that the buckets of blood down into our wells of charity are apt to come up empty. Yet so long as this bad ambition for going wrong can make men and women conspicuous, we suppose it will be indulged by persons who lack the disposition or ability to become prominent in a more reputable way.” *SITI November 9, 1888, page 688.9*

Neither do we admire pessimism, but we do admire faith in the word of God; “and in looking over the world every morning we” see many evidences that the Saviour spoke truly when he said that “as the days of Noah were, so shall the coming of the Son of man be.” And by these words we believe that Jesus meant just the same thing as is expressed by the apostle when he says: “This know also, that in the last days perilous time shall come,” and that “evil men and seducers shall wax worse and worse, deceiving and being to see.” “If anything could shake this confidence” that some have that the

world is steadily growing better it would seem that the plain testimony of the Scriptures would do it.*SITI November 9, 1888, page 688.10*

October 21 Mrs. Margaret Fox Kane, one of the Fox sisters, and by some called "the founder of modern Spiritualism," made an *expose* of the spirit-rapping in the Academy of Music in New York City, to an immense audience. Her sister, Kate Fox, was in a private box, and by applause signified for approval of her sister's course. Mrs. Kane declared that the spirit-rapping which she originated was a deception, contrived but she was too young to realize its bad effects. She produced before the audience, with her feet, distinct rappings, which appeared to come from different parts of the house, and declared that the whole spirit-rapping was a fraud from the beginning to end.*SITI November 9, 1888, page 688.11*

To break the force of this *expose* Spiritualists charge that "for many years poor Margaret Fox has been a victim of alcoholism." And "her mania for strong drink has," they say, "so completely broken down her moral nature" that the position which he now assumes is not at all surprising. They also assert that for twenty-five years she has been a Catholic, and say that "Jesuitical influence, acting upon a nature thoroughly demoralized by strong drink, has prompted the poor weak woman to betray her sacred trust of spiritual gifts, and give herself to the world as a monster of moral obliquity."*SITI November 9, 1888, page 688.12*

Of course many receive the *expose* as a perfect explanation of the phenomenon of Spiritualism, but it is not at all likely that it will check in the slightest degree the spread of that Satanic delusion. There is a power in Spiritualism that cannot be explained by the cracking of a great toe! and only a proper understanding of the teachings of the Bible upon the subject will enable any to stand against the wiles of the devil as exhibited in genuine spirit manifestations. It has long been recorded on the pages of divine inspiration that in the last days the spirits of devils should go forth working miracles to deceive them that dwell on the earth, and only those who receive this testimony will be enabled to stand.*SITI November 9, 1888, page 688.13*

The only safeguard against Spiritualism is a firm belief of the Bible doctrine that "the dead know not anything," and that the only hope of a future life is in the resurrection. Such exposures as that by Mrs. Kane should not be relied upon to shield any from the fearful to sections of the enemy of all righteousness.*SITI November 9, 1888, page 688.14*

A movement is on foot for stopping Sunday labor in the harbor of the British port of Hongkong, China, and the papers of that city are discussing the measure *pro* and *con*. A correspondent of the *China mail* says:-*SITI November 9, 1888, page 688.15*

"England has not lost, in the competition for the trade of the world, by observing Sunday, and Hongkong will not lose its trade by insisting on one day's rest in seven. I myself am in favor of making the law applicable to all vessels, mail boats included. The number of times that the male steamers are in Hongkong on Sunday is not many, and the so-called loss would at the most be trifling. The result would doubtless be that the steamers, knowing the practice of the port, would contrive to avoid being in Hongkong over Sunday."*SITI November 9, 1888, page 688.16*

It seems, however, that while it is proposed to prohibit labor on the shipping in the harbor work on land will not be interfered with. The *Mail* says:-*SITI November 9, 1888, page 688.17*

"We may be justified in tolerating Sunday labor on shore, but it is quite a different thing to compel Englishmen to work on Sundays for the purpose of giving employment to stevedores and coolies."*SITI November 9, 1888, page 688.18*

Certainly those who wish to keep Sunday should be permitted to do so; but while that is true, it is equally true that those who do not want to keep it should not be compelled to keep it. However, as pagans gave the world the Sunday festival, it is perhaps not unfitting that other pagans should not receive from so-called Christian powers the day called by the *North British Review* "the wild solar holiday of all pagan times."*SITI November 9, 1888, page 688.19*

In a recent sermon in Troy, N. Y., Rev. J. H. Coleman (Methodists)

said:-*SITI November 9, 1888, page 688.20*

“The inhabitants of Japan, India, China, and even Africa, have accepted the Gospel, and conferences have been held there. They have even asked for the secret of the success of Christian progress. I can see the day when we shall hear them all singing,*SITI November 9, 1888, page 688.21*

“All hail the power of Jesus’ name;
Let angels prostrate fall.”*SITI November 9, 1888, page 688.22*

Mr. Coleman expects more than the Scriptures promise, and more than the facts warrant. We are warranted in believing that God will visit all nations “to take out of them a people for his name,” for John describes the throng of the redeemed as “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues.” But the Bible nowhere it teaches us to expect, in this probationary state, such a condition of things as that contemplated in the foregoing extract. Said the Saviour: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then it shall the end come.”*SITI November 9, 1888, page 688.23*

But the Gospel does not convert all who hear it in so-called Christian lands, and no more does it in heathen lands; and the great lack of vital piety in our own land to-day should lead those who hold the doctrine of a temporal millennium to examine well the ground of their faith, lest they shall be found saying, “The Lord saith it,” when the Lord has not spoken.*SITI November 9, 1888, page 688.24*

November 16, 1888

“The ‘Epistle of Clement’” *The Signs of the Times*, 14, 44.

E. J. Waggoner

Among the writings of the so-called Christian Fathers are two epistles and several other productions attributed to Clement of Rome, but as the first epistle is the only one that is by anyone regarded as genuine, it is the only one that we need to notice. This epistle opens thus: “The church of God which sojourns at Rome, to the church of God sojourning at Corinth.” This is the only signature it has; but in the catalogue of contents prefixed to the manuscript, the authorship is attributed to one Clement. All that is known of him is that he is *supposed* to have been the one whom the Catholics claim as the third (by some the fifth) Pope of Rome. It is therefore *supposed* that this epistle was written about the close of the first century of the Christian era. Following is what Mosheim has to say of this matter:-*SITI November 16, 1888, page 694.1*

“Next after the apostles, Clement the bishop of Rome, obtained very high reputation as one of the writers of this century. The accounts we have at this day of his life, actions, and death, are, for the most part, uncertain. There are still extant, two epistles to the Corinthians bearing his name, written in Greek; of these, it is generally supposed that the first is genuine, and that the second is falsely palmed upon the holy man by some deceiver. Yet even the first epistle seems to have been corrupted by some indiscreet person, who was sorry to see no more marks of erudition and genius in a production of so great a man.*SITI November 16, 1888, page 694.2*

“The other works which bear the name of Clement, namely, the ‘Apostolic Canons,’ the ‘Apostolic Constitutions,’ the ‘Recognitions of Clement,’ and the ‘Clementina,’ were fraudulently ascribed to this eminent Father, by some deceiver, for the purpose of procuring them greater authority. This, all now concede.... The eight books of ‘Apostolical Constitutions’ are the work of some austere and melancholy author, who designed to reform the worship and discipline of the church, which he thought were fallen from their

original purity and sanctity, and who ventured to prefix the names of the apostles to his precepts and regulations, in order to give them currency. The “recognitions of Clement,’ which differ but little from the ‘Clementina,’ are ingenious and pretty fables.”-*Ecclesiastical History, book 1, cent. 1, part 2, chap. 2, sec. 13, 19.SITI November 16, 1888, page 694.3*

Neander says:-*SITI November 16, 1888, page 694.4*

“After Barnabas, we come to Clement, perhaps the same whom Paul mentions (*Philippians 4:3*); he was at the end of the first century bishop of Rome. Under his name we have one epistle to the church of Corinth, and the fragment of another. The first was read in the first centuries aloud at divine service in many churches, even with the writings of the New Testament; it contains an exhortation to unity, interwoven with examples and general reflections, addressed to the church at Corinth, which was shaken by divisions. This letter, although, on the whole, genuine, is, nevertheless, not free from important interpolations.”-*P. 408.SITI November 16, 1888, page 694.5*

The object in making this quotation is to show how highly the epistle was regarded. There is really nothing striking in the epistle; but when men depart from the light of God’s word, they are in a condition to accept of the most puerile stuff. We make only one extract from this epistle, namely, Clement’s proof of the resurrection:-*SITI November 16, 1888, page 694.6*

“Let us consider, beloved, how the Lord continually proves to us that there will be a future resurrection, of which he has rendered the Lord Jesus Christ the first-fruits by raising him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day (again) departs, and the night comes on. Let us behold the fruits (of the earth), how the sowing of grain takes place. The sower goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution, the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit.*SITI*

November 16, 1888, page 694.7

“Let us consider that wonderful sign (of the resurrection) which takes place in eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phoenix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays, a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed.*SITI November 16, 1888, page 694.8*

“Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those that have piously served him in the assurance of a good faith, when even by a bird he shows us the mightiness of his power to fulfill his promise?”-*Epistle I, chap. 24, 25, and 26.SITI November 16, 1888, page 694.9*

Every Bible student knows that both the Old Testament, and also the New, abound in references to the resurrection. With the apostle Paul, especially, it is a prominent theme. Now, we ask if it is at all probable that any man who was familiar with the Bible would pass by its wealth of testimony on the subject of the resurrection, and produce as proof of it only a ridiculous fable? Whether this epistle was written by Clement, or by somebody who lived later and who forged his name, one thing is certain, and that is, that as a book of Christian doctrine it is not worth the paper on which it is written. We are totally at a loss to understand the reverence with which so many people regard this stuff. But we would especially ask the reader to form in his mind a picture of the condition of churches that took it down week after week as inspired teaching. The inevitable result of feeding upon such vapid stuff must have been mental degeneration,

and an inability to distinguish real argument from fancy. W. *SITI* November 16, 1888, page 694.10

“The Papacy. (Continued.)” The Signs of the Times, 14, 44.

E. J. Waggoner

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.” *Daniel 7:7, 8. SITI* November 16, 1888, page 694.11

The name of this fourth kingdom is not given, but we have the data by which it may easily be ascertained. The four universal kingdoms, with the kingdoms into which the fourth was to be divided, cover the history of the world until the end of time, when the God of heaven shall set up a kingdom which “shall break in pieces and consume all these kingdoms, and it shall stand forever.” *Daniel 2:44*. Now, since there are but four universal monarchies from the days of Nebuchadnezzar till the end of time, and we have the names of three of them, it is evident that if anywhere in history we find mention of a universal kingdom, other than one of the three already found, it must be the one sought for, namely, the fourth. And here, as in the case of the other kingdoms, the Bible furnishes the desired information. In *Luke 2:1*, we read: “And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.” The name Cæsar Augustus at once brings Rome to mind, and in Rome we find the fourth universal monarchy, the one represented by the “dreadful and terrible” beast of *Daniel 7:25. SITI* November 16, 1888, page 694.12

After the death of Alexander, his empire was divided into four parts, namely, Macedon, Thrace, Syria, and Egypt. The history of these divisions of the Grecian Empire, for the next two hundred years, is one of continual warfare for the supremacy. All this time Rome was

developing, and enlarging her borders. The year 171 B.C. found Rome engaged in war with Perseus, king of the Macedonian division of the Grecian Empire. The war continued three years, and its result is thus described by Prof. Arthur Gilman:-*SITI November 16, 1888, page 694.13*

“In 168 the Romans met the army of Perseus at Pydna, in Macedonia, north of Mount Olympus, on the 23rd June, and utterly defeated it. Perseus was afterward taken prisoner and died at Alba. *From the battle of Pydna* the great historian Polybius, who was a native of Megalopolis, *dates the complete establishment of the universal empire of Rome*, since after that no civilized State ever confronted her on an equal footing, and all the struggles in which she engaged were rebellions or wars with ‘barbarians’ outside of the influence of Greek or Roman civilization, and since all the world recognized the Senate as the tribunal of last resort in differences between nations.”-*Story of Rome (G. P. Putnam's Sons, New York), pp. 163, 164. SITI November 16, 1888, page 694.14*

In “Prideaux’s Connexion” (part 2, book 3) we find testimony to the same effect. In the record of the year 168 B.C. Prideaux tells of the embassy which the Roman Senate sent to command Antiochus to desist from his contemplated war upon Egypt. Popillius, the chief of the embassy, met Antiochus near Alexandria, and delivered to him the decree of Rome. “Antiochus having read the decree, told Popillius he would consult with his friends about it, and speedily give him the answer they should advise; forthwith drew a circle round him [Antiochus] in the sand with the staff which he had in his hand, and required him to give his answer before he stirred out of that circle; at which strange and peremptory way of proceeding Antiochus being startled, after a little hesitation yielded to it, and told the ambassador that he would obey the command of the Senate.”*SITI November 16, 1888, page 694.15*

Picture the scene-Antiochus fully armed, at the head of a vast army, surrounded by his generals, yet obeying the decree that was brought him by an unarmed citizen of Rome! How can such weakness be accounted for? Prideaux answers:-*SITI November 16, 1888, page 694.16*

“That which made him [Popillius] so bold as to act with him after this peremptory manner, and the other so tame as to yield thus patiently to it, was the news which they had a little before received of the great victory of the Romans, which they had gotten over Perseus, king of Macedonia. For Paulus Æmilius having now vanquished that king, and thereby added Macedonia to the Roman Empire, the name of the Romans after this carried that weight with it as created a terror in all the neighboring nations; so that none of them after this cared to dispute their commands, but were glad on any terms to maintain peace, and cultivate a friendship with them.”*SITI November 16, 1888, page 694.17*

These quotations also serve to corroborate the conclusion already arrived at, that Rome was the fourth universal empire. A very few quotations, out of the many at hand, will suffice to show the extent and power of Rome. Says Gibbon:-*SITI November 16, 1888, page 694.18*

“A modern tyrant, who should find no resistance either in his own breast, or in his people, would soon experience a gentle restraint from the example of his equals, the dread of present censure, the advice of his allies, and the apprehension of his enemies. The object of his displeasure, escaping from the narrow limits of his dominions, would easily obtain, in a happier climate, a secure refuge, a new fortune adequate to his merit, the freedom of complaint, and perhaps the means of revenge. But the empire of the Romans *filled the world*, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the Senate, or to wear out a life of exile on the barren rock of Scirphus, or the frozen banks of the Danube, expected his fate in silent despair. *To resist was fatal, and it was impossible to fly.* On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing, except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor’s protection by the sacrifice of an obnoxious fugitive. ‘*Wherever you are,*’ said Cicero to

the exiled Marcelics, ‘remember that you are equally within the power of the emperor.’”-*Decline and Fall of the Roman Empire, chap. 3, paragraph 37.SITI November 16, 1888, page 694.19*

De Quincey says:-*SITI November 16, 1888, page 695.1*

“That imperial dignity... was undoubtedly the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands which upon this planet has been suffered to appear.”-*Essays on the Cæsars, chap. 6, last paragraph.SITI November 16, 1888, page 695.2*

But Daniel was not completely satisfied with the general answer given by the angel, that the four beasts were four kingdoms. He wanted to know more than this and said, “Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.” *Daniel 7:19, 20.SITI November 16, 1888, page 695.3*

The fourth beast was the fourth kingdom,-Rome,-and the ten horns, it is plainly stated, “are ten kings that shall arise,” that is, the parts into which the Roman Empire should be divided. This division is mentioned in *Daniel 2:41*. It was effected by the incursions of the barbarous tribes which dismembered the Roman Empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon.*SITI November 16, 1888, page 695.4*

After the division of the Roman Empire was completed, which was in A.D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement by all commentators in regard to this “little horn” which had “eyes like the eyes of man, and a mouth speaking great things” (*Daniel 7:8*), that we risk nothing in saying at once that it represents the Papacy. The characteristics given in *Daniel 7:8, 20, 21, 25*, are met in the Papacy, and in no other power. It uprooted three kingdoms to make room for itself; and as if to show the fulfillment of

the prophecy, the Pope's tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on.*SITI November 16, 1888, page 695.5*

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.” *Daniel 7:25.SITI November 16, 1888, page 695.6*

If we find that these three specifications apply to the Papacy, then it will be useless to look further for an application for the little horn. We will consider them in detail.*SITI November 16, 1888, page 695.7*

1. “He shall speak great words against the most High.” It is a notorious fact that the Pope is styled the “Vicar of the Son of God,” indicating that he fills the office of Christ. Paul, speaking of the Papacy, which he calls the “man of sin” (*2 Thessalonians 2:3, 4*), says that he “exalteth himself above all that is called God, or that is worshiped.” This is a parallel to *Daniel 7:25*. It is fulfilled in the Pope's claim to have power to grant indulgences, a thing which God himself has never promised to do. Further, it is fulfilled in the Papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:-*SITI November 16, 1888, page 695.8*

“And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may reopen the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment.”-*The Vatican decrees, by Dr. Philip Schaff.SITI November 16, 1888, page 695.9*

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:-*SITI November 16, 1888, page 695.10*

"If the Pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal torments, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all and to be judged of no one."-*Quoted by Wylie, History of Protestantism, book 5, chap. 10.SITI November 16, 1888, page 695.11*

Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled "The Pope; the Vicar of Christ; the Head of the Church," gives a list of titles and appellations that have been given the Pope in various church documents, and from this list we select the following:-*SITI November 16, 1888, page 695.12*

"Most Divine Head of all Heads."*SITI November 16, 1888, page 695.13*

"Holy Father of Fathers, Pontiff Supreme over all Prelates."*SITI November 16, 1888, page 695.14*

"The Chief Pastor; Pastor of Pastors."*SITI November 16, 1888, page 695.15*

"Christ by Unction."*SITI November 16, 1888, page 695.16*

"Melchizedek in Order."*SITI November 16, 1888, page 695.17*

"High Priest, Supreme Bishop."*SITI November 16, 1888, page 695.18*

"Key-Bearer of the Kingdom of Heaven."*SITI November 16, 1888, page 695.19*

"Supreme Chief; Most powerful Word."*SITI November 16, 1888, page 695.20*

"Vicar of Christ."*SITI November 16, 1888, page 695.21*

"Sovereign Bishop of Bishops."*SITI November 16, 1888, page 695.22*

"Ruler of the House of the Lord."*SITI November 16, 1888, page*

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“Apostolic Lord and Father of Fathers.”*SITI November 16, 1888, page 695.24*

“Chief Pastor and Teacher and Physician of Souls.”*SITI November 16, 1888, page 695.25*

“Rock, against which the proud Gates of Hell prevail not.”*SITI November 16, 1888, page 695.26*

“Infallible Pope.”*SITI November 16, 1888, page 695.27*

“Head of all the Holy Priests of God.”*SITI November 16, 1888, page 695.28*

“Chief of the Universal Church.”*SITI November 16, 1888, page 695.29*

“Bishop of Bishops, that is, Sovereign Pontiff.”*SITI November 16, 1888, page 695.30*

These titles, and many others equally blasphemous, including “The Lion of the Tribe of Judah,” the Pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo XIII., by his servile flatterers, in whose eyes “His Holiness” is a divine being. No other power on earth has ever so opposed and exalted itself against all that is called God, or that is worshiped; so that the Pope sitteth in the temple of God, “setting himself forth as God.” *2 Thessalonians 2:4*, revised version. W.*SITI November 16, 1888, page 695.31*

(To be continued.)

“The Commentary. Second Epistle of Peter” *The Signs of the Times*, 14, 44.

E. J. Waggoner

2 Peter 2:1-10.

(Lesson 6, Sabbath, Dec. 1.)

1. What obstacles hindered the progress of truth “in old time”? *SITI November 16, 1888, page 695.32*

“But there were false prophets also among the people.” 2 *Peter 2:1*, first clause. *SITI November 16, 1888, page 695.33*

2. What did Peter say there should still be among the people? *SITI November 16, 1888, page 695.34*

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” Same verse. *SITI November 16, 1888, page 695.35*

3. What does he say of the character and work of these false teachers? Same Verse. *SITI November 16, 1888, page 695.36*

4. Is it necessary that these false teachers who deny the Lord should be avowed disbelievers in him? *SITI November 16, 1888, page 695.37*

“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.” *Titus 1:6. SITI November 16, 1888, page 695.38*

5. What does Christ say will be the fate of such? *SITI November 16, 1888, page 695.39*

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” *Matthew 7:22, 23. SITI November 16, 1888, page 695.40*

6. How much following will such ones have? *SITI November 16, 1888, page 695.41*

“And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” 2 *Peter 2:2. SITI November 16, 1888, page 695.42*

7. What will be the result to the truth? Same verse.*SITI November 16, 1888, page 695.43*

8. What principle is it that leads these men to cover their licentiousness with the garb of religion?*SITI November 16, 1888, page 695.44*

“And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not.” *Verse 3.SITI November 16, 1888, page 695.45*

9. When such ones flourish the most, what may we know concerning the time of retribution? *Verses 1 and 3, last part of each.SITI November 16, 1888, page 695.46*

10. What three great events of the past assure us that God will not allow them to go unpunished?*SITI November 16, 1888, page 695.47*

“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked.”
“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”
Verses 4-7, 9.SITI November 16, 1888, page 695.48

11. When will there be a parallel to the wickedness of men in the days of Noah and Lot?*SITI November 16, 1888, page 696.1*

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of

Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” *Luke 17:26-30.SITI November 16, 1888, page 696.2*

12. In what did the great sin of the people in those times consist?*SITI November 16, 1888, page 696.3*

“That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.” “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” “And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” *Genesis 6:2, 5, 12.SITI November 16, 1888, page 696.4*

“Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” *Jude 7.SITI November 16, 1888, page 696.5*

13. What does Peter say of these last-day false professors?*SITI November 16, 1888, page 696.6*

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government.” *2 Peter 2:10, first part.SITI November 16, 1888, page 696.7*

14. To what time are all the wicked reserve for punishment?*SITI November 16, 1888, page 696.8*

“And delivered them into chains of darkness, to be reserved unto judgment.” “And to reserve the unjust unto the day of judgment to be punished.” *Verses 4 and 9, last part of each.SITI November 16, 1888, page 696.9*

15. What was the character of those who escaped the judgments that have been brought upon the earth in the past?*SITI November 16, 1888, page 696.10*

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt,

afterward destroyed them that believed not.” “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.” *Verses 5, 7, 8. SITI November 16, 1888, page 696.11*

16. What encouragement can the righteous find in the account of past judgments? *SITI November 16, 1888, page 696.12*

“The Lord knoweth how to deliver the godly out of temptation.” *Verse 9, first part. SITI November 16, 1888, page 696.13*

NOTES

In *2 Peter 2:4-9* three events of the past are brought to view as evidences that God will surely punish the wicked, and deliver the godly out of temptation. First, “God spared not the angels that sinned, but cast them down to hell;” second, he “spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;” and third, he turned the cities of Sodom and Gomorrah into ashes, “making them an ensample unto those that after should live ungodly,” but delivered just Lot. Now, says Peter, if God did these three things, he knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. The fact that God has done these things in the past (and that he has, all the wicked may know if they will) is sure evidence that God will finally punish all the wicked, and will thereby deliver the godly out of temptation. *SITI November 16, 1888, page 696.14*

And here it may be noticed that the punishment of the wicked is necessary to the complete redemption of the righteous. The loyal angels could not have been delivered from temptation if God had not cast out from among them the angels that kept not their first estate. *Jude 6*. Lot’s righteous soul was vexed from day to day by the filthy acts of the Sodomites, and the same must have been the case with Noah, when every imagination of the thoughts of the hearts of men was only evil continually. God destroyed the wicked

race, preserving Noah alive. So, when wickedness abounds over the whole earth, and men totally reject God's Spirit, the safety of God's loyal people, no less than outraged law, demands the destruction of the wicked. *SITI November 16, 1888, page 696.15*

"Notes on the International Lesson. The Covenant Renewed. *Joshua 24:19-28*" The Signs of the Times, 14, 44.

E. J. Waggoner

NOTES ON THE INTERNATIONAL LESSON. (November 25.-*Joshua 24:19-28.*)

The time of the events recorded in these verses was B.C. 1426, or sixty five years after the making of the covenant and the giving of the law at Mount Sinai. The covenant made at Sinai was an agreement between the Lord and the people relative to the law of God. The children of Israel had come into the wilderness of Sinai and the Lord called unto Moses from the mount, saying:-*SITI November 16, 1888, page 696.16*

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." "And all the people answered together, and said, All that the Lord hath spoken we will do." See *Exodus 19:4-8. SITI November 16, 1888, page 696.17*

This was the covenant; but at this time the people had not yet heard the law; they had promised to keep a law of which they had as yet only an imperfect knowledge. Three days later, however, the Lord spoke his law in the audience of all the people, and again the people promised that they would obey. See *Exodus 24:3*. "And Moses wrote all the words of the Lord" and the promise of the people in a book and read it to the whole congregation, and after the people had again promised to obey (*verse 7*) "he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people" (*Hebrews 9:12*), "and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." *Exodus 24:8*. This was

the first covenant ratified: the people had repeatedly promised to keep the law of God, and God had promised that if they did so he would make them a peculiar treasure unto himself above all people.*SITI November 16, 1888, page 696.18*

But the people did not keep this solemn covenant. Their history during all these years was little but a history of backsliding; and now after they had entered upon the possession of the land promised unto their fathers, Joshua calls upon them to put away their strange gods and serve the Lord.*SITI November 16, 1888, page 696.19*

“And,” said Joshua, “if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; ... therefore will we also serve the Lord; for he is our God.” *Joshua 24:15-18. SITI November 16, 1888, page 696.20*

“And Joshua said unto the people, Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.” “And the people said unto Joshua, Nay; but we will serve the Lord.” *SITI November 16, 1888, page 696.21*

We are not to suppose that Joshua intended to discourage the people and deter them from the service of the true God, but he did nevertheless state the truth when he said, “Ye cannot serve the Lord;” that is, they could not keep the covenant which they had made at Sinai. That covenant was an unconditional agreement on the part of the people to keep the law of God, but the people did not live up to their agreement; and it will be readily seen that when they broke the covenant, as they did almost immediately when they worshiped the golden calf, they had no more claim on the Lord, according to the covenant which they had entered into with him. They could not go on under that covenant, for no matter how perfectly they might abide by its terms in the future, the fact would remain that they had once broken it, and that was sufficient to forfeit all the blessings which God had promised. In fact, the old covenant

was no longer of any service to them; they could repent of their sins and receive pardon, but not by virtue of the covenant made at Sinai; for forgiveness of sins they must look to Christ, or we might say to the second covenant, which, though called the “second” because it was ratified after the covenant at Sinai, was in point of fact the first covenant, for it was made with Abraham (*Galatians 3:19*), and was the covenant under which Abraham’s faith was counted unto him for righteousness. *Genesis 15:6. SITI November 16, 1888, page 696.22*

This Abrahamic covenant is the one “established upon better promises” (*Hebrews 8:6*); and chief among these “better promises” is the promise of the forgiveness of sins. It was in respect of the promises that the first covenant was faulty. If the first covenant had not been thus faulty, there would have been no place for the second. There was in the first covenant no provision for forgiveness of sins. It was ratified by the blood of beasts, which could never take away sin. But the second or Abrahamic covenant was ratified by the blood of Christ, which “taketh away the sins of the world;” and though not ratified for nearly 1,500 years after the covenant at Sinai, it was “confirmed of God in Christ” to Abraham by an oath. See *Hebrews 6:13-18*. This covenant is made concerning the same law; but if people break it, they may by repentance obtain pardon, and so still remain in covenant relation with God. This is a wonderful exhibition of the mercy and love of God. First, he consents to make a contract with the people concerning that which it is their duty to do; and then he provides pardon for them when they have not only failed to do their duty, but they also violated their agreement to do their duty. Surely love could go no further. *SITI November 16, 1888, page 696.23*

But some may wonder if God did not know that the people would break that first covenant. We reply, Yes; he not only knew that they could not keep it. In fact, they had broken the commandments, concerning which the covenant was made, before the covenant was made. It was utterly impossible for the people to keep the commandments by their own unaided efforts, yet that is what they promised to do. Then why did the Lord lead them to make such a promise? For the purpose of showing them their own weakness, and of directing their minds to the second or Abrahamic covenant, which already existed. This covenant was a covenant concerning

Christ, and provided forgiveness for transgression of the law concerning which the covenant was made, and also help to keep the law. And so, when the Lord made a new covenant with Israel, he was simply directing their attention to the covenant made long before with Abraham. And the proof of this is the fact that all who are heirs of the promises are children of Abraham. *SITI November 16, 1888, page 696.24*

Thus it appears that the words of Joshua were strictly true; they could not serve the Lord in the sense of keeping the covenant made at Sinai; they could serve him only by availing themselves of the help promised in the second covenant, and becoming not only in name but in fact “children of Abraham,” by faith in Christ, the promised seed of Abraham. *Galatians 3:7. SITI November 16, 1888, page 696.25*

We would not be understood as teaching that it was impossible to serve God just as well in the days of Joshua as it is now, but that it was impossible to serve him without the aid of divine grace, and that while that grace was not promised in the covenant made at Sinai, it was given to Abraham and to his spiritual seed both before and after the making of what is called the first or old covenant, and that it was always to be obtained through faith in the promised Saviour. God’s promise to Abraham that he should be a great nation and that in his Seed all the nations of the earth should be blessed, was a promise of Christ; and Abraham so understood it, and it was that faith that was counted unto him for righteousness, and no man has ever been accounted righteous in any other way. *SITI November 16, 1888, page 696.26*

The idea that under the first covenant people were saved by keeping the law, and that now they are saved by faith without obedience, is contrary alike to reason and scripture. God has provided but one Saviour and but one plan of redemption, and in every age the conditions of salvation have been faith and obedience. Abraham was a man of faith, but his faith did not excuse him from obedience. Said the Lord to him: “I am the almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly.” *Genesis 17:1, 2.* And in describing the people of God down in the last days,

the seer of Patmos says: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." *Revelation 14:12.SITI November 16, 1888, page 696.27*

As the conditions for covenant relation with God are the same as in the past, so the reasons for serving him to-day are identical with the reasons for choosing his service in the days of Joshua. No doubt the people had a deep realization of their obligations to God as they renewed their vows of loyalty to him. The remembrance of his longsuffering and tender mercy toward them, his care that had borne them as an eagle beareth her young, his solicitude, his manifest providences in leading them, in subduing their enemies, in bringing them into the land flowing with milk and honey, in making them the repository of his law, and in revealing himself to them as the covenant-keeping God, the living God who could do exceeding abundantly above what they were able to ask or think,-all this must have given fervency to their response in choosing him who had only wrought them good. Perhaps, too, the thought of their backsliding, their indifference, their frequent rebellion and transgression, served to arouse them to a more intense determination to walk in the commandments of the Lord.*SITI November 16, 1888, page 696.28*

Joshua presented before them the awful consequences of forsaking Jehovah. To forsake him and serve other gods means only despair and loss, both now and forever. The Lord describes the condition of those who leave his service in the pathetic words of the prophet, "They have forsaken me, the foundation of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." And again he cries, "Turn ye, turn ye; for why will ye die?" "O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."*SITI November 16, 1888, page 697.1*

We were created to serve God, not from constraint, but willingly. No service but that which springs from love is fulfilling the purpose of our creation. Nothing but this can be accounted as service. John writes, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." But it can be no pleasure to him whose nature is love, to have the unwilling, grudging offering that is sometimes

designated as service to God.*SITI November 16, 1888, page 697.2*

In all the service of Christ to his Father his language was, "I delight to do thy will, O my God; yea, they law is within my heart." And this condition of true service is provided for in the new covenant. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." "Love is the fulfilling of the law." Love to God and love to fellow-men measures the infinite scope of the law that is exceeding broad, and that discerns the thoughts and intents of the heart. In seeing something of the depth of the commandment, we behold our own utter inability to keep it without divine aid; but our weakness has been provided for. "For what the law could not do, in that it was weak through the flesh, God sending his own son, in the likeness of sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."*SITI November 16, 1888, page 697.3*

While sin has brought us helpless and condemned before God, yet his grace, through the merits of the Lamb of God, and through the might of his spirit, has availed to cleanse and strengthen us, that the righteousness of the law may be fulfilled in us, "who walk not after the flesh, but after the spirit;" for under the provision of the new covenant, the law is written in our minds and affections. The truly consecrated heart can say, his yoke is easy, and his burden is light; for Christ, abiding in the soul, brings every thought into subjection, and the language of the Christian is like his. "I delight to do thy will, O my God."*SITI November 16, 1888, page 697.4*

"Back Page" The Signs of the Times, 14, 44.

E. J. Waggoner

Speaking of the American system of common schools, the *Student's Workshop* truthfully says: "It is true that the system has the facts, but it has been and still is a mighty agency for good, and the only *real* objection that the Papists have against it is that it fails to make Catholics, whatever they may assert to the contrary."*SITI November 16, 1888, page 704.1*

We trust that the lack of the usual amount of editorial matter in the paper is compensated for by our synopsis of the proceedings of the General Conference and the minutes of the third and fourth meetings of the recent session of the International Sabbath-school Association. Next week we will give some account of the doings of the International Tract and Missionary Society.*SITI November 16, 1888, page 704.2*

The Rome correspondent of the London *Chronicle* says that the Pope refused to comply with Count Herbert Bismarck's request to use his influence in behalf of the Government candidates in the election for the Langtag. Hence the coolness between Germany and the Vatican. The successor of St. Peter (?) is evidently not in politics-at least he is not when he cannot get well-paid for his influence.*SITI November 16, 1888, page 704.3*

Elder E. P. Daniels, who was for some weeks engaged in revival work in Fresno, is now conducting a series of meetings in the Seventh-day Adventists Church, corner of Twelfth and Brush Streets, in this city. These meetings opened Sabbath, November 10, and although it is too early to give results we are thankful to be able to say that everything points to the accomplishment of a good work for the Oakland church. A general invitation is extended to all who can do so to attend these meetings.*SITI November 16, 1888, page 704.4*

We are requested by Elder J. H. Cook to announce a general meeting for Fresno, Cal., beginning Friday evening, November 16, at 6 o'clock, and continuing over Sabbath and Sunday. Brother Cook writes: "We wish our brethren to get better acquainted with the wants of the cause and with each other. We want to have full representations from every church in this district, so we may know of their conditions and wants and provide for the same. Preparations will be made to entertain all who come to attend this meeting. Elders Loughborough, Bartlett and myself will be in attendance."*SITI November 16, 1888, page 704.5*

Miss Kate Field has written to the California Viticultural commission that she has commenced her "missionary" operations in behalf of California wines. She says that she has secured the commendation

and co-operation of some prominent people, among them D. Hammond, the famous Philadelphia physician, but adds, rather sadly and in a sort of surprised way, that the temperance papers are opposing her efforts to enlighten the Eastern mind upon the benefits accruing from a “wise and well-regulated” use of California wines.*SITI November 16, 1888, page 704.6*

It seems really too bad that temperance papers should not be willing to surrender their principles at the behest of the California wine interests, especially when the will of the wine dealers is made known through the medium of a talented lady! But then there probably always will be people who will be influenced more or less by the words of Solomon: “Look not doubt upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.”*SITI November 16, 1888, page 704.7*

Miss Field is unfortunate in having to combat Scripture, human experience, and common sense; but then she has a powerful ally in depraved appetite, and will no doubt meet with much more success than she should, and very much more than will be for the good of those who are so unfortunate as to be deceived by her honeyed words in praise of “California’s noblest industry.”*SITI November 16, 1888, page 704.8*

The October number of the *Students’ Workshop*, published by the Healdsburg College Press, has been received. We notice many improvements in its appearance, indicative of ability and painstaking on the part of those having it in charge. Both in its literary and mechanical make-up, it is a credit to Healdsburg College, the educational principles of which it presents in a clear and forcible manner.*SITI November 16, 1888, page 704.9*

The result of the election of the 6th inst. was a surprise alike to Democrats and Republicans. The former were confident of victory, while the latter, if they did not fear defeat, at most hoped only to secure a bare majority in the electoral college. As was expected, the South, with the exception of West Virginia, was solid for the Democratic ticket, but in only two of the Northern States were the Cleveland electors successful. The Republicans carried California,

Colorado, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Nebraska, Nevada, New Hampshire, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, Wisconsin, and West Virginia, thus securing 239 electoral votes, 38 more than are necessary to a choice. At the time of this writing the Republicans are confidently claiming a majority in the Fifty-first Congress. The Prohibitionist vote was not as large as was anticipated.*SITI November 16, 1888, page 704.10*

It is announced that the Sabbath (Sunday) Association of Illinois will hold its first annual meeting in the Methodist Church Block, Chicago, Ill., on Tuesday and Wednesday, November 20 and 21, 1888. In connection with this meeting the National Committee of Sabbath (Sunday) Observance will hold its first meeting.*SITI November 16, 1888, page 704.11*

Among the speaker expected from abroad are Dr. John Hall, New York; Dr. Crafts, New York; Dr. Knowles, Newark; Col. Elliott F. Shepard, New York; Dr. R. O. Post, Springfield, and others. "All persons interested," says the *Union Signal*, "in securing a Sabbath of rest for the hundreds now compelled to never-ending toil are urged to attend this meeting." It is understood that a strong and determined effort will be made in Illinois to secure the passage of a stringent Sunday law in that State, at the next session of the Legislature.*SITI November 16, 1888, page 704.12*

Speaking of missionary operation the *Christian at Work* says:-*SITI November 16, 1888, page 704.13*

"No less than three different places have monuments originated among the Jews that have led them toward Christ and the New Testament. It is all the more notable that these have been inaugurated entirely independent of each other. Of the Kishner agitation in Southern Russia, and to the leadership of Rubinowitch, the papers have made repeated mention. Yet it seems not generally to be understood that this is a peculiarly Jewish-Christian movement, *i.e.*, the converts do not want to cease to be Jews, but at the same time they want to become Christians. Their models are the Jewish-Christian churches of the apostolic age. They retain Jewish faith, and worshiped whatever they regard as reconcilable

with a fuller acceptance of the fundamentals of Christianity. They practice circumcision, keep the Sabbath, celebrate the Passover as heretofore, but they place all their trust and hope of salvation in Jesus Christ as the fulfillment of Moses and the prophets. Accordingly none but Rubinowitch have been as yet baptized, although others are seeking baptism." *SITI November 16, 1888, page 704.14*

We suppose that the principal objection to the baptism of these believing Jews is the fact that they keep the Sabbath. Probably very few would object seriously to their keeping the Passover and practicing circumcision, so long as they did not rely upon those things in any measure for salvation; but undoubtedly a large majority of so-called Christians of the present-day would agree with the Council at Laodicea (A.D. 364), and forbid the keeping of the Sabbath under an anathema. *SITI November 16, 1888, page 704.15*

November 23, 1888

“Prayer that Prevails” *The Signs of the Times*, 14, 45.

E. J. Waggoner

There is some very important instruction given in regard to prayer, in the eighteenth chapter of Luke. What stronger assurance that prayer will be answered can be asked for than that given in the parable of the unjust judge? Note the contrast that is drawn. “There was in a city a judge which feared not God, neither regarded man.” His own ease and self-gratification absorbed all his thoughts. From sheer heartlessness he paid no attention to the poor widow’s appeal. But she was importunate; she could not give up her claim. No doubt her little property was in the hands of some extortioner, and her living depended upon the judge’s decision. It was a matter of life and death with her. She presses her claim at unseasonable hours. At last the judge, fearful lest his selfish ease will be seriously interfered with, avenges her of her adversary. He granted her request, although he had no interest in it, simply to get rid of her. *SITI November 23, 1888, page 708.1*

Now mark the contrast. “And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.” Not for the same reason that the unjust judge avenged the poor widow, but because he pities as a father, and his ear is ever open to the prayers of his children. The invitation is: “Come unto me all ye that labor and are heavy laden, and I will give you rest.” “Cast thy burden upon the Lord, and he will sustain thee.” Let the fearful one take courage. Do not hesitate to cast upon him the burden that, although too heavy for your own unaided strength, seems too small to be noticed by him. Surely he who takes note of the tiny sparrow’s fall, and numbers the hairs of our heads, will not refuse to notice the simplest matter that affects the interest of one of his children. If we fail to ask aid in the smallest affairs of life, we must displease God. It is a virtual denial of his willingness to interest himself in little matters. But we should consider that God is infinitely greater than we, and the things that to us seem very great are very easy for him to perform. We cannot grasp the infinite, therefore it is idle to

speculate upon what things are great and what small, in the eyes of God. better far to take God at his word and “in *everything* by prayer and supplication with thanksgiving,” to let our requests be made known unto God.*SITI November 23, 1888, page 708.2*

But good and evil are ever side by side. It is easy for the human heart to be deceived, and to mistake self-confidence for faith. This is illustrated in the Pharisee’s prayer. We seldom hear the Pharisee’s sentiments expressed so plainly, but who is not in danger of harboring them? That spirit is as much to be guarded against in our conversation as in our prayers. Many people do not speak of their own good deeds, but loudly condemn the faults of others, in order that their hearers may think that they themselves are free from such failings. Is not this Pharisean spirit the secret of all gossip concerning scandals? People naturally prone to evil deeds, love to dwell upon and magnify the faults of others, for by so doing they lost sight of their own. They make out so bad a case against their neighbor that their own short-comings seem small in comparison. We all need to heed the injunction, “Let no man think more highly of himself than he ought to think.” The publican’s prayer was answered, while the Pharisee’s was not heard, for “God resisteth the proud, but giveth grace unto the humble.” Who wishes to have the mighty God for his adversary? Let us all read carefully and heed *James 4:6-11.SITI November 23, 1888, page 708.3*

“The Papacy. (Continued.)” The Signs of the Times, 14, 45.

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“And shall wear out the saints of the Most High.” When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among Papal atrocities is the massacre of St. Bartholomew’s Day. On the 24th of August, 1572, was begun in Paris one of the most horrible, cold-blooded massacres that history records,-that of the Huguenots. The king himself, Charles IX., took part in it, shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France this occasion is placed by the best authorities at seventh thousand. To show Rome’s connection with the massacre, we quote the following from Wylie:-*SITI November*

“At Rome, when the news arrived, the joy was boundless. The messenger who carried the dispatch was rewarded like one who brings tidings of some great victory, and the triumph that followed was such as old Pagan Rome might have been proud to celebrate.... Through the streets of the Eternal City swept, in the full blaze of pontifical pomp, Gregory and his attendant train of cardinals, bishops, and monks, to the Church of St. Mark, there to offer up prayers and thanksgiving to the see of Rome and the Roman Catholic Church.... On the following day the pontiff went in procession to the Church of Minerva, where, after mass, a jubilee was published to all Christendom, ‘that they might thank God for the slaughter of the enemies of the church, lately executed in France.’”-*History of Protestantism, book 17, chap. 16, paragraph 15.SITI November 23, 1888, page 710.2*

But the saints were to be *worn out*. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses, when, at the command of Louis XIV., who was the obedient servant of the Pope, they had been driven from their valleys:-*SITI November 23, 1888, page 710.3*

“We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont! ... And how were they treated in prison? As the African slave was treated on the ‘middle passage.’ They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in their horrible abodes, and the mortality was fearful. ‘When they entered these dungeons,’ says Henri Armand, ‘they counted fourteen thousand healthy mountaineers, but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled out.’”-*Id, book 16, chap. 13, paragraph 18.SITI November 23, 1888, page 710.4*

In the above instance we see how an entire nation was literally worn out, yet we have scarcely more than hinted at the atrocities visited upon the innocent Waldenses. How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and antichristian power, the Papacy, will never be known until the dead, small and great, stand before God. In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the Papacy spoken great words against the Most High; because, since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The Papacy has done more to make infidels than all other causes combined.*SITI November 23, 1888, page 710.5*

“And think to change times and laws.” The Papacy has not hesitated to lay impious hands even upon the laws of God, and has remodeled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good. She also openly boasts of having changed the fourth commandment, as the following will show:-*SITI November 23, 1888, page 710.6*

The first question of chapter 23 of “The Catholic Christian Instructed” is this:-*SITI November 23, 1888, page 710.7*

“What are the days which the church *commands* to be kept holy?”*SITI November 23, 1888, page 710.8*

And the answer is,-*SITI November 23, 1888, page 710.9*

“1st, The Sundays, or the Lord’s day, which we observe by apostolical tradition, *instead of the Sabbath,*” etc.*SITI November 23, 1888, page 710.10*

Again the question is asked:-*SITI November 23, 1888, page 710.11*

“What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?”*SITI November 23, 1888, page 710.12*

“Answer-We have for it the authority of the Catholic Church, and apostolical tradition.” *SITI November 23, 1888, page 710.13*

It may be said that there is no undue assumption of authority here, since “apostolical tradition” is given as the reason for the church’s celebration of Sunday instead of the Sabbath of the fourth commandment. But the Catholic Church does not claim that it has any warrant from the Bible for its practice. The next question is:-*SITI November 23, 1888, page 710.14*

“Does the Scripture anywhere command the Sunday to be kept for the Sabbath?” *SITI November 23, 1888, page 710.15*

In answer to this, reference is made to three passages of Scripture, in which the first day of the week is *mentioned*, and then the answer continues:-*SITI November 23, 1888, page 710.16*

“But neither one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath, so that truly, the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church.” *SITI November 23, 1888, page 710.17*

Without stopping to discuss whether or not the Bible authorizes the change from the Sabbath of the commandment to the first day of the week, it is sufficient to note that the Catholic Church *claims* that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from “A Sure Way to Find Out the True Religion:”-*SITI November 23, 1888, page 710.18*

“Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, ‘Remember the Sabbath-day, to keep it holy’ (*Exodus 20:8*), which is Saturday, and not Sunday; therefore, the Bible does not contain all things necessary to salvation, and,

consequently, cannot be a sufficient rule of faith.”-Pp. 95, 96.*SITI November 23, 1888, page 710.19*

But the Bible is a more sure and sufficient guide in all things. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” *2 Timothy 3:16*. 17. “Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” *Proverbs 30:5, 6*. Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to his words will be found to be a liar. Now, since the Papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that system of religion of which Paul says that its votaries “changed the truth of God into a lie, and worshiped and served the creature more than the Creator.” *Romans 1:25*. It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God. What greater words could be spoken against the Most High?*SITI November 23, 1888, page 710.20*

Since the Bible alone is the true standard of faith and morals, it is very evident that when any power sets itself above the Bible, corruption must follow. The history of the Roman Catholic Church shows that this is absolutely true. The power that sets itself above God necessarily sets itself against God; but as God is the embodiment of all goodness, that which is opposed to him must be the embodiment of all wickedness. Therefore, according to the prophetic declaration concerning the assumptions of the Papacy, we should expect to see in it the very depths of iniquity. A very few quotations will be given concerning the apostasy which resulted in the full development of “that Wicked,” “the man of sin.” Dr. Wylie, in his “History of Protestantism,” says:-*SITI November 23, 1888, page 710.21*

“The moment inspired men cease to address us, and that their disciples and scholars take their place—men of apostolic spirit and doctrine, no doubt, but without the direct knowledge of their

predecessors—we become sensible of a change; an eclipse has passed upon the exceeding glory of the gospel. As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the gospel becoming less of grace and more of merit. The light wanes as we travel down the patristic road, and remove ourselves farther from the apostolic dawn. It continues for some time at least to be the same gospel, but its glory is shorn, its mighty force is abated; and we are reminded of the change that seems to pass upon the sun, when after contemplating him in a tropical hemisphere, we see him in a northern sky, where his slanting beams, forcing their way through mists and vapors, are robbed of half their splendor. Seen through the fogs of the patristic age, the gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before.”-*Book I, chap. 2, paragraph 11. SITI November 23, 1888, page 710.22*

The Doctor was more charitable than the facts will warrant, in saying that the Fathers were no doubt men of apostolic spirit and doctrine. They were at best but half heathen, whatever their intentions may have been, for they drank from the muddy pool of heathen philosophy instead of at the pure fountain of divine revelation; and their great effort was to assimilate Christianity and pagan philosophy. In this they succeeded but too well. W.*SITI November 23, 1888, page 710.23*

(To be continued.)

“The ‘Epistles of Ignatius’” The Signs of the Times, 14, 45.

E. J. Waggoner

Among the early writings to which appeal is frequently made in behalf of the Sunday institution are the “Epistles of Ignatius.” But before we make any statements or quotations concerning Ignatius or the epistles ascribed to him, we will give the only passage in the epistles which is supposed to teach the observance of Sunday. It is the ninth chapter of the epistle to the Magnesians, and, as translated, reads as follows:-*SITI November 23, 1888, page 710.24*

“If, therefore, those who were brought up in the ancient order of

things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day, on which also our life has sprung up again by him and by his death-whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Jesus Christ, our only Master-how shall we be able to live apart from him, whose disciples the prophets themselves in the Spirit did wait for him as their teacher? And therefore he whom they rightly waited for, being come, raised them from the dead." *SITI November 23, 1888, page 710.25*

The writer of the article, "The Lord's Day," in Kitto's "Encyclopedia of Religious Literature," after mentioning several alleged testimonies in favor of Sunday, says:-*SITI November 23, 1888, page 710.26*

"We must here notice one other passage of earlier date than any of these, which has often been referred to as bearing on the subject of the Lord's day, though it certainly *contains* no mention of it. It occurs in the epistle of Ignatius to the Magnesians (about A. D. 100). The whole passage is confessedly obscure, and the text may be corrupt.... The passage is as follows:-*SITI November 23, 1888, page 710.27*

....*SITI November 23, 1888, page 710.28*

"Now many commentators assume (on what grounds does not appear) that after *xuritsen* the word ... is to be understood. On this hypothesis they endeavor to make the rest of the sentence accord with a reference to the observance of the Lord's day, by further supposing *en he* to refer to *hera* understood and the whole to be put in contrast with *sabbatou tes* in the former clause." *SITI November 23, 1888, page 710.29*

"Let us now look at the passage simply as it stands. The defect of the sentence is the want of a substantive to which *auto* can refer. This defect, so far from being remedied, is rendered still more glaring by the introduction of *hetra*. Now if we take ... as simply 'the life of the Lord,' having a more personal meaning, it certainly goes nearer to supplying the substantive to *auto*. Again, *hen he* may well refer to *zoen*, and *xuritché zoen* meaning our Lord's *life*, as

emphatically including his resurrection (as in *Romans 5:10*, etc.), presents precisely the same analogy in the spiritual life of the Christian as is conveyed both in *Romans 5*, *Colossians 3:3, 4*, and many other passages. Thus upon the whole the meaning might be given thus:-*SITI November 23, 1888, page 711.1*

“If those who lived under the old dispensation have come to the newness of hope, no longer keeping Sabbaths, but living according to our Lord’s life (in which, as it were, our life has risen again, through him, and his death which some deny), ... how shall we be able to live without him? ...*SITI November 23, 1888, page 711.2*

“In this way (allowing for the involved style of the whole) the meaning seems to us simple, consistent, and grammatical, without any gratuitous introduction of words understood; and this view has been followed by many, though it is a subject on which considerable controversy has existed. On this view the passage does not refer at all to the Lord’s day; but even on the opposite supposition it cannot be regarded as affording any positive evidence to the early use of the term ‘Lord’s day’ (for which it is often cited), since the material word *rehma* is purely conjectural.”-*Encyclopedia of Biblical Literature, art. Lord’s Day. SITI November 23, 1888, page 711.3*

Thus we have the testimony of an unprejudiced witness, a scholar and critic, and an observer of the first day of the week, to the effect that the oft-quoted passage from Ignatius makes no reference whatever to the first day of the week, sometimes erroneously called “Lord’s day.” But whether it does or not is a matter of very little importance, as we shall see when we have examined all the witnesses in the case. We have given this extract that the reader may see that, however the epistle be regarded, it affords no aid or comfort to the adherents of Sunday, since it makes no allusion whatever to the day. But the candid man who knows the truth about the writings of Ignatius would not consider the Sunday cause strengthened in the least, even if they contained the most explicit and unequivocal reference to it. We shall now proceed to learn what we can of Ignatius and his epistles.*SITI November 23, 1888, page 711.4*

The “Encyclopedia Britannica” says:-*SITI November 23, 1888, page*

711.5

“The information we get in regard to Ignatius, up to the time of Eusebius, is exceedingly scanty.”*SITI November 23, 1888, page 711.6*

“McClintock and Strong’s Encyclopedia” says:-*SITI November 23, 1888, page 711.7*

“We have no trustworthy accounts of the life and ministry of Ignatius. The chief authority is the ‘*Martyrium Ignatii*,’ but even those who assert the genuineness of that work admit that it is greatly interpolated.”*SITI November 23, 1888, page 711.8*

Uhlhorn, in the “Schaff-Herzog Encyclopedia,” says:-*SITI November 23, 1888, page 711.9*

“The only sources from which any information can be drawn about this celebrated person are the epistles circulating under his name. Eusebius knows nothing more of him than what can be extracted from the epistles, with the exception of a few short notices by Irenaeus and by Origen, which he also knows. But the list which he gives of the bishops of Antioch is doubtful with respect to its chronology.... What tradition else has preserved concerning Ignatius-the story that he was the child spoken of in *Matthew 18:5*, and other fictions by Simeon Metaphrastes and Vincentius-is completely worthless.”*SITI November 23, 1888, page 711.10*

From the above, then, it would seem as if not very much would be known with certainty, since we get all our information from the epistles, and the epistles themselves are of somewhat doubtful authority. But let us hear more concerning them. In the introductory notice to the epistles, we find the following statements by the translator:-*SITI November 23, 1888, page 711.11*

“There are, in all, fifteen epistles which bear the name of Ignatius.... It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters are spurious.... But after the question has been thus simplified, it still remains sufficiently complex. Of the seven epistles which are acknowledged by Eusebius, we possess two Greek recensions, a shorter and a longer. It is plain that one or

the other of these exhibits a corrupt text, and scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius." "But although the shorter form of the Ignatian letters had been generally accepted in preference to the longer, there was still a pretty prevalent opinion among scholars, that even it could not be regarded as absolutely free from the interpolations, or as of undoubted authenticity.... But whether the smaller themselves are the genuine writings of Ignatius, bishop of Antioch, is a question that has been much disputed, and has employed the pens of the ablest critics. And whatever positiveness some may have shown on either side, I must own I have found it a very difficult question." *SITI November 23, 1888, page 711.12*

Dr. Killen thus briefly and clearly sets forth the history of the Ignatian epistles:-*SITI November 23, 1888, page 711.13*

"The history of the Ignatian epistles may well remind us of the story of the Sibylline books. A female in strange attire is said to have appeared before Tarquin of Rome, offering to sell nine manuscripts which she had in her possession; but the king, discouraged by the price, declined the application. The woman withdrew; destroyed the one-third of her literary treasures; and, returning again into the royal presence, demanded the same price for what were left. The monarch once more refused to come up to her terms; and the mysterious visitor retired again, and burnt the one-half of her remaining store. Her extraordinary conduct excited much astonishment; and, on consulting with his augurs, Tarquin was informed that the documents which she had at her disposal were most valuable, and that he should by all means endeavor to secure such a prize. The king now willingly paid for the three books, not yet committed to the flames, the full price originally demanded for all the manuscripts. The Ignatian epistles have experienced something like the fate of those Sibylline oracles.*SITI November 23, 1888, page 711.14*

"In the sixteenth century, fifteen letters were brought out from beneath the mantel of a hoary antiquity, and offered to the world as the productions of the pastor of Antioch. Scholars refused to receive them on the terms required, and forthwith eight of them were admitted to be forgeries. In the seventeenth century, the seven

remaining letters, in a somewhat altered form, again came forth from obscurity, and claimed to be the works of Ignatius. Again, discerning critics refused to acknowledge their pretensions; but curiosity was roused by this second apparition, and many expressed an earnest desire to obtain a sight of the real epistles. Greece, Syria, Palestine, and Egypt were ransacked in search of them, and at length three letters are found. The discovery creates general gratulation; it is confessed that four of the epistles, so lately asserted to be genuine, are apocryphal; and it is boldly said that the three now forthcoming are above challenge. But truth still refuses to be compromised, and sternly disowns these claimants for her approbation. The internal evidence of these three epistles abundantly attests that, like the last three books of the Sibyl. They are only the last shifts of a grave imposture.”*SITI November 23, 1888, page 711.15*

Let us set this matter clearly in our minds. But little is known of Ignatius except what is learned from these epistles, and it is charged that these epistles are spurious. How, then, it may be asked, do we know that such a person existed? 1. There is slight reference made to him in one or two other documents. 2. If there had not been such a person, it is not probable that letters would have been put forth bearing his name. The Catholic Church has never hesitated to manufacture history or doctrine when it could not find what it wanted already written. These documents have always been given the name of some person of good repute, and they served the purpose of the church as well as if they were genuine. Now when we remember that this same “mystery of iniquity” was working even as far back as the days of Paul, we need not be surprised that, less than a century later, writings already in existence were garbled, and that designing persons wrote epistles and signed the names of eminent men to them, in order to give them currency. Indeed, we find in *2 Thessalonians 2:1-3* that this very thing was done in the days of Paul, and that the apostle’s own name was used to give currency to false doctrine.*SITI November 23, 1888, page 711.16*

Therefore while we may believe that such a man as Ignatius lived, and that he suffered martyrdom for his faith, we need not believe that he wrote the egotistical trash that is attributed to him. Indeed,

we *cannot* believe that he wrote it, if we regard him as a holy man.*SITI November 23, 1888, page 711.17*

We now proceed with the testimony. In the preface to his “Ancient Church,” Dr. Killen says of the Ignatian epistles:-*SITI November 23, 1888, page 711.18*

“If we accredit these documents, the history of the early church is thrown into a state of hopeless confusion; and men, taught and honored by the apostles themselves, must have inculcated the most dangerous errors. But if their claims vanish, when touched by the wand of truthful criticism, many clouds which have hitherto darkened the ecclesiastical atmosphere disappear; and the progress of corruption can be traced on scientific principles.*SITI November 23, 1888, page 711.19*

Neander says of the so-called “Epistles of Ignatius;” “Even the shorter and more trustworthy edition is very much interpolated.”*SITI November 23, 1888, page 711.20*

And Dr. Killen closes up his remarks on the subject of the epistles as follows:-*SITI November 23, 1888, page 711.21*

“It is no mean proof of the sagacity of the great Calvin, that, upwards of three hundred years ago, he passed a sweeping sentence of condemnation on these Ignatian epistles.... His language respecting them has been often quoted, but we feel we cannot more appropriately close our observations on this subject than by another repetition of it. ‘There is nothing more abominable than that trash which be in circulation under the name if Ignatius.’”-*Ancient Church, period 2, sec. 2, chap 3, paragraph 12.SITI November 23, 1888, page 711.22*

After these strong statements the reader will doubtless have some curiosity to read a little of this “trash.” Accordingly, we give a few extracts from it. In the epistle to the Ephsians, chapter 1, we find the following:-*SITI November 23, 1888, page 711.23*

“On hearing that I came bound from Syria for the common name and hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the

disciples of him 'who gave himself for us, an offering and sacrifice to God' (ye hastened to see me)."*SITI November 23, 1888, page 711.24*

The writer seems to have an idea that only by martyrdom could he be a true disciple of the Lord, and he manifests an unseemly haste for it, which we are sure would not be the case with a holy man who was really expecting martyrdom.*SITI November 23, 1888, page 711.25*

In the following paragraphs he again expresses his ardent desire to be eaten up:-*SITI November 23, 1888, page 711.26*

"I write to the churches and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unreasonable goodwill toward me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be granted by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may have nothing of my body; so that when I have fallen asleep (in death), I may be no trouble to anyone. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body. Entreat Christ for me, that by these instruments I may be found a sacrifice (to God)."*SITI November 23, 1888, page 711.27*

"May I enjoy the wild beasts that are prepared for me; and I pray they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me (in this): I know what is for my benefit. Now I begin to be a disciples."-*Epistle to the Romans, chap. 4. 5. SITI November 23, 1888, page 711.28*

There are many passages similar to the above. They prove, what we find from the most unexceptionable testimony is the case, that the idea very early began to prevail that a martyr was more sure of gaining Heaven than one who simply lived a good life, and died a natural death. The idea was that whatever sins the individual had upon him were washed away by the shedding of his own blood. As a consequence many fanatical people eagerly sought martyrdom,

and it came to be considered as almost a mortal sin to flee in time of persecution. The idea that the martyrs were cleansed from sin by their own blood finds its modern counterpart in the famous “blood atonement” among the Mormons. It is unnecessary to do more than remind the reader of the limited views of the atonement of Christ, which must have been held by such people.*SITI November 23, 1888, page 711.29*

That the “Epistles of Ignatius” were written by someone who was anxious that the bishops should have a chance to lord it over God’s heritage, is evident from the following extracts:-*SITI November 23, 1888, page 711.30*

“It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord himself.”-*Epistle to the Ephsians, chap. 6.SITI November 23, 1888, page 711.31*

“It becomes both men and women who marry, to form their union with the approval of the bishop that their marriage may be according to God, and not after their own lust.”*SITI November 23, 1888, page 711.32*

“Give ye heed to the bishop, that God also may give heed to you. My soul be for theirs that are submissive to the bishop, to the presbyters, and to the deacons, and may my portion be along with them in God!”-*Epistle to Polycarp, chap. 5, 6.SITI November 23, 1888, page 711.33*

The following “great mystery” which this pseudo-Ignatius reveals, shows that the writer was a fit companion for Hermas and the pseudo-Barnabas:-*SITI November 23, 1888, page 712.1*

“Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord; three mysteries of renown, which were wrought in silence by God. How, then, was he manifested to the world? A star shone forth in heaven above all the other stars, the light of which was inexpressible, while its novelty struck men with astonishment. And all the rest of the stars, with the sun and moon, formed a chorus to this star, and its light was exceedingly great above them all. And there was agitation felt as to whence this new spectacle came, so unlike to everything

else (in the heavens). Hence every kind of magic was destroyed, and even, bond of wickedness disappeared; ignorance was removed, and the old kingdom abolished, God himself being manifested in human form for the renewal of eternal life. And now that took a beginning which had been prepared by God. Henceforth all things were in a state of tumult, because he meditated the abolition of death.”-*Epistle to the Ephesians, chap. 19.*SITI November 23, 1888, page 712.2

And, lastly, we quote the following jargon as evidence of the senseless egotism of the one who wrote this “trash:”-SITI November 23, 1888, page 712.3

“Am I not able to write to you of heavenly things? But I fear to do so, lest I should inflict injury on you who are but babes (in Christ). Pardon me in this respect, lest, as not being able to receive (such doctrines), ye should be strangled by them. For even I, though I am bound (for Christ), yet am not on that account able to understand heavenly things, and the places of the angels, and their gatherings under their places of the angels, and their gatherings under their respective princes, things visible and invisible. Without reference to such abstruse subjects, I am still but a learner (in other respects); for many things are wanting to us, that we come not short of God.”-*Epistle to the Trallians, chap. 5.*SITI November 23, 1888, page 712.4

If this were the age when insane persons were regarded as sacred beings, and as being possessed of divine inspiration, we should not wonder at the great esteem with which this stuff is held by many people; but as it is, there is a mystery about it. When people who have access to the works of the world’s master minds, to say nothing of the sublime truths of the Bible, spend their precious time studying the writings of the so-called Fathers, it seems as though they must be possessed of something akin to that mental and moral depravity which leads the school boy to devour the dime novel. W.SITI November 23, 1888, page 712.5

“The Commentary. The Second Epistle of Peter” The Signs of the Times, 14, 45.

E. J. Waggoner

2 Peter 2:10-22.

(Lesson 7, Sabbath, Dec. 8.)

1. What does the apostle Peter say of the character of the false teachers who in the last days shall cause many to err from the truth? *SITI November 23, 1888, page 712.6*

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.” “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children.” *2 Peter 2:10, 12-14. SITI November 23, 1888, page 712.7*

2. What shows their contempt for authority? *Verse 10. SITI November 23, 1888, page 712.8*

“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.” “But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.” *Jude 8, 10. SITI November 23, 1888, page 712.9*

3. How does their conduct in this respect contrast with that of beings who are really great? *SITI November 23, 1888, page 712.10*

“Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.” *2 Peter 2:11. SITI November 23, 1888, page 712.11*

4. What example of Christ's have we concerning speaking evil even of the wicked? *SITI November 23, 1888, page 712.12*

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” *Jude 9.SITI November 23, 1888, page 712.13*

5. What positive commandment have we concerning our attitude toward those holding high positions? *SITI November 23, 1888, page 712.14*

“Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.” *Romans 13:1.SITI November 23, 1888, page 712.15*

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.” *1 Timothy 2:1, 2.SITI November 23, 1888, page 712.16*

6. Are we at liberty to make an exception in the case of wicked rulers? *1 Timothy 2:1, 2.SITI November 23, 1888, page 712.17*

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.” *Titus 3:1, 2.SITI November 23, 1888, page 712.18*

7. Whose example does the apostle say these false teachers follow? *SITI November 23, 1888, page 712.19*

“Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.” *2 Peter 2:15.SITI November 23, 1888, page 712.20*

“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.” *Jude 11.SITI November 23, 1888, page 712.21*

8. Relate in brief the circumstances of Balaam’s connection with the children of Israel. See Numbers, *chapters 22, 23, 24.SITI*

November 23, 1888, page 712.22

9. What is said of the instability of such ones, and of their final end?*SITI November 23, 1888, page 712.23*

“These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.” *2 Peter 2:17.SITI November 23, 1888, page 712.24*

“These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.” *Jude 12, 13.SITI November 23, 1888, page 712.25*

10. By what means do they allure souls to destruction?*SITI November 23, 1888, page 712.26*

“For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.” *2 Peter 2:18.SITI November 23, 1888, page 712.27*

11. What do they promise those who follow them?*SITI November 23, 1888, page 712.28*

“While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.” *Verse 19.SITI November 23, 1888, page 712.29*

12. Yet into what bondage do they bring their dupes?*SITI November 23, 1888, page 712.30*

“Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.” *John 8:34.SITI November 23, 1888, page 712.31*

13. To what are people made subject through fear of death?*SITI*

November 23, 1888, page 712.32

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” *Hebrews 2:14, 15.SITI November 23, 1888, page 712.33*

14. What is it that causes death and the fear of it?*SITI November 23, 1888, page 712.34*

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” *Romans 5:12.SITI November 23, 1888, page 712.35*

15. Then what is it that brings men into bondage?*SITI November 23, 1888, page 712.36*

16. Who alone can give freedom?*SITI November 23, 1888, page 712.37*

“For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death.” *Psalms 102:19, 20.SITI November 23, 1888, page 712.38*

“The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” *Isaiah 61:1.SITI November 23, 1888, page 712.39*

17. Where alone is true liberty found?*SITI November 23, 1888, page 712.40*

“And I will walk at liberty; for I seek thy precepts.” *Psalms 119:45.SITI November 23, 1888, page 712.41*

18. What profit is it to a man to be freed from the pollutions of the world, if he afterwards returns to them?*SITI November 23, 1888,*

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.” 2 *Peter 2:20, 21.SITI November 23, 1888, page 712.43*

19. Then what should be done by each one who has come to the knowledge of Christ?*SITI November 23, 1888, page 712.44*

“Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.” 2 *Peter 1:10.SITI November 23, 1888, page 712.45*

NOTES

“They are not afraid to speak evil of dignities.” The dignities, or, more literally, glories, here referred to are doubtless supernatural powers, whether good or bad. The Syrian has it, “They shudder not with awe while they blaspheme.” The meaning evidently is that these presumptuous, licentious teachers of what they claim is religion, have no regard for authority. This is shown by the first part of the verse, where it is said that they “despise government.” There is no special class of people to whom the specifications of this chapter will apply, except Spiritualists. Not that all Spiritualists are actually openly immoral; but there is not one who does not hold to doctrines that naturally lead to immorality. They teach that man is himself a part of God, and so is amenable to no power but himself; that he is a law to himself, and is his own judge. Now it makes no difference how much men practice their culture, refinement, elevation, and morality, when they shut themselves off from the only Source of morality. When men teach that the impulses of their own natures are the only law to be followed, they must eventually land in the pit of corruption.*SITI November 23, 1888, page 712.46*

But when men despise the government of God, it is but a step to the despising of all human authority. Indeed, when men do not

regard the claims of God, whatever obedience they render to human laws is due solely to fear of immediate punishment. In the Bible honor to earthly kings is placed next to the fear of God. Says Peter, "Fear God. Honor the king."¹ *Peter 2:17*. And the commandment to ancient Israel was: "Thou shalt not revile God, nor curse a ruler of thy people." *Exodus 22:28*, Revised Version. It is worthy of note that most Spiritualists are open sympathizers with anarchy. Respect for authority is the prime factor in true religion. The man who is not afraid to speak evil of those who are in authority, who rails at those who are in official position, whether in Heaven, or in earthly governments, is a dangerous man. He *may* not do any great evil, because of lack of opportunity; but once let him have an opportunity, without the fear of physical punishment to deter him, and there is nothing to restrain him from going to the greatest lengths. It is a bad sign to see a man railing at even a wicked ruler. When Peter wrote, "honor the king," and Paul wrote, "Let every soul be subject unto the higher powers" (*Romans 13:1*) wicked kings were reigning. But they occupied the place of authority and their official position was to be respected, however wicked they might be. *SITI November 23, 1888, page 712.47*

Says the apostle: "They allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." A man always falls, if he does fall, in the direction toward which he leans. Says Christ: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness." *Mark 7:21, 22*. Now with these propensities existing naturally in the heart, it inevitably follows that when a man heeds the words of those who "despise government," he will fall to the lowest depths of vice. *SITI November 23, 1888, page 713.1*

So the apostle continues: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." These false teachers, and their same nowadays is legion, talk a great deal about "liberty." They refuse to be bound down by laws. They tell their dupes to assert their godlike power and be free. It was thus that Satan tempted Eve. "Ye shall be like God," said he, and he made her believe that the just law of God was arbitrary, and

devised solely for the purpose of keeping man in an inferior position. Too late she found out the baseness of such a charge. "The bondage of corruption" is the worst bondage conceivable. Even in this life men find that liberty is found only in obedience to law. Daniel Wise truly said that "perfect liberty is perfect obedience to a perfect law." Law is the best friend that man has. And "the glorious liberty of the sons of God" will be shared only by such as "keep the law of God." They will have the freedom of God's universe throughout eternity, while to those who seek liberty in following their own desires is reserved "the blackness of darkness forever." *SITI November 23, 1888, page 713.2*

"The Commentary. Israel Under Judges" The Signs of the Times, 14, 45.

E. J. Waggoner

**NOTES ON THE INTERNATIONAL LESSON.
ISRAEL UNDER JUDGES.
(December 2.-*Judges 2:23.*)**

Only a generation had passed since the Israelites had vowed to devote themselves to the service of God. The inspired record declares that "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.... And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim." The startling testimony of history declares that the people of whom Moses had inquired, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? and what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?" forsook the Lord to serve Baalim. *SITI November 23, 1888, page 713.3*

The only way that we can have any fair comprehension of the degradation this implies, is to compare the idolatry they had chosen to the sacred and glorious worship they had forsaken. The thought of such depths of debasement following such heights of exaltation

fills us with horror and astonishment. It seems a thing incredible. The psalmist, speaking of the requirements of God's service, says, "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." The children of Israel had been chosen to obedience. For a time they shone as lights in the midst of the perverse and crooked nations of the world, reflecting the divine image. The blessings of Heaven were for them. But they did evil and served Baal. They forsook their God. Probably this was not done by a sudden departure. We know how apostasy comes: First it is a conviction stifled, a duty neglected, then a glorifying of self and a worshiping and serving of the creature more than the Creator, and then a sinking down into grosser and grosser sins till we are corrupted, full of wounds and bruises and putrefying sores. Says the prophet of one who had forsaken God, "A deceived heart hath turned him aside." *SITI November 23, 1888, page 713.4*

They served Baalim. Language fails to describe the degradation, the utter vileness, of the idolatry chosen by the people of God as a substitute for the worship of the Holy One of Israel. The worship of Baal, or the sun, was the most abhorrent of all heathen worship. It was the lowest of all idolatry, with which was connected licentious rites of the most debasing character. It afforded an opportunity for the display of the carnal nature to the full. *SITI November 23, 1888, page 713.5*

That the worship of the sun was the most abominable form of heathenism, is evident from the words of the Lord to the prophet Ezekiel. While the prophet was with the captives in Babylon, he was taken in vision to Jerusalem, and shown the abominable deeds of the Jews who still remained in that city. He was first shown the "image of jealousy" at the door of the inner court of the temple, and the Lord said to him: "Seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations." *Ezekiel 8:6. SITI November 23, 1888, page 713.6*

Then he was shown "every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall" of the temple, and seventy elders offering incense, and was

again told that he should see even greater abominations.*SITI November 23, 1888, page 713.7*

Next he was brought to the door of the temple, and there saw the women “weeping for Tammuz,” the Babylonian Adonis, whose worship was conducted with the most lascivious rites, but was told that he should be shown greater abominations still. These last and greatest abominations are thus described:-*SITI November 23, 1888, page 713.8*

“And he brought me into the inner court of the Lord’s house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.” *Verse 16.SITI November 23, 1888, page 713.9*

The “Encyclopedia Britannica,” speaking of Baal, says:-*SITI November 23, 1888, page 713.10*

“As the sun-god he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor (*Numbers 25*), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle of nature.*SITI November 23, 1888, page 713.11*

Have we not marveled and inquired, How could these people go to such depths of debasement? Perhaps we have thought that such idolatry and defilement was a thing of the past, and belonged alone to those of earlier ages. Alas! that this is not true. These things were written for our admonition. “The heart is deceitful above all things, and desperately wicked; who can know it?” Not man, certainly, for the Lord declares, “I the Lord search the heart.” Let the Spirit of God be grieved away, let circumstances remove their restraint, let it become popular to serve Baal, and who will be like Elijah and the seven thousand who withstood the tide of idolatry? Even now if you could penetrate into the secret chambers as did Ezekiel you would see many who bear the name of Christ

worshipping before Baal and Ashteroth. Yes, even in the gates of the house dedicated to God, the idols of pride, lust, and selfishness are worshiped publicly. Says Paul: "In the last days perilous times shall come. For men shall be lovers of their own selves, ... having a form of godliness, but denying the power thereof." Even the professed church of Christ is to be defiled with the lovers of self, and these times are perilous times, for it is a time when Israel is sweeping off into the outgoing tide of idolatry, and only he will stand who is anchored to the eternal Rock.*SITI November 23, 1888, page 713.12*

"And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." Were the children of Israel so blinded that they could not read in the nations the direful effects of idolatry? Did they not behold the image of the earthly, the sensual, the devilish, in those who had corrupted themselves with the gods they had served? Their gods were simply the image of their own debased and ever degrading nature. They bowed themselves down indeed, when they were making obeisance to such idols.*SITI November 23, 1888, page 713.13*

"And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers ... so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, ... and they were greatly distressed." Again and again it has been demonstrated that "the way of the transgressor is hard." Every transgressor experiences this bitter result, and yet the slave of Satan is deceived, beguiled again and again into the paths of sin. The children of Israel had been warned. God had set before them life and good, and death and evil, and they made their own choice. They sowed to the flesh, and of the flesh reaped corruption.*SITI November 23, 1888, page 713.14*

But God is long-suffering and plenteous in mercy. His heart of infinite love yearned for his rebellious children, and the next verse after the terrible description of their foul apostasy begins, "Nevertheless the Lord raised up judges, which delivered them out

of the hand of those that spoiled them.” And still they did not acknowledge his hand. Perhaps it seemed to them as an ordinary thing that they were plucked from the power of their enemies, for “they would not hearken unto their judges, but they went a-whoring after other gods.” Again they tasted the bitter fruit of transgression, bringing anguish upon their souls. The Lord heard their groaning by reason of those that oppressed them, and again in the abundance of his pity he delivered them.*SITI November 23, 1888, page 713.15*

Israel’s course was like the fluctuation of the sea. They progressed to retrograde, and retrograded to return, but at last “they ceased not from their stubborn way.” The Lord had promised to drive out their enemies if they would walk in his ways, but now he declares, “I also will not henceforth drive out any from before them of the nations which Joshua left when he died.” But, even in this stern and just sentence, runs a thread of divine compassion, for he adds, “That through them I may prove Israel, whether they will keep the way of the Lord to walk therein.” God could not give them up. Bad as they were, he saw in them the possibility of purity through the infinite merit of his grace. He would use the nations as scourges to chasten his people, that they might return to him who could cleanse their sins, and redeem their lives from destruction. It is thus he deals with us in this season of apostasy; but the day of his patience is fast hastening to its close. Says the prophet: “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.” Now is the time to tear down the idols, for soon a selfish but bitter cry will sound from the fearful and unbelieving, from liar and idolater. “The harvest is past, the summer is ended, and I am not saved.”*SITI November 23, 1888, page 713.16*

“Back Page” The Signs of the Times, 14, 45.

E. J. Waggoner

The festival ceremonies in honor of the three Jesuits who were canonized last January by Pope Leo XIII., were inaugurated on the 11th inst. in St. Ignatius Church, San Francisco. The ceremonies on that day were in honor of St. Peter Claver. The following Sunday was devoted to the veneration of “St.” John Berchmans, while on

the last Sunday in the month like idolatrous homage will be paid to "St." Alphonsus Rodriguez.*SITI November 23, 1888, page 720.1*

Among other things the *New England Evangelist* for October asks information-*SITI November 23, 1888, page 720.2*

"As to the place in the Bible where we are taught that the first day of the week is a *holy day*, and to be observed by Christians as such, as the Sabbath was observed by the Jews."*SITI November 23, 1888, page 720.3*

All we can do is to pass the *Evangelist's* query along. We know of no place in the Scriptures where anything of the kind is even intimated. We do, however, remember having seen a text which says, "Remember the Sabbath day to keep it holy.... The seventh day is the Sabbath of the Lord thy God." There is no reason why anybody should get tangled on the Sabbath question: the teaching of the word of God is very plain upon that point.*SITI November 23, 1888, page 720.4*

Says an Eastern exchange: "In 1877, the import of opium into China reached the enormous amount of 9,825,611 pounds, and this means an increase of *four hundred tons* over the import of the preceeding year. And this work is fostered under the protecting care of a Christian Government."*SITI November 23, 1888, page 720.5*

To what base uses is the name Christian put when it is applied to even the best civil Governments which this world has ever seen. The simple recognition of Christianity by a State no more makes it a Christian nation than submitting to the rite of baptism makes an individual a Christian. We read not long since a statement that all the saloons in Constantinople are kept by Christians' but it is false, the man who keeps a liquor saloon is not a Christian, and no more is the nation Christian that sustains the opium of liquor traffic.*SITI November 23, 1888, page 720.6*

"Rejoicing in hope; patient in tribulation" are two of the characteristics of the Christian. The Lord has no use for a discouraged man; and it is certain that a gloomy, morose, despondent man cannot be a perfect Christian. This is evident from the exhortation of the apostle, "Rejoice in the Lord always, and

again I say, Rejoice." *Philippians 4:4*. A man's rejoicing is the evidence that he has hope, and if he has no hope, he is in a pitiable condition indeed. See *1 Corinthians 15:19*. If a man really has hope in God, and in his promises, he must rejoice. If he doubts the fulfillment of these promises, and so fears that he may fail of them, then he does not really hope to receive them; but if he has a well grounded hope in God, he cannot help rejoicing. This does not imply that the Christian is to have vain self-confidence, as though, having once professed faith in Christ, nothing can cause him to fail. The psalmist says, "Serve the Lord with fear, and rejoice with trembling." *Psalms 2:11*. We are to remember that we stand by faith, and so are not to be high minded, but to fear. But this kind of fear, distrust of self, only leads us to depend on Christ, who is everlasting strength; and so long as our trust is in him we are safe, and have good reason to rejoice. And so it is that our very fear and trembling may and should be turned into joy even hope. *SITI November 23, 1888, page 720.7*

The *Lutheran Standard* is credited with the statement that in some of the schools of Cambria County, Pa., Roman Catholic catechisms are used, as are also text-books prepared by Catholic priests. Twelve sisters of Charity wearing the peculiar costume of their order are employed as teachers. This is carrying things a step further than in Boston, where they only banished a text-book which stated in a very mild manner a well-known historical fact relative to the sale of indulgences by Tetzel in the days of Leo X. *SITI November 23, 1888, page 720.8*

It is with sincere regret that we learn of the death, on the 30th ult., of Rev. W. C. Van Meter, of Rome, Italy. We formed a very pleasant acquaintance with him while he was on the coast last summer, and his pleas for the Bible in Italy touched and interested many hearts. Following is a brief sketch of his life and labors: - *SITI November 23, 1888, page 720.9*

He was born in Kentucky in 1820, converted at thirteen; in 1837 he entered Shurtleff College; in 1838, Greenville College, Ohio, where he remained until 1843; preached in Kentucky and in Illinois until 1854, when he removed to New York City, and began his important work there in connection with the Five Point Mission. In 1861 he

founded the Home for Little Wanderers. He found homes in the West for two or three thousand children. In 1872 he was appointed by the A. B. P. Society as missionary to Rome. He held this work until 1878, since which time he has organized the Italian Bible and Sunday-school Mission, which he has had warm support from all denominations in England and America.*SITI November 23, 1888, page 720.10*

After an absence of nearly two months from the office we reached home Sunday evening, the 18th, just before the SIGNS was closed. Our party of forty from the East had a very pleasant trip. Quite a number came to work in the office. Prominent among these is Elder M. C. Wilcox, who comes to bear a share of the editorial work. His experience in the *Review* office at Battle Creek, Mich., and as editor of *Present Truth* in England, will enable him to render valuable help. Bro. C. H. Jones, president of the Pacific Press Company, returns from establishing the branch office in New York and from General Conference. While our trip East was most pleasant, and the friends both at Minneapolis and Battle Creek were kind beyond expression, we feel that "there's no place like home," and especially when that home is in Oakland. We would take this opportunity of again expressing our appreciation of the kindness of the Minnesota brethren during General Conference.*SITI November 23, 1888, page 720.11*

We find the people in the office happy and prosperous, and their hearty greeting makes us feel assured that with the blessing of the Lord, which we confidently expect, we shall have a more prosperous time the year to come than ever before.*SITI November 23, 1888, page 720.12*

A good work is being done for the church in Oakland. By appointment of the Conference Committee, Elder E. P. Daniels, after holding a series of fruitful meetings in Fresno, began work in Oakland on Sabbath, the 10th inst. The meetings have been held every evening since that time, with marked effect. After preaching three evenings, opportunity was afforded to the members of the church for personal testimony and confession of sin. This opportunity was eagerly embraced. Sabbath, the 17th inst., was quite generally observed as a fast-day, and in the meetings to

which the day was devoted the power of the Holy Spirit was manifested as never before in the history of the Oakland church. After the close of the Sabbath-school, at half-past 10 A.M., there was no intermission, it seemed as though no one thought of such a thing. In order to accommodate all who wished to testify or confess, the meeting was divided in the afternoon, the young people going to a separate room. There is much rejoicing in consequence of this visitation of the Spirit, and all look upon the occasion as the dawning of a new era in this church. It is hoped that the influence of this revival will not be confined to this locality; but will be far reaching in blessing others. At the closing of this paper for the press, the meetings continue with unabated interest. *SITI November 23, 1888, page 720.13*

National Reformers complain bitterly because the Columbus (Ohio) Exposition was opened on Sunday, the 14th inst. In thus opening the exposition the managers thereof, says the *Christian Statesman*, are in disregard of their own promise and in violation of the law of God and of the State. The *Statesman* says: "We are glad to learn that many of the exhibits were closed, with the words displayed in large letters, 'Remember the Sabbath day to keep it holy.'" "The seventh day is the Sabbath," might have been added, together with an explanation that by order of the Council of Laodicea (A.D. 364) the keeping of the first day was enjoined and the observance of the day specified in the commandment forbidden under an anathema. This would have enabled all to see at once the connection between the fourth commandment and the Sunday-sabbath, namely, that they have no connection whatever, for whereas the one is divine the other is entirely human. *SITI November 23, 1888, page 720.14*

Though discomfited in a like effort two years ago, the California ministers and churches are preparing to renew their demand upon the Legislature for the enactment of a Sunday law. The Committee of the M. E. State Conference of California have adopted the following, which appeared recently in their official organ:-*SITI November 23, 1888, page 720.15*

WHEREAS, "The General Association of Congregational Churches of California," at its meeting held in Sacramento, October 4-7, 1887, appoint "a committee to present an overture to the State

organizations of different denominations,” requesting them to aid in a movement looking to the unification of Protestantism in a system of action against the great evils-intemperance, Sabbath desecration, etc., that curse of society and offense to the church of Christ, and,*SITI November 23, 1888, page 720.16*

WHEREAS, Said committee has presented said overture to this Conference, asking the appointment of delegates from this body to take their place in a general committee on plans of work, to be constituted by like delegates from all evangelical churches, therefore,*SITI November 23, 1888, page 720.17*

Resolved, That we do hereby express our sympathy with the movement proposed, and that we will appoint three of our number to co-operate with our sister churches in the general committee above named.*SITI November 23, 1888, page 720.18*

In view of the fact that this question is sure to be sprung upon the Legislature this winter, it behooves every lover of religious liberty to inquire what he can do to aid in disseminating the light of truth among the people.*SITI November 23, 1888, page 720.19*

November 30, 1888

“‘Almost Discouraged’” *The Signs of the Times*, 14, 46.

E. J. Waggoner

“I am so weak, and have so much to overcome, that I am almost discouraged.” How often do we hear this expression in social meeting. It is the burden of some testimonies. It seems as though some people think that there is special merit in depreciating themselves. They almost take pride in their humility. Others do not seem to know that there is any better way for them to do. But however true it may be, or however often it is repeated, it cannot but be displeasing to God. We are commanded to “exhort one another,” and to “provoke unto love and good works,” but such language is anything but encouraging. Its effect is seen on the individual who uses it. It soon becomes habitual, for each time it is uttered the discouragement increases. It grows by repetition, but it is withering to the soul. *SITI November 30, 1888, page 722.1*

It is the language of unbelief. Although the individual may be unconscious of the fact, the spirit which prompts it is the same as that possessed by the ten spies who brought back an evil report. God had said: “My presence shall go with thee, and I will give thee rest.” Having this promise, it was exceedingly wicked for them to say they could not possess the land. On this occasion, as well as at other times of murmuring, God showed his great displeasure. In this instance we see the natural result of such distrust. They did not enter the promised land. “And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you; your carcasses shall fall in this wilderness.” *Numbers 14:26-29*. They said they could not go, and they did not; but Caleb and Joshua, who said, “Let us go up at once, and possess it; for we are able to overcome it,” did enter the promised land. *SITI November 30, 1888, page 722.2*

Distrust and faint-heartedness are as displeasing to God now as

then. His promises are abundant. Listen to a few: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." *Hebrews 4:15, 16*. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." *James 1:5*. God does not upbraid us, does not taunt us with our weakness. A child has not the strength of a man, and no father will ridicule his infant child because of its weakness. Its very helplessness appeals to his sympathy. So God says, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." *Psalms 103:13, 14*. But it is necessary to "ask in faith, nothing wavering," for "without faith it is impossible to please him." Again we are exhorted: "Be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." *Hebrews 13:5*. And yet again, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" *Romans 8:32*. One more passage ought forever to stop all our murmurings and doubtings: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." *1 Corinthians 10:13*. Read also: *Hebrews 2:18; 12:1-4; 13:8; Philippians 4:4, 13; and especially Psalms 139:17, 18, and Lamentations 3:22-33*. *SITI November 30, 1888, page 722.3*

Do we really believe these promises? If we did would we not appropriate them to ourselves? We read them, and say we believe them, and yet to very many they seem vague and unreal. But if they are to be of any benefit to us we must consider them as real, and make our requests accordingly. Our belief is measured by our actions, not by our words. Is it not as much infidelity to disbelieve a promise that God has given as it is to disbelieve any other portion of his word? Let us take heed lest there be found in any of us "an evil heart of unbelief in departing from God." *SITI November 30, 1888, page 722.4*

But ought we not to be sensible of our weakness? Certainly the

more so the better. But we are not to think of it in such a way as to become discouraged. There are two ways of looking at our own frailties. One is to brood over them, lose sight of God's willingness to help, and become discouraged. This pleases Satan. If we are prone to doubt and become faint-hearted, he will assist us to see more lions in the way than really exist. And such a course is really a form of selfishness. The individual becomes so intense by self-conscious that he can take cognizance of nothing else. He thinks of himself so much that he loses sight of Christ. He imagines that he himself must do the great work that is to be done, and when a few attempts show him the impossibility of it, he becomes discouraged. Another way to consider them is in the light of the promises of God. When we do this we have every reason to be encouraged, and God is pleased with us. The more we distrust ourselves while trusting God, the stronger we will be, for God has said: "My grace is sufficient for thee; for my strength is made perfect in weakness." *2 Corinthians 12:9*. And in view of this, Paul was led to say: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for *when I am weak then am I strong*." No man ever had more trials than Paul had, or felt less confidence in himself; but he believed God's promises, and it was no vain boast for him to say: "I can do all things through Christ which strengtheneth me." *SITI November 30, 1888, page 722.5*

Thus it was with Caleb and Joshua. It was not vain self-confidence which led them to say, "We are well able to overcome it." Hear them: "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us; fear them not." *Numbers 14:8, 9*. So the Lord is with us; his promises are multiplied to us. We have the accumulated proofs of his power and goodness through thousands of years past. It is far more sinful for us to distrust God now, than it was for ancient Israel. Then "let us hold fast the profession of our faith without wavering; for he is faithful that promised." *SITI November 30, 1888, page 722.6*

"Christ the Only Source of Strength" The Signs of the Times, 14, 46.

E. J. Waggoner

Not long since the Michigan *Christian Advocate* contained a eulogy of the work of Sam Jones, the professional revivalist, with some quotations from his wise sayings, among which was the following:-*SITI November 30, 1888, page 726.1*

"If you want to be good, you must do your part. God will go you halves, and that's about all he will do."*SITI November 30, 1888, page 726.2*

That such an utterance could be quoted with approval in a Methodist paper, is evidence that Methodism has changed greatly since the days of Wesley. For nothing is more certain than that preaching which is like the above quotation, is not gospel preaching, and is calculated either to cause men to despair, or else to become conceited, self-sufficient professors.*SITI November 30, 1888, page 726.3*

While reading the above quotation, one text comes very forcibly to mind. It is *Ephesians 2:8-10*: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Boasting is utterly excluded from the gospel of God; but if a man were able to do half in making himself good, then he would certainly have something whereof to boast.*SITI November 30, 1888, page 726.4*

Not only is such doctrine productive of boasting, but it is discouraging; for everything that tends to bolster up self-confidence, tends also to discourage those who see things as they are. What comfort can there be to the poor sinner who is "holden with the cords of his sins," to say to him, "You got into that condition through your own fault, and now you must help yourself before you can expect any help." Says Paul: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." *Galatians 5:17*. His recital, in the seventh of Romans, of his own experience, shows the utter powerlessness of any man to free himself from sin. And Christ himself testifies to the weakness of human nature, when

he says:-*SITI November 30, 1888, page 726.5*

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” *John 15:4, 5.SITI November 30, 1888, page 726.6*

We become branches of the true Vine by being grafted into it. Before that takes place, we are as withered and useless as the branch that has been severed from the vine. Now since the branches of the vine bear fruit only because of their connection with it, what folly to ask the sapless scions that lie around on the ground, to bear a little fruit as evidence that they will bear fruit after they are grafted upon the vine.*SITI November 30, 1888, page 726.7*

To say to the prisoner who is locked in the iron cell, and bound to the floor with heavy chains, “We will help you out if you will rise from the floor and break at least half of your fetters,” would be the most cruel mockery. Not so does God deal with his creatures. Knowing the helplessness of humanity, he reaches down to the lowest depths, to lift up the fallen and degraded in whose heart his all-seeing eye can discern the longings for purity of soul.*SITI November 30, 1888, page 726.8*

Read the prayer of the inspired apostle, for us: “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.” *Hebrews 13:20, 21.* So then whatever of good there is in any individual is the direct result of the working of God in the soul,- Christ dwelling in the heart by faith,-and to him is all the glory due.*SITI November 30, 1888, page 726.9*

Not only are we dependent upon God for the good that may be manifested in our lives, for the power to rise in the scale of morality, but we are dependent on him for the very desire to rise. Says the apostle: “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” *Philippians 2:12, 13.SITI November 30, 1888, page*

When Adam sinned, he suffered a complete moral fall. He placed himself in direct antagonism to God, and in perfect accord with Satan. His sin was not the light thing that many suppose, but a complete renunciation of allegiance to God, and as complete a surrender to Satan. If he had been left to himself, his desires would have been as fully toward the ways of the devil as are those of the fallen angels. But God in his mercy interposed. The plan of salvation provided not only a way of escape from sin, but the desire to escape. And so God said to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed." *Genesis 3:15*. Whatever desire for a higher and holier life any man has is due to the mercy of God. God has implanted in the soul of every man some knowledge of right and wrong, and some natural desires for the right; and whenever a man gives himself wholly to sin, he does so only by resisting the strivings of the Spirit. *SITI November 30, 1888, page 726.11*

So it is that to Christ we are indebted for every good not only in fact but in possibility. So it is that Christ is the "true Light, which lighteth every man that cometh into the world." *John 1:9*. Thus it is that Christ is made unto us, "wisdom, and righteousness, and sanctification, and redemption." *1 Corinthians 1:30*. And so the true child of God, while continually growing in grace, patiently continuing in well-doing, and steadily rising to new heights of holiness, will ever exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." *Galatians 6:14*. And when all the redeemed stand at last before the throne of God, and see his face, their whole ascription of praise will be "unto him that loved us, and washed us from our sins in his own blood." *Revelation 1:5*. W. *SITI November 30, 1888, page 726.12*

"The Papacy. (Continued.)" The Signs of the Times, 14, 46.

E. J. Waggoner

That the church should be corrupted in the first centuries was the inevitable result of the methods employed to make converts. Says

the historian:-*SITI November 30, 1888, page 726.13*

“As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that, in one year, twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert.”-*Decline and Fall of the Roman Empire, chap. 20, paragraph 18.SITI November 30, 1888, page 726.14*

There is not reason to disbelieve this statement, for it is related upon good authority that Gregory Thaumaturgus (Gregory the miracle worker), bishop of Neo-Cæsarea, on the anniversaries of the martyrs (and they were numerous) allowed his flock to give a loose rein to pleasure, to indulge in conviviality, and to do all the things that the worshipers of idols were accustomed to do in their temples, on their festival days, hoping thereby to gain the heathen, and thinking that in process of time they would, as “Christian,” voluntarily leave off such customs. (See Mosheim’s Ecclesiastical History, book 1, cent. 2, part, 2 chap. 4, sec. 2, note 3.) This was not an isolated case, for Mosheim says that “the Christian bishops purposely multiplied sacred [?] rites for the sake of rendering the Jews and the pagans more friendly to them.” Thus was pure Christianity crowded into obscurity, and that which took its name was in reality paganism with all of its corruption. Speaking of the barbarians who conquered Rome, Wylie says:-*SITI November 30, 1888, page 726.15*

“These rude warriors, who had overturned the throne of the Cæsars, bowed down before the chair of the Popes. The evangelization of these tribes was a task of easy accomplishment. The ‘Catholic faith,’ which they began to exchange for their paganism or Arianism, consisted chiefly in their being able to recite the names of the objects of their worship, which they were left to adore with much the same rites as they had practiced in their native forests. They did not much concern themselves with the study of Christian doctrine, or the practice of Christian virtue. The age

furnished but few manuals of the one, and still fewer models of the other.”-*History of Protestantism, book 1, chap. 3, paragraph 9.SITI November 30, 1888, page 726.16*

How could there be any models of virtue, when the truly virtuous were slaughtered, and the only virtue recognized was adherence to the dogmas of Rome? Henry Charles Lea, in his “History of the Inquisition of the Middle Ages,” graphically portrays the condition of the Papacy. On this point he says, among other things:-*SITI November 30, 1888, page 726.17*

“Uniformity of faith had been enforced by the Inquisition and its methods, and so long as faith was preserved, crime and sin were comparatively unimportant except as a source of revenue to those who sold absolution. As Theodoric Vrie tersely puts it, hell and purgatory would be emptied if enough money could be found. The artificial standard thus created is seen in a revelation of the Virgin to St. Birgitta, that a Pope who was free from heresy, no matter how polluted by sin and vice, is not so wicked but that he has the absolute power to bind and loose souls. There are many wicked Popes plunged in hell, but all their lawful acts on earth are accepted and confirmed by God, and all priests who are not heretics administer true sacraments, no matter how depraved they may be. Correctness of belief was thus the sole essential; virtue was a wholly subordinate consideration. How completely under such a system religion and morals came to be dissociated is seen in the remarks of Pius II. Quoted above, that the Franciscans were excellent theologians, but cared nothing about virtue.*SITI November 30, 1888, page 726.18*

“This, in fact, was the direct result of the system of persecution embodied in the Inquisition. Heretics who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the orthodox could purchase absolution for the vilest of crimes for a few coins. When the only unpardonable offense was persistence in some trifling error of belief, such as the poverty of Christ; when men had before them the example of their spiritual guides as leaders in vice and debauchery and contempt of sacred things, all the sanctions of morality were destroyed, and the confusion between right and wrong became

hopeless. The world has probably never seen a society more vile than that of Europe in the fourteenth and fifteenth centuries.”-Vol. 3, pp. 641, 642.*SITI November 30, 1888, page 726.19*

The custom of selling absolution, which was devised for the purpose of filling up the depleted Papal treasury, is one of the worst things that the Papacy has ever done against God and his worship. It set at naught the atonement, counting the blood of the covenant an unholy thing, and fastened the world far more securely than it had ever before been in “the bond of iniquity,” which must hold those who think that the gift of God can be purchased with money.*SITI November 30, 1888, page 726.20*

Perhaps some may think that the Papacy has improved, since we no longer see crimes so openly committed under its sheltering wing. They think that its wickedness was due to the ignorance of the age, and that “advancing civilization” has made such wickedness impossible. Such should remember that “Rome never changes.” The only reason why crimes are not so openly committed under its protection is because it has not now the power to protect them. As evidence that the seeming improvement in the character of the Papacy is due to lack of power and not to the spread of education, we quote the following:-*SITI November 30, 1888, page 726.21*

“In Italy the revival of letters, while elevating the intellectual faculties, had been accompanied with deeper degradation in both the moral and spiritual condition of society. Without removing superstition, it had rendered skepticism fashionable, and it had weakened the sanctions of religion without supplying another basis for morality. The world has probably never seen a more defiant disregard of all law, human and divine, than that displayed by both the church and the laity during the pontificates of Sixtus IV. and Innocent VIII. and Alexander VI. [1471-1503.] Increase of culture and of wealth seemed only to afford new attractions and enlarged opportunities for luxury and vice, and from the highest to the lowest there was indulgence of unbridled appetites, with a cynical disregard even of hypocrisy.”-Id., p. 203.*SITI November 30, 1888, page 726.22*

The principles of the Papacy are the same to-day that they were

five hundred years ago. The system is as corrupt to-day as it ever was, and it cannot be reformed. It is sin itself, "the man of sin," and for it there can be nothing but perdition. The earth will be freed from its course only when it is destroyed by the brightness of the coming of the Lord.*SITI November 30, 1888, page 727.1*

But the prophecy continues: "And they shall be given into his hand until a time and times and the dividing of time." The "they" of course refers to the "saints of the Most High" and the "times and laws," which are mentioned in the same verse. The "time and times and the dividing of time," then, indicates the period of Papal supremacy, and of the unlimited reign of lawlessness.*SITI November 30, 1888, page 727.2*

In the first place we may notice that in the Douay Bible, as well as in the Revised Version, "time and times and the dividing of time," is rendered, "time, and times, and *half* a time." We have no need to conjecture what this means, for the Bible is its own interpreter. In *Revelation 12:14* we find the same period of time mentioned: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Now in *verse 6* of the same chapter the same event is brought to view in these words: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." From these two verses we learn that "a time, and times, and half a time" is only another expression for twelve hundred and sixty days. Then the little horn of *Daniel 7* was to have supremacy for twelve hundred and sixty days.*SITI November 30, 1888, page 727.3*

But the question now arises, "Is it possible that only twelve hundred and sixty days, three years and a half, cover the whole time which the prophecy allows to the Papacy?" We answer, No; and the explanation is simple. The prophecy is symbolic; four mighty empires are represented by short-lived beasts; the Roman Catholic power is represented by a little horn of one of these beasts. It is obvious, then, that the prophecy would not be consistent if it should express the duration of those powers in literal years. The time would be out of proportion to the nature of the symbol representing

the power. Therefore it is evident that the time must also be symbolic. We inquire, then, What is the standard of time when used in symbolic prophecy? In *Ezekiel 4:4-6* we read the answer:-*SITI November 30, 1888, page 727.4*

“Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; *I have appointed thee each day for a year.*”*SITI November 30, 1888, page 727.5*

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (*2 Peter 1:20, 21*), the interpretation given to a symbol in one prophecy; therefore the “time, and times, and half a time,” or twelve hundred and sixty days, indicate just twelve hundred and sixty years.*SITI November 30, 1888, page 727.6*

The next question to be settled is, When does this period of time begin and end? There are several dates given by various authors to mark the rise of Papal supremacy, but 538 A.D. seems to be the one that has the only just claim to consideration. The prophet, in describing the rise of the little horn, says, “He shall subdue three kings.” *Daniel 7:24*. This is in explanation of the fact that three horns were to be plucked up before it. Of course the only powers that would be rooted up to make room for the Catholic power would be those who were opposed to it. Now long before 538 A.D., paganism, as a State religion in the Roman Empire, was dead. Since the time of Constantine, Rome had been nominally Christian. The barbarous tribes by which the empire was divided into the ten parts, also embraced the Christianity of the empire. Says D’Aubigne:-*SITI November 30, 1888, page 727.7*

“Already the forests of the North had poured forth the most effectual promoters of the Papal power. The barbarians who had invaded the West and settled themselves therein,-but recently converted to

Christianity, ignorant of the spiritual character of the church, and feeling the want of an external pomp of religion, prostrated themselves in a half savage and half heathen state of mind at the feet of the chief priest of Rome.”-*History of the Reformation, book I, chap. 1, paragraph 31. SITI November 30, 1888, page 727.8*

But not all of these tribes were favorable to the pretensions of the bishops of Rome. Some of them, especially the Heruli, the Vandals, and the Ostrogoths, were professedly followers of Arius. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, the Pope could not assert Papal authority. In the year 493 A.D., the power of the Heruli was annihilated by the death of Odoacer. From that time it is impossible to trace them in history. In 534 the Vandals were conquered by Belisarius, the general of Justinian; and in 538 A.D., Rome, which until that time had been in possession of the Arian Ostrogoths, was occupied by the Roman army, and the Catholic religion was established. These conquests are described in detail in the thirty-ninth and forty-first chapters of Gibbon. W. *SITI November 30, 1888, page 727.9*

(To be continued.)

“The Commentary. Second Epistle of Peter” The Signs of the Times, 14, 46.

E. J. Waggoner

2 Peter 3:1-7.

(Lesson, Sabbath. Dec. 15.)

1. To whom was the second epistle of Peter addressed? *SITI November 30, 1888, page 730.1*

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” *2 Peter 1:1. SITI November 30, 1888, page 730.2*

2. Why was it written? *SITI November 30, 1888, page 730.3*

“This second epistle, beloved, I now write unto you; in both which I

stir up your pure minds by way of remembrance.” 2 *Peter* 3:1.*SITI November 30, 1888, page 730.4*

3. Of what does the apostle wish us to be mindful?*SITI November 30, 1888, page 730.5*

“That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.” *Verse 2.SITI November 30, 1888, page 730.6*

4. What purpose does prophecy serve?*SITI November 30, 1888, page 730.7*

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” 2 *Peter* 1:19.*SITI November 30, 1888, page 730.8*

5. Upon what is special light given by the prophecy?*SITI November 30, 1888, page 730.9*

“When it testified before hand the sufferings of Christ, and the glory that should follow.” 1 *Peter* 1:11, last part.*SITI November 30, 1888, page 730.10*

“But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these.” *Daniel* 2:28.*SITI November 30, 1888, page 730.11*

6. Give reference to some prophecies which foretell the final glory of Christ, and give the substance of each. *Psalms* 50:1-3; *Habakkuk* 3:3-6; *Isaiah* 63:1-6, etc.*SITI November 30, 1888, page 730.12*

7. What must we look for just before the end?*SITI November 30, 1888, page 730.13*

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.” 2 *Peter* 3:3.*SITI November 30, 1888, page 730.14*

“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.” *Jude 17, 18.SITI November 30, 1888, page 730.15*

8. Mention some other places in the writings of the apostles where this is foretold. *1 Timothy 4:1, 2; 2 Timothy 3:1-5; 4:1-4; 2 Thessalonians 2:8-10.SITI November 30, 1888, page 730.16*

9. Of what do these scoffers profess to be ignorant?*SITI November 30, 1888, page 730.17*

“And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” *2 Peter 3:4.SITI November 30, 1888, page 730.18*

10. Is there any excuse for such ignorance?*SITI November 30, 1888, page 730.19*

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water.” *Verse 5.SITI November 30, 1888, page 730.20*

11. What notable event recorded in Scripture shows that all things have *not* continued as they were from the beginning of the creation?*SITI November 30, 1888, page 730.21*

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished.” *Verses 5, 6.SITI November 30, 1888, page 730.22*

12. How did the earth come into existence?*SITI November 30, 1888, page 730.23*

“By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” “Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.” *Psalms 33:6, 8, 9.SITI November 30, 1888, page 730.24*

13. In what condition was the earth at first?*SITI November 30, 1888, page 730.25*

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” *Genesis 1:2.SITI November 30, 1888, page 730.26*

14. What division was first made in this watery mass?*SITI November 30, 1888, page 730.27*

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.” *Verses 6, 7.SITI November 30, 1888, page 730.28*

15. What was done with the waters that were beneath the firmament?*SITI November 30, 1888, page 730.29*

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.” *Verse 9.SITI November 30, 1888, page 730.30*

“He gathereth the waters of the sea together as a heap; he layeth up the depth in storehouses.” *Psalms 33:7.SITI November 30, 1888, page 730.31*

16. When, by the word of the Lord, the flood destroyed the earth, how did the waters that were stored up in the earth contribute to that result?*SITI November 30, 1888, page 730.32*

“In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.” *Genesis 7:11.SITI November 30, 1888, page 730.33*

17. What fate, by the same authority, now awaits the earth?*SITI November 30, 1888, page 730.34*

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and

perdition of ungodly men." 2 *Peter* 3:7.*SITI November 30, 1888, page 730.35*

18. Where has the word of the Lord declared this? *Nahum* 1:7; *Isaiah* 34:8-10; *Deuteronomy* 32:22.*SITI November 30, 1888, page 730.36*

19. What positive assurance have we that this will be done?-*We have the word of Him who spoke the earth into existence, and who caused the water that constituted a portion of the earth, to contribute to its destruction. See 2 Peter 3:5-7.SITI November 30, 1888, page 730.37*

20. Show the analogy between the destruction of the earth by water, and its destruction by fire. See note on *verses 5-7.SITI November 30, 1888, page 730.38*

NOTES

The phrase, "the earth standing out of the water and in the water," does not at all express the idea of the original. The Greek word which in the authorized version is rendered "standing," should, as the margin indicates, be rendered "consisting." Robinson's "Lexicon of the New Testament" says of the word: "To *place together* parts into a whole, *i.e.*, to constitute, to create, to bring into existence. Hence, in N. T., intransitive, *to be constituted, created; to exist,*" as in *Colossians* 1:17, "by him all things *consist.*" Wakefield translates the passage thus: "A heaven and earth formed out of water and by means of water." Bloomfield says: "The earth... being formed out of water, and consisting by means of water." Murdock's translation of the Syriac has it: "The earth rose up from the waters, and by means of water, by the word of God." The meaning is that the earth in its chaotic state was simply a watery mass, as indicated by *Genesis* 1:2: "And the earth was without form, and void; and darkness was upon the face of the *deep*. And the Spirit of God moved upon the face of the *waters.*"*SITI November 30, 1888, page 730.39*

"Whereby the world that then was, being overflowed with water, perish." When God gathered the waters together into one place, and made the dry land appear, he evidently stored large quantities

of water in the interior of the earth. This is indicated in the second commandment by the phrase, “the waters which are under the earth,” and by *Psalm 136:6*: “To him that stretched out the earth above the waters,” and also by *Psalm 33:7; 24:1, 2*. In the flood which destroyed the earth in the days of Noah, the waters in the interior of the earth united with the rain from heaven, as the record says: “The same day were all the fountains of the great deep broken up, and the windows of heaven were opened.” *Genesis 7:11*. The idea of the passage in Peter’s epistle is that one of the very elements from which the earth was formed, was made to contribute to its destruction. Having disproved the assertion that all things continue as they were from the beginning of the creation, the apostle draws a parallel thus:-*SITI November 30, 1888, page 730.40*

“But the heavens and the earth, which are now, by the same word [the word of God, see *verse 5*] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” *2 Peter 3:7*. Instead of, “are kept in store, reserved unto fire against the day of Judgment,” a better translation would be, “stored with fire, reserved unto the day of Judgment.” Now the comparison is at once apparent. By the word of God, the earth, in the beginning, was formed from the watery mass which God had spoken into existence. Part of this water was stored up in the earth, and by the word of God was afterward caused to overflow the earth, and contribute to its destruction. And the same word of God, which performed this, has stored the interior of this present earth with fire, and is keeping it till the day of Judgment, when, as in the case of the waters of the flood, the fire within the earth, uniting with that which comes down from God out of Heaven (*Revelation 20:9*) will destroy it.*SITI November 30, 1888, page 731.1*

Particular attention should be given to the word “kept.” Instead of all things continuing as they were from the beginning of the creation, the earth has within it the elements of its destruction, and it is only the power of God that stays the catastrophe.*SITI November 30, 1888, page 731.2*

Some have fancied that this chapter teaches that the earth will be annihilated at the Judgment-day. This is a mistake. This earth will

be destroyed in the same sense that the original earth “perished” by the waters of the earth. It was all broken up, and the face of it was changed, so that the earth after the flood had no resemblance to the earth before the flood. This was the last and greatest curse caused by sin, and completed the desolation of the earth. But the matter which composed the earth was not destroyed. So by the fires of the last day “the elements shall melt with fervent heat,” but they will not be annihilated. From those melted elements, “new heavens and a new earth” will be formed which will have no more resemblance to this sin-cursed earth than this earth does to Eden, the garden of God. The people that shall dwell in it will all be righteous (*Isaiah 60:21*); and “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.” *Isaiah 35:1, 2. SITI November 30, 1888, page 731.3*

“Back Page” The Signs of the Times, 14, 46.

E. J. Waggoner

The *Bible Echo*, Melbourne, Australia, which during the three years of its existence has appeared as a monthly, is to be published semi-monthly beginning with January, 1889. The subscriptions will be 5s. 6d., or about \$1.50 per year. *SITI November 30, 1888, page 736.1*

A national convention in the interests of Sunday observance is to be held at Washington, D.C., December 11 to 13. This meeting is the outcome of their recent meeting in Chicago, of the Illinois “Sabbath Association.” No doubt plans for the more systematic influencing of national legislation will be laid, and we await the results of it with the greatest interest. *SITI November 30, 1888, page 736.2*

The revival meetings in the Oakland church still continue with unabated interest. A large number have already given their hearts to God; many have renewed their consecration and have obtained most precious evidences of divine acceptance. The members of the church, with scarcely an exception, have set their hearts to seek

God as never before, and his blessing has been poured out in a remarkable manner.*SITI November 30, 1888, page 736.3*

It seems that “progress” is the watchword in Australia as well as elsewhere. Brother Tenney reports from Melbourne that a publishing house is soon to be erected which will be three stories high, thirty-five by sixty-five feet in size. At the time of writing they were building the press-room, thirty-three by sixty-five feet, which will be in the rear of the main building, and detached. It is doubtless occupied by this time. The greatest lack felt is of laborers. “The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.”*SITI November 30, 1888, page 736.4*

From a private letter from Elder A. G. Daniells, dated Napier, New Zealand, November 2, we extract the following, which we are sure will be of great interest:-*SITI November 30, 1888, page 736.5*

“This is a town of about 7,000 inhabitants, about 300 miles south of Auckland, on the east coast. I came down here and started the canvassing work last July, I then went to Melbourne to attend the general meeting, and got back two weeks ago. Brother Hare and I pitched our tent last week, and began meetings last Sunday night. Have held for services, with an excellent attendance. The first night there were over 400 present. Since then the tent, which holds 300, has been just nicely filled. The people seem intelligent, and must be interested, for at the last three services they have bought \$30.65 worth of books. Last night they bought over twelve dollars’ worth, and then a number had to go without them, because I had no more of the kind. The interest seems wonderful. Of course the Sabbath question will make a change, but we are praying God to save those who wish to do right.”*SITI November 30, 1888, page 736.6*

A more full report for the SIGNS, which comes too late for this issue, will appear next week.*SITI November 30, 1888, page 736.7*

Forty-six workingmen’s societies at Milan have held a meeting in protest against the triple alliance, and against war in general. A resolution was adopted declaring that they would not support the Italian Government in the event of war. The workingmen of France will be invited to adhere in the name of the brotherhood of labor,

and Milanese workmen will ask other associations to co-operate. No doubt very many people will affect to see in this movement a long stride towards the time when wars shall cease; but it will be found that when the rulers get ready to plunge the nations into war, the protests of workingmen will be of no more avail than the wail of an infant. Wars and fightings will never cease so long as fleshly lusts war in the souls of men. Wars will cease only after the last great battle, in which sin and sinners shall be destroyed out of the earth; and then under the mild rain of the Prince of Peace, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." *SITI November 30, 1888, page 736.8*

The *Christian Union*, in answer to a question by a correspondent as to how he can defend his position in keeping the first day of the week, when the fourth commandment so plainly says that the seventh day is the Sabbath, replies to the effect that there is no command for the observance of the first day of the week, and that the change from the seventh day to the first was gradual, and then says: "You can best defend your position by Christian common sense." Now it seems to us that this is requiring a great deal of common sense. "Common sense" is but another name for good sense, and sense is synonymous with reason or understanding. It is the power of perceiving things that actually exist. To say that a thing for which no reason can be given, must be defended by common sense, is worse than the demand that the Israelites should make bricks without straw, for they had the clay, while in this instance the senses have nothing upon which to lay hold. *SITI November 30, 1888, page 736.9*

The *Herald of Truth* of November 15 has a report of what the editor calls an "able sermon on the Sabbath," in which occurs the following remarkable paragraph:-*SITI November 30, 1888, page 736.10*

"He said there never was a command for keeping Sunday because it ran by a better force. He gave facts. He emphasized the fact that for Saturday to be the Sabbath there must be special commands; that this was against it as the primitive Sabbath; that this must take place with any day of the week but Sunday." *SITI November 30, 1888, page 736.11*

Do not be incredulous, dear reader, this was actually preached before an association of Baptist ministers, and was actually published in, and commended by, the paper to which it is credited. It is worthy of notice only as showing to what absurdities men are driven in their attempt to uphold the Sunday institution. The absurdity of the above lies in the statement of the fact that the observance of Sunday is of more obligation than Saturday, because Sabbath-keeping was commanded, while Sunday-keeping never was. Think of it! It is seriously claimed that because a certain thing is commanded, it is of less force than something else that is not commanded! Such a theory overturns all law, and makes the Anarchist the most reasonable man in the world. The statement of that theory is all that is needed to show its wicked absurdity. *SITI November 30, 1888, page 736.12*

By the way, we would ask the reader to lay alongside of the admission that there is no command for the keeping of Sunday, the following definition of superstition: "Extreme and unnecessary scruples in *the observance of religious rites not commanded*." See Webster. Reader, do you want to be superstitious? *SITI November 30, 1888, page 736.13*

At the late Switchmen's Convention, in St. Louis, the following resolutions in regard to Sunday labor and rest were adopted: *-SITI November 30, 1888, page 736.14*

"WHEREAS, Our Creator has taught us that out of the seven days of the week one should be set apart as a day of rest; and, *SITI November 30, 1888, page 736.15*

"WHEREAS, With the advancement of civilization, it has become the custom so to do, and believing that the improvement of our social condition demands that we should observe the Sabbath day; therefore, be it *SITI November 30, 1888, page 736.16*

"*Resolved*, That the Switchmen's Mutual Aid Association of North America, in the third annual convention assembled, do most heartily recommend that the management of each and every railway in the United States and Canada take such steps as will lead to this desirable result. And we also ask that our representative in the law-making department take action thereon, and we further promise to

support only those who pledge themselves so to do.*SITI November 30, 1888, page 736.17*

“*Resolved*, That resolution be printed, and a copy forwarded to all managers and superintendents in railway lines in the United States and Canada, respectfully asking that they be kind enough to consider the same, and if after due consideration they will reduce Sunday labor, it will be duly appreciated by this association.*SITI November 30, 1888, page 736.18*

These resolutions have been sent to the railroad managers of the United States and Canada, and the *Switchmen's Journal* for November prints the replies that have been received from a large number of managers of leading railroad lines. We cannot publish these replies this week, but will only say that they are uniformly favorable to the cessation of Sunday labor. This all may seem very harmless to some, but when it is remembered that the railroads have always been the greatest hindrance to Sunday rest, and that in regard to the Sunday there is a growing feeling that what the majority want to do the minority must be forced to do, we can see in it a great menace to liberty.*SITI November 30, 1888, page 736.19*

The New York *Independent* well says that if one makes a misuse of the probation he has in this world by refusing to improve it, he would do no better if he had a second. If he improves his present probation, then he will not need a second one hereafter for the same purpose.*SITI November 30, 1888, page 736.20*

December 7, 1888

“The Fruit of the Spirit” The Signs of the Times, 14, 47.

E. J. Waggoner

If we compare the fruit of the Spirit with the result obtained by following the teachings of the Bible, we shall find that they are identical. Paul says that all Scripture is “profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” *2 Timothy 3:16, 17*. So if a man will profit by the reproofs and instruction found in the word of God, he will be perfect, lacking in no good thing. But a man cannot be more than perfect, and anything different from perfection is imperfection. The fact that any belief or practice is not indorsed or sanctioned by the Bible, is sufficient to condemn it. If it is not found in the Bible, it is not a part of the outfit necessary to make a man perfect. *SITI December 7, 1888, page 740.1*

In *Galatians 5:22, 23* we read, “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” These fruits of the Spirit are the results which come from following the guidance of the Spirit. We will examine them in detail, and see if they differ in any particular from the word of God. *SITI December 7, 1888, page 740.2*

The first thing mentioned is love. Very many persons entirely mistake the Bible meaning of love. With many it consists in a sort of good feeling, an indefinable condition, the principal feature of which is that the person feels happy and extremely well satisfied with himself. But the kind of love that the Bible brings to view does not depend solely on the emotions, but is very practical. John says, “For this is the love of God, that we keep his commandments; and his commandments are not grievous.” *1 John 5:3*. Again, “And this is love, that we walk after His commandments.” The keeping of the commandments is the test of love. Paul says, “Love is the fulfilling of the law.” Who ever heard of a law being fulfilled by its violation? Some persons think that they have so much love to God that he will accept it as a substitute for keeping the law; but we here learn that

love is the keeping of the commandments. How a person can love God, and refuse to keep all his commandments, is a mystery that no one has ever been able to explain. Those who make such a profession lay themselves liable to the charge in *1 John 2:4*.SITI
December 7, 1888, page 740.3

We see, then, that the result of following the Holy Spirit is to keep the commandments. But this is the whole duty of man. *Ecclesiastes 12:13*. And we shall find that while love is the keeping of the commandments, all the other things mentioned by Paul in *Galatians 5:22, 23*, as the fruit of the Spirit, are the natural results of keeping the commandments. Joy and peace are mentioned next; and they attend the keeping of the law. The psalmist says, "Great peace have they which love thy law." *Psalms 119:165*. Again we read, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." *Isaiah 48:18*. Here, too, the Spirit and the word agree.SITI
December 7, 1888, page 740.4

Long-suffering and gentleness are given as part of the fruit of the Spirit. Paul says, in *1 Corinthians 13:4*, that charity (love), which we have seen is simply the keeping of the law, "suffereth long, and is kind." He also says that it "vaunteth not itself, is not puffed up;" and as we have seen, meekness is a part of the fruit of the Spirit. Goodness is also part of the fruit of the Spirit; and Paul tells us that love "rejoiceth not in iniquity, but rejoiceth in the truth."SITI
December 7, 1888, page 740.5

Again we read that "where the Spirit of the Lord is there is liberty." *2 Corinthians 3:17*. But James says that the law of God is a "law of liberty." *James 1:25; 2:12*. And David says that those are at liberty who keep the law. *Psalms 119:45*. Here, again, we see perfect harmony.SITI
December 7, 1888, page 740.6

Again Paul says, "For as many as are led by the Spirit of God, they are the sons of God." *Romans 8:14*. John tells us that those whom God in his great love calls his sons, and who have a hope to see him as he is, purify themselves. *1 John 3:1-3*. And Peter completes the chain of testimony by saying, "Seeing ye have purified our souls in obeying the truth," and he adds that this purifying is done

“through the Spirit.” *1 Peter 1:22.SITI December 7, 1888, page 740.7*

But it is not necessary to multiply proofs. That there can be no inharmony between God’s word and his Spirit is so self-evident that no one who professes to be a Christian should presume to question it. Indeed, the Bible is the work of the Holy Spirit itself. We read, “For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” *2 Peter 1:21*. May the Lord help us humbly to follow the leadings of the Spirit, that we may be guided “into all truth” (*John 17:17*), and finally share the promise of our Father to “see him as he is.” *W.SITI December 7, 1888, page 740.8*

“The Goodness of God” The Signs of the Times, 14, 47.

E. J. Waggoner

The expression, “God is good,” is one that is in very common use among Christians, yet we are morally certain that very few receive the benefit from it that they might. To very many the expression brings more dread than trust, and the reason is that they have an erroneous, or at least a limited, idea of what is meant by the term “good.” They connect goodness with sternness or inflexible justice, having an incorrect idea even of justice. Many people look upon a good man as one who is so far above the common lot of people that he cannot sympathize with them. They feel as though he could not make any allowance for their infirmities. As a matter of fact, the opposite of this is the case. But with this false idea of goodness, it is no wonder that men are repelled from God. Be it known, however, that God does not repel any. Those who feel that they cannot approach God, have only themselves to blame, for the Bible declares that the goodness of God leads to repentance. *Romans 2:4.SITI December 7, 1888, page 742.1*

From this passage it is evident that the term “goodness” includes more than simple stern virtues. Says Paul, in the passage just referred to: “Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” To be *good* is to be kind and

loving as well as virtuous.*SITI December 7, 1888, page 742.2*

This quality of goodness is brought out by the apostle in *Romans 5:7*: “For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.” Some might think this is a contradiction, but it is not. The words “righteous” and “good” are entirely different. The idea is that no matter how upright a man may be, no matter how honest, one would scarcely die for him; but some might be found who would be willing to die for a benevolent man, one whose whole life has been devoted to acts of kindness to others.*SITI December 7, 1888, page 742.3*

In the above paragraph we came near using the term “law-abiding” to express the character of the righteous man, whose virtues did not draw people to him in tender love. It would not have been really wrong to do so, for righteousness is right-doing, conformity to the law. And yet the righteousness which is not thoroughly permeated with kindness and tender love, is a righteousness that springs more from compliance with the letter of the law than with the spirit of it; for “love is the fulfilling of the law.” *Romans 13:10*. The law of God is a law of love, for God is love.*SITI December 7, 1888, page 742.4*

In the thirteenth of 1 Corinthians the apostle Paul gives some of the qualities of love, which is nothing but the keeping of the commandments of God. “Charity love suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.” All that God requires of us is conformity to his own character, yet we are exhorted to be “kind one to another, tender-hearted.” In so doing we approach most nearly to the character of God, for he is the pattern of tenderness that is set before us. We are to forgive one another even as God hath for Christ’s sake forgiven us.*SITI December 7, 1888, page 742.5*

“God is love.” This does not mean that God has love for his creatures, but that he is love itself. Now since God is love, and his law is simply a transcript of his character, it follows that goodness is tenderness; and when people feel to shrink from God because of his incomparable goodness, it shows that they are yet strangers to true goodness. Take all the knowledge you have either by

experience of imagination, of kindness, gentleness, tenderness, and love, and multiply that by infinity, and you have the goodness of God which leads to repentance. *SITI December 7, 1888, page 742.6*

Perhaps the words of the apostle in *2 Corinthians, 5:19* may make the matter plainer to some: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." The whole world unites in praising the gentleness of Christ. He "went about doing good, and healing all that were oppressed of the devil; for God was with him." *Acts 10:38*. The character of God is a most lovable one. How he sympathized with the suffering and the sinful! At the grave of Lazarus he wept; when he saw the multitude scattered as sheep having no shepherd, he was moved with compassion; when the loathsome leper came to him, he shrank not away, but touched him, imparting at once with that touch of sympathy and love both healing and forgiveness; and how wonderful is the tender compassion that is manifested in his dealing with the woman taken in adultery. Most of all does his love shine out at the close of his earthly career, when for those who had reviled him, mocked him, spit upon him, scourged him, mangled his head with thorns, and brutally crucified him, he prayed, "Father, forgive them; for they know not what they do!" Who that rightly considers his life and death can fail to be drawn towards him? And yet, "God was in Christ." Christ was here simply as a representative of the Father; and so perfect was the resemblance that he could say, when asked to show the Father: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" *John 14:9. SITI December 7, 1888, page 742.7*

The goodness of Christ is the goodness of the Father. Who can help feeling that the call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is like the reaching out of the mother's arms for the tired child to nestle in her bosom? And yet when Christ uttered those words it was the voice of the Father speaking through him. So we see that the goodness of God, which leads to repentance, is gentleness; for tenderness, and gentleness alone can win, and God *draws* sinners to him. And this gentle goodness not only leads to repentance, but clothes the soul with strength, as David sings in the following wonderful verses: -*SITI*

December 7, 1888, page 742.8

“He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great.” *Psalm 18:34, 35. SITI December 7, 1888, page 742.9*

How much sorrow and unrest we get to ourselves from our failure to rightly understand the goodness of God! “Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” *SITI December 7, 1888, page 742.10*

“For the love of God is broader
Than the measure of man’s mind;
And the heart of the Eternal
Is most wonderfully kind.” *SITI December 7, 1888, page 742.11*

“If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine,
In the sweetness of our Lord.” *SITI December 7, 1888, page 742.12*

“A Proverb Disputed” The Signs of the Times, 14, 47.

E. J. Waggoner

There is no doubt a wholesome fact covered by the homely old adage that “a lie will travel a league while truth is putting on its boots.” But the traveling ability of the lie doesn’t hold out. It starts too lively and travels too fast for its bottom. The adage very properly speaks only of a single league. Truth always understands its business better. It knows too much to start in a hurry. It takes time to get ready. It travels in “league boots,” a league at a step, and of course soon overtakes the lie, to find that its lively start and its rapid travel early in the race have seriously impaired its wind. Generally it knocks that lie upon the head at once, and leaves it a shame and a stench by the wayside. When it doesn’t, it brands its forehead in big letters, and leaves it to stagger out an unhonored existence. The moral of this is that we may safely truth Truth to take care of itself after it is fairly put in the field. It will certainly outwear all its

antagonists, however lively and witty they may have been at first, and however discouragingly slow it may have appeared in getting on its boots and in starting. Scurrility, and what too often passes for wit, leave only transient impressions.-*Evangelist.SITI December 7, 1888, page 742.13*

The truth expressed in the above paragraph is too often lost sight of. We do not always see the truth vindicated at once; but while error may enjoy a brief triumph, the lovers of truth may well possess their souls in patience, knowing that,*SITI December 7, 1888, page 742.14*

“Truth crushed to earth will rise again;
The eternal years of God are hers.”*SITI December 7, 1888, page 742.15*

“The Papacy. (Concluded.)” The Signs of the Times, 14, 47.

E. J. Waggoner

When the last of these Arian powers was overthrown (A.D. 538), there was nothing to hinder the bishop of Rome from occupying the proud position for which he had so long been striving. Speaking of the way in which the Roman bishop gradually usurped power over other churches, D'Aubigne says:-*SITI December 7, 1888, page 742.16*

“To silence the cries of the churches, Rome found new allies. Princes, who in those troublesome times often saw their thrones tottering, offered their adherence to the church, in exchange for her support. They yielded to her spiritual authority, on condition of her paying them with secular dominion. They left her to deal at will with the *souls* of men, provided only she would deliver them from their enemies. The power of the hierarchy in the ascending scale, and of the imperial power which was declining, leaned thus one toward the other-and so accelerated their twofold destiny.*SITI December 7, 1888, page 742.17*

“Rome could not lose by this. An edict of Theodosius II. and of Valentinian III. proclaimed the bishop of Rome ‘ruler of the whole

church.' Justinian issued a similar decree. These decrees did not contain all that the Popes pretended to see in them. But in those times of ignorance it was easy for them to gain reception for that interpretation which was most favorable to themselves-*History of the Reformation, book 1, chap. 1, paragraph 29, 30.**SITI December 7, 1888, page 742.18*

To show plainly the object of these wars against the Arian powers, and what was gained by them, we make two brief quotations from Gibbon. After having rehearsed the defeat of the Vandals and the capture of Carthage by the Romans, the historian speaks as follows concerning Justinian:-*SITI December 7, 1888, page 742.19*

"He received the messengers of victory at the time when he was preparing to publish the pandects of the Roman law; and the devout or jealous emperor celebrated the divine goodness, and confessed, in silence, the merit of his successful general. Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded, without delay, to the full establishment of the Catholic Church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of Episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist meetings were proscribed; and the synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation."-*Decline and Fall, chap. 41, paragraph 11.**SITI December 7, 1888, page 742.20*

The victory of Belisarius over the Ostrogoths (A.D. 538) is thus described:-*SITI December 7, 1888, page 742.21*

"The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or

toleration of Arianism; that the tombs of the Cæsars should no longer be trampled by the savages of the North; and, without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the Pope and clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception.... The first days, which coincided with the old Saturnalia, were devoted to mutual congratulation and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ.”-*Id., paragraphs 22, 23.SITI December 7, 1888, page 742.22*

These quotations show most conclusively that in A.D. 538 the bishop of Rome did become literally “the Pope,” *i.e.*, the father, or head and ruler, of the churches. The last opposing horn had then been plucked up, and the Papacy was free to enter upon that career of ecclesiastical tyranny for which it had long been preparing; and the “mystery of iniquity” which had been working so long was given full liberty.*SITI December 7, 1888, page 743.1*

But since the supremacy of the Papacy was to continue twelve hundred and sixty years, it is evident that it must have been checked in the year 1798 A.D. Let us see if at that time anything happened to justify this conclusion. From “Chambers’ Cyclopaedia,” article “Pius,” we quote:-*SITI December 7, 1888, page 743.2*

“At length the [French] Directory ordered the invasion of Rome; Berthier entered the city, February 10, 1798, and took possession of the castle of St. Angelo. Pius [VI.] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence on the Rhone, where, worn out by age and by the rigor of confinement, he died in August, 1799, in the eighty-second year of his age and the twenty-fourth of his pontificate.”*SITI December 7, 1888, page 743.3*

Thus we see that from 538 to 1798 A.D. there were twelve hundred

and sixty years of unbroken power, plainly fulfilling the prophecy. At that time the power of the Papacy was broken; indeed, it might well have been thought to be utterly destroyed. In March 1800, however, another Pope was chosen, and the Papacy has continued ever since, but with diminished power. Immediately after the enunciation of the dogma of Papal infallibility, July 21, 1870, Victor Emmanuel took advantage of the withdrawal of the French soldiers from Rome, to make that city the capital of his kingdom. Accordingly he entered it on September 20 of the same year, and that day marked the close of the temporal dominion of the Pope of Rome, who ever since has sulked in the Vatican, where, in order more effectually to work upon the sympathies of the people, he professes to be a prisoner. From his retreat, like Bunyan's aged Pope in his cave, he growls out at those who despise his pretensions, "You will never mend till more of you be burnt;" for his one ambition is the restoration of the Papacy to its former power. *SITI December 7, 1888, page 743.4*

Whether this dream will ever be fully realized is not indicated in the prophecy under consideration; yet that, before the end, the power of the Papacy will increase far beyond what it is at the present, is plainly set forth in these words:-*SITI December 7, 1888, page 743.5*

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." *Daniel 7:21, 22. SITI December 7, 1888, page 743.6*

For several years it seemed as though every vestige of the power of the Papacy was irrecoverably gone; but "the Scripture cannot be broken," and now, although it has no territorial dominion, there is no kingdom on earth that approaches it in power. The Pope rules not only the vast host of Catholics in every land under the sun, nearly all of whom hold their allegiance to him above that which they owe to their civil rulers, but he rules nations. Not alone is his influence supreme in Catholic countries, but Governments professedly Protestant look to him for help in difficult places. Germany, which so long opposed him, is now virtually subject to his dictation; England has invited him to help her settle her troubles with Ireland; the Czar

of Russia has made overtures to him, as he needs his help in dealing with nihilism. When the Papal delegates came to America to bring to Cardinal Gibbons the insignia of his office, a Government vessel was sent out to meet them, and, on its return with them on board, the Papal flag floated from the mast-head, in the place of the stars and stripes. On the occasion of the jubilee of Pope Leo XIII., Sweden and Italy were the only nations that did not send him presents and congratulations.*SITI December 7, 1888, page 743.7*

The *Christian Union* (January 26, 1888) said that the presentation to Pope Leo XIII. of a copy of the Constitution of the United States, by the President, was “a sensible way of discharging what was, under the circumstances, almost a matter of national obligation.” And it gave, as a reason for this extraordinary statement, the still more extraordinary statement that “the Pope is a temporal prince, and the amenities which are paid to temporal princes are due him.” It further said: “It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one.... Stranger things have happened in history than such a change of attitude as would be involved in the following of the Roman Catholic and the Protestant.”*SITI December 7, 1888, page 743.8*

About the same time the Rev. Dr. Henry M. Field, editor of the New York *Evangelist* (Presbyterian), said through his paper:-*SITI December 7, 1888, page 743.9*

“The late President Hitchcock [of Union Theological seminary] often said to us when we discussed the dangers to society from socialists and communists, that we might yet come to look upon the Roman Catholic Church as the most conservative power in the country, if, by its influence over the Irish, it should keep them from running into the excesses by which so many of the French and Germans were carried away.... Here is a tremendous power exercised over millions of our countrymen, and it is the height of folly and fanaticism to alienate it from us by standing always in an attitude of antagonism.”*SITI December 7, 1888, page 743.10*

Other Protestant divines say that Catholicism is the only power that

can stay the tide of socialism and anarchy, and openly counsel an alliance between Catholicism and Protestantism. In the *Christian at Work* (April 12 and 19, 1888) Prof. Charles A. Briggs, of Union Theological Seminary, New York, had an article entitled, "Is Rome an Ally or an Enemy, or Both?" in which he noted a few points of difference in matters which he considered non-essentials, but said: "In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath as a day of worship," etc. *SITI December 7, 1888, page 743.11*

And again:-*SITI December 7, 1888, page 743.12*

"It is true that there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and, to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and the Protestant churches should make an alliance." *SITI December 7, 1888, page 743.13*

As showing the progress toward this alliance, it is necessary only to state that during "Holy Week" of 1888, union services of the Catholic and all the Protestant churches were held in various cities in the United States. Various Protestant journals speak of the Pope as "Holy Father," with him "a long reign and Godspeed in liberalizing policy," and in many ways show their willingness to allow him whatever he may claim. *SITI December 7, 1888, page 743.14*

One more item, and it is a most significant one, must suffice on this point. In "Protestant" Germany, in the city of Cassel, where the majority of churches are Lutheran, a Rev. Thummel was indicted sometime in the year 1888, for attacking the Papacy and calling the Pope antichrist. In moving for nine months' imprisonment for Mr. Thummel, the prosecuting attorney said:-*SITI December 7, 1888, page 743.15*

"The defendant refers (or appeals) to Dr. M. Luther. First, it must be considered that Luther lived three hundred years ago, and that meanwhile the customs, the tone, and tastes, etc., have changed. If

Luther lived to-day, and should say and write the same things that he did then, he would undoubtedly, by reason of section 496 of the Penal Code, be condemned.”*SITI December 7, 1888, page 743.16*

History is making rapidly, and the student of prophecy will not have long to wait to see what shall be the end of all these things. Of one thing he may be certain, that “the triumphing of the wicked is short,” and when the mother of harlots and abominations of the earth shall say, “I sit a queen, and am no widow, and shall see no sorrow,” then shall her plagues come upon her in one day,—death and mourning, and famine, and “she shall be utterly burned with fire.” The more rapidly the power and influence of the Papacy revives, the sooner will the Lord consume “that Wicked” with the spirit of his mouth, and destroy it with the brightness of is coming (2 *Thessalonians 2:8*); and then “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” *Daniel 7:27. W.SITI December 7, 1888, page 743.17*

“The Week of Prayer” The Signs of the Times, 14, 47.

E. J. Waggoner

The most of our readers have no doubt noticed in the report of the General Conference the appointment of the week of prayer. Lest any should have forgotten it, we will make it again here. The order, in brief, is as follows: On Sabbath, December 8, the church, Tract Society, and Sabbath-school officers in every church, should assemble for consultation, and to lay plans for the successful carrying on of the work during the meeting. The time devoted to the special meetings is one day more than a week, since it includes two Sabbaths, beginning Sabbath, December 15, and ending Sabbath, December 22. Appropriate readings will be sent to each company, for every day’s meeting. These will serve to direct each meeting into a certain channel, in which prayer and testimonies should follow.*SITI December 7, 1888, page 744.1*

Wednesday and Thursday, December 19 and 20, are set apart as days of fasting and prayer. While the entire week is to be devoted to

the worship of God, these should be improved in seeking God in an especial manner. If our brethren and sisters have on these days the kind of fast that is described by Isaiah (*chap. 58*), in which they shall “break every yoke,” confessing and cutting loose from every sin which has bound them down, and kept them from enjoying the fullness of God’s blessing, then they will be well prepared to enter heartily into the services of Sabbath the 23rd, which has been appointed as a day of praise and thanksgiving.*SITI December 7, 1888, page 744.2*

And then let them assemble on Christmas eve, and instead of selfishly receiving, let them, with a perfect heart, bring a willing offering for the foreign missions, and thus be twice blessed.*SITI December 7, 1888, page 744.3*

Brethren and sisters of California, has not God greatly blessed you during the past year? Have you not received special blessings by his Spirit? If you have tasted that the Lord is precious, and have been made to realize something of “the unsearchable riches of Christ,” will it not be a great privilege to devote a thank-offering to his name? May the Lord abundantly bless all who seek him during the week of prayer.*SITI December 7, 1888, page 744.4*

“Missionary Success” The Signs of the Times, 14, 47.

E. J. Waggoner

It is not the business of Christian missions to convert the world, that is, to lead all nations to accept of Christianity. In the divine plan, Christians, are to preach the gospel to persuade men, to be the means, under God, of gathering “*out of*” the nations “a people for his name.” *Acts 15:14*. And that disciple who does this in God’s way, who, aided by the Spirit, preaches the word, shows men their lost condition, instructs them in the way of life, persuades them to accept of the only Saviour, Christ Jesus, and thus is the means of saving a few souls from their sins,-that missionary’s work is a success. His mission is not a failure. The mission of Christ to Tyre and Sidon, although but one person’s heart was reached, and that a poor Canaanite, was a success. *Mark 7:24-31*. Paul’s mission to Lystra was as much a success as it was at Berea or Corinth. The

world will not be purified of wickedness till Christ comes; it is our mission as Christians to warn and persuade men to flee from the wrath to come and to accept of Christ. and when the redeemed are gathered “*out of every kindred, and tongue, and people, and nation,*” the work will be wholly a success, Christ’s triumph will be complete.*SITI December 7, 1888, page 745.1*

“The Commentary. Second Epistle of Peter” The Signs of the Times, 14, 47.

E. J. Waggoner

2 Peter 3:7-12.

1. State the argument which the apostle Peter says the last-day scoffers will urge against the doctrine of Christ’s second coming.*SITI December 7, 1888, page 746.1*

2. Show the falsity of their statement.*SITI December 7, 1888, page 746.2*

3. How is it that these scoffers are so blind? Compare *2 Peter 3:3*, last part, with *2 Thessalonians 2:10-12*, and *Hebrews 3:13*. See note.*SITI December 7, 1888, page 746.3*

4. What has the word of the Lord spoken concerning the fate of this earth?*SITI December 7, 1888, page 746.4*

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” *2 Peter 3:7.**SITI December 7, 1888, page 746.5*

5. What is said of God’s relation to time?*SITI December 7, 1888, page 746.6*

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” *Verse 8.**SITI December 7, 1888, page 746.7*

“For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” *Psalms 90:4.**SITI December 7,*

1888, page 746.8

6. What important lesson may we learn from this? See note.*SITI December 7, 1888, page 746.9*

7. Why is it that God has so long delayed his threatened judgments?*SITI December 7, 1888, page 746.10*

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” 2 *Peter 3:9.SITI December 7, 1888, page 746.11*

8. Yet how are the majority of wicked men affected by his merciful patience?*SITI December 7, 1888, page 746.12*

“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” *Ecclesiastes 8:11.SITI December 7, 1888, page 746.13*

9. What effect does the favor of God have upon these wicked scoffers?*SITI December 7, 1888, page 746.14*

“Let favour be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.” *Isaiah 26:10.SITI December 7, 1888, page 746.15*

10. Because the judgments of God are delayed, how does the condition of the wicked often appear, as compared with that of the righteous?*SITI December 7, 1888, page 746.16*

“For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm.” “Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain and washed my hands in innocence.” *Psalms 73:3, 34, 7, 13.SITI December 7, 1888, page 746.17*

11. What do they themselves think?*SITI December 7, 1888, page 746.18*

“The inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names.” *Psalm 49:11.SITI December 7, 1888, page 746.19*

12. But how will it be in reality?*SITI December 7, 1888, page 746.20*

“Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.” *Ecclesiastes 8:12, 13.SITI December 7, 1888, page 746.21*

13. At what time shall the proud be humbled?*SITI December 7, 1888, page 746.22*

“For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.” *Isaiah 2:12.SITI December 7, 1888, page 746.23*

14. How will the day of the Lord come upon them?*SITI December 7, 1888, page 746.24*

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” *2 Peter 3:10.SITI December 7, 1888, page 746.25*

15. What will they be saying when the time of their destruction thus suddenly bursts upon them?*SITI December 7, 1888, page 746.26*

“For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” *1 Thessalonians 5:2, 3.SITI December 7, 1888, page 746.27*

16. What will take place in the day of the Lord?*2 Peter 3:10.SITI*

December 7, 1888, page 746.28

17. What does the prophet Isaiah say of that day?*SITI December 7, 1888, page 746.29*

“Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt.” “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” *Isaiah 6, 7, 9, 10.SITI December 7, 1888, page 746.30*

18. What is the testimony of Zephaniah?*SITI December 7, 1888, page 746.31*

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land.” *Chap. 1:14-18.SITI December 7, 1888, page 746.32*

19. Is it a time to be desired?*SITI December 7, 1888, page 746.33*

“Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?” *Amos 5:18-20.SITI December 7, 1888, page*

20. What was said about it by a righteous man to whom the Lord granted a prophetic view of it? *SITI December 7, 1888, page 746.35*

“When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble; when he cometh up unto the people, he will invade them with his troops.” *Habakkuk 3:16. SITI December 7, 1888, page 746.36*

21. Who will pass through that terrible time unharmed? *SITI December 7, 1888, page 746.37*

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” *Psalms 91:1, 5-10. SITI December 7, 1888, page 746.38*

22. What will protect them? *SITI December 7, 1888, page 746.39*

“I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.” *Verses 2-4. SITI December 7, 1888, page 746.40*

23. In view of the great events that are surely coming, what should be our constant thought? *SITI December 7, 1888, page 746.41*

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein

the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:11, 12. *SITI December 7, 1888, page 746.42*

NOTES

"Lest your hearts be hardened through the deceitfulness of sin." This is a most forcible expression, and the truth which it suggests should receive far more attention than it does. When a man deliberately resolves to pursue a certain course, even though he knows it to be wrong, he will very soon come to the firm belief that that course is right, and will, of course, be incapable of receiving the truth on the subject. All are familiar with the story of the old Indian chief who was quite favorably inclined toward Christianity as the missionary talked with him, until he was told that all men would rise at the last day. "What!" said he, "will all who have died in battle rise again? And shall I have to meet those whom I have slain?" Being answered in the affirmative, he exclaimed, "It isn't so; I won't have it so; they shall not rise." After that no amount of reasoning could convince him that there would be a resurrection. In Dr. Mark Hopkins's "Evidences of Christianity," lecture 1, occurs the following apt statement of the way in which men's desires overrule their reason:-*SITI December 7, 1888, page 746.43*

"'Men,' says Hobbs, 'appeal from custom to reason, and from reason to custom, as it serves their turn, receding from custom when their interest requires it, and setting themselves against reason as oft as reason is against them; which is the cause that the doctrine of right and wrong is perpetually disputed both by the pen and the sword; whereas the doctrine of lines and figures is not so, because men care not, in that subject, what is truth, as it is a thing that crosses no man's ambition, or profit, or lust. For, I doubt not, if it had been a thing contrary to any man's right of dominion, or to the interest of men that have dominion, that the three angles of a triangle should be equal to two angles of a square, that the doctrine should [would] have been, if not disputed, yet, by the burning of all books on geometry, suppressed, as far as he whom it concerned was able.' 'This,' says Hallam, from whose work I make the quotation, 'does not exaggerate the pertinacity of mankind in resisting the evidence of truth when it thwarts the interests or

passions of any particular sect or community.' Let a man who hears the forty-seventh proposition of Euclid announced for the first time, trace the steps of the demonstration, and he *would* believe it is true; but let him know that as soon as he does perceive the evidence of the proposition, so as to believe it on that ground, he shall lose his right eye, and he will never trace the evidence, or come to that belief which results from the force of the only proper evidence. You may tell him it is true, but he will reply that he does not know, he does not see it to be so." *SITI December 7, 1888, page 746.44*

The same thing is usually the case when the truth cuts across one's cherished sins. Says Hopkins: "Let the mists that steam up before the intellect from a corrupt heart, be dispersed, and truths, before obscure, shine out as the noonday." No man can think the thoughts of God unless he walks in the ways of God. *SITI December 7, 1888, page 746.45*

The "sure word of prophecy" tells us again and again that this earth shall be destroyed by fire, and that in that fire the ungodly shall be burned up. Scoffers say that they see no evidence that any such event will ever take place; but the apostle Peter assures us that the instrument of the earth's destruction is already prepared, and is stored within it. Just as surely as the earth was once destroyed by water, so surely will it again be destroyed by fire. *SITI December 7, 1888, page 746.46*

"But these prophecies were spoken hundreds, and some of them thousands, of years ago, and there is no more evidence of their fulfillment now than there was when they were uttered." Thus argues the scoffer; but it is a vain argument; (1) because it is not true, and (2) because of the following statement:- *SITI December 7, 1888, page 746.47*

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 *Peter 3:8. SITI December 7, 1888, page 746.48*

God "inhabiteth eternity." The flight of time makes no difference with his plans. Compared with his eternity, the entire 6,000 years of earth's existence is but a span. Says the psalmist, "For a thousand years in thy sight are but as yesterday when it is passed, and as a

watch in the night.” *Psalm 90:4*. Therefore the apostle concludes that “the Lord is not slack concerning his promise, as some men count slackness.” That which seems to men forgetfulness of the promise, is only a kindly delay to allow dilatory men to secure the promise. In God’s reckoning, it is only as the three days’ grace, which men allow for the payment of a promissory note.*SITI December 7, 1888, page 747.1*

It should not be forgotten that while a thousand years is with the Lord as one day, one day is as a thousand years. This is too often overlooked. While he may take a thousand years for the fulfillment of a promise, and then it will be the same as though performed the next day, he can do in one day the work of a thousand years. Therefore there is no warrant for settling down to carnal ease, thinking that it will necessarily be a long time yet before the work of God on earth can be accomplished. “For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.” *Romans 9:28.SITI December 7, 1888, page 747.2*

“For when they shall say, Peace and safety, then sudden destruction cometh upon them.” This refers to a time when men will not simply be predicting peace and safety, but will proclaim that it has actually come. For many years men have been teaching that a millennium of perfect peace and righteousness would precede the coming of the Lord. The members of the National Reform Association say that when Christianity is recognized and enforced by law, then the millennium will have come, and that wars, famines, and pestilence will cease. In the National Reform Convention held at Monmouth, Ill., Sept. 29, 1884, and reported in the *Christian Statesman* of November 6, M. A. Gault said:*SITI December 7, 1888, page 747.3*

“We do not flatter ourselves when we say that the glorious millennial day will be ushered in by the triumph of this movement.”*SITI December 7, 1888, page 747.4*

So when they shall have gained their object, the Scripture will be fulfilled, which says: “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of

the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

Isaiah 2:2-4. Thus they will be saying, “Peace and safety,” and then suddenly, like a thief in the night, when they are unprepared, destruction from the Almighty shall come upon them. Read the remainder of *Isaiah 2*. *SITI December 7, 1888, page 747.5*

“Back Page” The Signs of the Times, 14, 47.

E. J. Waggoner

Don’t fail to read the matter concerning the week of prayer, on page 744 of this issue. Read it first, for it is important that you begin to think about it in earnest. *SITI December 7, 1888, page 752.1*

The power of the mob in London was never shown more forcibly in anything than in the resignation of Sir Charles Warren, Chief of Police of that city. His withdrawal was at first supposed to be due to his failure to apprehend the Whitechapel murderers, but it is now asserted that it was brought about by the influence of the disorderly element in the metropolis of the civilized world, the capital city of “Christian England.” If this be true, a grave danger threatens London. *SITI December 7, 1888, page 752.2*

Picking up an Oakland daily paper a day or two ago, we read the heading, not the body, of a report of a slogging contest at the rooms of one of the “athletic” clubs. The heading ran thus: “Soto and Akers Fight Nine Lively Rounds in the Presence of a Throng of Gentlemen.” Gentlemen, indeed! Very *gentle* men they must be to sit with eager eyes and watch two men pound each other. Be it known that no gentleman will ever be a willing witness of a fight of any kind. If sloggers and their abettors are going to appropriate the title, it will soon be a disgrace to be called a gentleman. *SITI*

December 7, 1888, page 752.3

Several of the powers of Europe are engaged in quietly dividing the Dark Continent among them. Belgium has the Congo State, England and Germany are taking possession of an immense territory between the great lakes and Zanzibar; and Portugal, too, is preparing to make considerable territorial acquisitions. The plan of this latter Government, as announced by the Foreign Minister, is to extend railroads to the very heart of Africa, reaching even Nyassa and the equatorial lakes. "All this," says the *Chicago Advance*, "would help to civilize the Dark Continent, if it were not for the unfortunate fact that Portugal and Germany are both extending the awful liquor traffic among the natives." *SITI December 7, 1888, page 752.4*

It is stated that the Roman Catholic Church, while claiming 2,750,000 converts, or adherents, among the heathen, reports only 4,504 schools and 110,742 scholars, about twenty-one scholars to a school; while, according to their last general statistics, Protestant foreign missions have 11,880 schools and 645,886 scholars, an average of about fifty-eight scholars to each school. The number of scholars of Protestant foreign missionary schools is about six times the number of those in Roman Catholic schools of the same kind! *SITI December 7, 1888, page 752.5*

"Such facts," says the *New York Evangelist*, "would seem to justify the saying that the Romish Church holds that ignorance is the mother of devotion." *SITI December 7, 1888, page 752.6*

Several Chicago speculators were recently discussing their business methods, when one of them remarked: "The trouble with us speculators is, we keep flattering ourselves that we are merchants. The sooner we stop calling ourselves merchants, and begin to admit that we are gamblers and nothing else, the quicker we will come down to the commonsense basis." *SITI December 7, 1888, page 752.7*

It would be a good thing if the law-makers of the several States would take the same view of the matter, and protect the public from the rapacity of those who speculate and grow rich upon the necessities of the people. It would be a blessing which thousands

would appreciate. If the several Legislatures that meet this coming winter will only turn their attention earnestly to framing much-needed legislation, they will have little time to spend upon Sunday laws and other schemes for enabling the majority to coerce the consciences of the minority.*SITI December 7, 1888, page 752.8*

At the meeting of the Congregational club in San Francisco on a recent Monday, an Oakland minister read a paper giving reasons why the masses are not in the churches. One reason which he assigned was "the asceticism of the churches in regard to amusements and diversions"! As though any such thing existed in the church to-day to any considerable degree! The popular churches are certainly about as far removed from asceticism as anything can well be. They have yielded one point after another, until the line of demarktion between them and the world is scarcely discernible; indeed, the moral standard of the churches is little if any higher than that which is required by "society;" they both tolerate the same things. Dancing, card playing, and theater going are about as common in one as in the other; and it does seem strange that a Christian minister would advocate letting the standard still lower. Has it indeed come to this, that the churches must be filled at the expense of crushing out of them what little semblance of pure and undefiled religion still remains in them? Is so, surely we have fallen upon evil times.*SITI December 7, 1888, page 752.9*

At the last meeting of the Monday Congregational Club, in San Francisco, one of the ministers read a paper entitled, "Why the Masses Do Not Attend the Churches." Among the principal reasons he cited "the unfortunate circumstances of our having no Sunday law." "People," said he, "go to saloons, and engage in gambling and lottery schemes, instead of going to church."*SITI December 7, 1888, page 752.10*

The gentleman doubtless revealed more than he intended to. He showed clearly the one real object of all Sunday legislation, namely, to fill up the empty churches. Men may tlak as much as they please about Sunday laws being mere "police regulations," intended for the physical good of the people; but we well know, what they cannot always keep concealed, that they are for no other purpose than to compel people to listen to preaching which has lost its power to

draw them. They assure us that they have no idea of compelling anybody to keep Sunday, or to attend church against his will; but their assertion is not in harmony with reason. Does anybody need to be told that when they have passed a Sunday law in order to fill up their empty churches, they will enforce not only the letter but the spirit of that law, and compel attendance on church service, when it is not done voluntarily? We trow not.*SITI December 7, 1888, page 752.11*

This matter of Sunday laws is now a live issue. In many State Legislatures, as well as in Congress, organized and persistent efforts will be made during the coming winter to secure the passage of such laws; and the friends of religious freedom should be on the alert.*SITI December 7, 1888, page 752.12*

T h e Christian Register (Unitarian), in discussing the Sunday question, says:-*SITI December 7, 1888, page 752.13*

“Let Sunday be surrendered to the goddess of pleasure or greed, and selfishness and indulgence will tarnish its sacred uses. Lay down the principle that Sunday is to be used supremely for moral and religious culture, in the purest service of God and the unselfish service of humanity, and the matter of its observance is a matter of minor consequence.”*SITI December 7, 1888, page 752.14*

Exactly; compel everybody to keep Sunday *religiously*, and “the manner of its observance” will then be “a matter of minor consequence.” But it must be guarded carefully against “greed and selfishness”-as it already is in more than one State, railroad companies, hotels, etc., being allowed to carry on business, while conscientious Sabbatarians are arrested and fined for doing ordinary labor upon Sunday after having religiously observed the seventh day. Sunday laws are *not*, as the *Register* asserts, in the interests of “the purest service of God and the unselfish service of humanity,” but they are directly in the line of religious bigotry and intolerance.*SITI December 7, 1888, page 752.15*

At the recent convention of the National Women’s Christian Temperance Union, Mrs. Mary T. Lathrop made one of the principal speeches, in the course of which she said, addressing the press and politicians of New York:-*SITI December 7, 1888, page 752.16*

“You have sold out our civilization by the sea-coast, have imported pauper labor, for fear you would have to pay honest wages to workingmen. The manufacturers of this country, who are falling on the necks of laboring men, with many tears, during this political campaign, have been sending their paid agents over to Europe to bring this kind of people here, until *you have trodden on our Sabbath*, and sold out our civilization in these great Eastern populations to the Philistine.” *SITI December 7, 1888, page 752.17*

It seems as though people are getting pretty well advanced, when they can reprove, others for traveling upon “our Sabbath.” God pronounces a blessing upon those who turn away their foot from the Sabbath, from doing their pleasure on his holy day; and when the American people shall enact laws against the violation of *their* Sabbath,-the rival of the Sabbath of the Lord,-we cannot see how much better they will be than the man of sin, “the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped.” Then we shall have not only Papal Rome, but Papal America. *SITI December 7, 1888, page 752.18*

The Pope has recently received hundreds of telegrams inquiring if he intends to quit Rome. Replies have been sent that nothing has been decided upon. *SITI December 7, 1888, page 752.19*

“Sabbath-school Lessons” The Signs of the Times, 14, 47.

E. J. Waggoner

The pamphlet containing the lessons for the Senior Division of our Sabbath-schools, for the first six months of 1889, is now ready, and orders to any extent will be filled as fast as ordered. The lessons are from the Old Testament, taking up some of the most striking features from the appearing of Moses before Pharaoh, with the demand that he should let Israel go, to the attempted cursing of that people by Balaam. The lessons are practical, and most of them have quite copious notes. They have received the careful criticism of a large committee of ministers and Sabbath-school workers from different parts of the country, and we believe that they are well calculated to benefit those who give them careful study. *SITI December 7, 1888, page 752.20*

The pamphlet, in accordance with the resolution passed at the late session of the International Association, has been put up in a form convenient to be carried in the coat pocket, which we think will add very much to its effectiveness. Students, as well as teachers, will find it greatly to their advantage to have the entire series of lessons, especially in time of review; so let the orders come in at once. Price, 10 cents. Address, Pacific Press, Oakland, Cal.*SITI December 7, 1888, page 752.21*

December 14, 1888

“Sensuous Religion” *The Signs of the Times*, 14, 48.

E. J. Waggoner

One of the tendencies of a worldly Christianity (?) has ever been to compromise with pagan tradition, and use worldly methods and means which appeal to the sensuous nature, for the propagation of religion among the masses. The evident desire seems to be, not to convert individuals, but to affect the nations. This policy in the early centuries of the Christian era developed the Papacy, which has proved such a curse to the world. We see the same tendency gaining ground again, and it will lead to the same result. Canon Taylor, an eminent English church man, as quoted in the *Christian Union* of November 8, thinks that missions are a failure under the present methods, and he advocates such methods as were pursued by some of the priests of Rome, who sprinkled into the faith whole congregations at once. He thinks the methods of the Salvation Army, followed already by the Church of England at home, preferable to those of the missionaries, and thus describes the Army's work:-*SITI December 14, 1888, page 757.1*

“Mr. Tacher, their leader, has given proof of his sincerity, by surrendering a lucrative post in the Indian Civil Service. He heads a barefooted regiment of two hundred soldiers, who go for the life, who give up everything they have, who receive no payment, but are content with a bare subsistence. They abstain from the flesh of animals, the slaughter of which is an abomination to the Hindu; they touch no alcohol; their food is a handful of rice and curry, which they beg from day to day from those to whom they minister. Like the natives, they oil their bodies with c elya oil, they go barefoot, with turbans to protect them from the sun, and their dress is a few yards of calico, costing about five shillings. The whole maintenance of each missionary does not exceed two shillings a week, or five pounds a year. Like the successful Moravian missionaries in South Africa or the West Indies, their object is to become natives-to live among the natives exactly as the natives live, simply exhibiting a nobler life and higher aims.... The natives like the drums and tom-toms, the lively singing, and the bright banners and the

processions, and follow them in crowds, while they find the church missionary society services on the Islington model dull and slow. It may not be a high ideal of religion, but it appeals to Indians, just as it appeals to the least educated classes at home.”*SITI December 14, 1888, page 757.2*

Upon this the *Christian Union* offers the following remarks, which we heartily indorse, because they are in harmony with the Scriptures:-*SITI December 14, 1888, page 757.3*

“We have no acquaintance among the English missionaries, but some among those who have gone out from America. Some of them, doubtless, are as fond of ease as their fellow-laborers at home; but there are many of them who would not hesitate to adopt Salvation Army methods if convinced that these were the best methods to promote the conversion of the world to Christ. But they do not think so; and we share their disbelief. If the world is a wreck, and the function of the church is simply to pack out a few elect struggling wretches who are “saved” when they leave changed their creed or their ritual, have substituted for an ignorant belief in a Hindu Triad a belief nearly as ignorant in the Christian Trinity, or have left following the priestly procession in honor of Brahm for that of the Salvation Army, the method of the Salvationists is a very tolerable method. The tom-tom and the bright banner are more likely to attract them than a sermon. They may not live any better lives for following the tom-tom; but that is no matter, for the object of the Salvation Army is not to teach them how to live, but to prepare them, by a sort of Protestant and unpriestly extreme unction, to die.”*SITI December 14, 1888, page 757.4*

“We do not so understand Christianity. Christianity is a life, and it is the function of the church to teach men how to live. The missionary who lives as the native lives does nothing to teach him a better life. it is true that we are in danger of mistaking our Western theology for Christian life; true that we are in danger of trying to make men followers of a middle-class Englishman or American rather than of Jesus Christ.... To sprinkle them with water by the hundred or the thousand and call them converts is a pleasant and may even be a pious illusion, but is none the less an illusion. To induce them to abandon filthy habits and live cleanly lives, to cease to be animals

and to become as children of God, is a much more difficult and a much slower process. Every civilized home in a pagan land is an object lesson, and it is one which the missionary ought not to abandon for drums and tom-toms.”*SITI December 14, 1888, page 757.5*

“Seventy Times Seven” The Signs of the Times, 14, 48.

E. J. Waggoner

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.” *Matthew 18:21, 22.SITI December 14, 1888, page 758.1*

Doubtless Peter thought that he had stretched the matter of forgiveness to its utmost limit when he asked if he should forgive his brother seven times; and the reply of Jesus must have astonished him. Seventy times seven is practically without limit, for remember that this is with only one, and there are very few that would be called upon to forgive one brother four hundred and ninety times. Or even supposing a brother were so great an offender as that, where is the soul so mean as to keep tally of every call for forgiveness, so as not to exceed the exact number? One who would do that would not really forgive at all. Surely the Lord has not left any provision for the cherishing of hard feelings.*SITI December 14, 1888, page 758.2*

But we have something which makes the case even stronger. Luke (17:4) thus records the words of Christ concerning our dealing with a brother: “And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” Seven times in a day, days without number, are we to forgive the one who trespasses against us, if forgiveness be needed so often. And we cannot help thinking that the text refers especially to the same trespass repeated. Thus, if a brother shall do the same thing seven times in one day, and each time ask forgiveness, we are to grant it freely. If he does not ask it, we are nevertheless to feel like granting it. Whether or not the text contemplates the same act repeated, it certainly includes that.*SITI December 14, 1888, page 758.3*

Our object in calling attention to these texts is not exhortation, but encouragement. It is of very little use to exhort a man to forgive, as a matter of duty, if he has not himself felt the touch of divine forgiveness, which is the spring of all tenderness. But we write for the encouragement of those who feel that they have sinned too greatly to be forgiven, or that they have so often asked forgiveness for a single failing, and so often repeated the same fault, that God must be weary of forgiving. God is not a man. Says he to us:-*SITI December 14, 1888, page 758.4*

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” *Isaiah 55:8, 9.SITI December 14, 1888, page 758.5*

Those who despondently imagine that God cannot forgive their oft-repeated sin, virtually say that God is not so forgiving as he demands that we shall be, and in so doing they greatly wrong God. His infinity is no less in the direction of love and tenderness than it is in that of wisdom and power. Why, we cannot even know how to forgive if we do not learn from him. And whether we know how to forgive or not, the fact remains that we are required to forgive the same brother times without number, even to seven times in one day, for the same offense, and that God is infinitely more willing to forgive than man can be.*SITI December 14, 1888, page 758.6*

This is not said for the purpose of encouraging anybody in wrongdoing; and let no one say that the emphasizing of this matter will lead people to think that they can sin with impunity. If the forgiving love of God would tend to confirm men in sin, God would not have made it known. The fact is that nothing but the love of God can turn a man away from sin. The world was in sin, and God manifested to them his infinite love, in order that they might be able to cease from sin. The fact that some will despise the riches of his goodness and forbearance and long-suffering, does not cause him to withdraw his love, and should not prevent us from dwelling upon it, for the encouragement of any who may want to do God’s will.*SITI December 14, 1888, page 758.7*

But it is not alone by what God requires of us that we may learn

what he is anxious to do for us. The death of the Son of God is the pledge of God's infinite love for us, and of his inconceivable desire to cleanse us from sin by the application of his healing forgiveness. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" *Romans 8:32*. The gift of Christ comprises everything. And trusting in that unspeakable gift, the humblest and most debased sinner may look up from the midst of his sore temptations, and confidently say:-*SITI December 14, 1888, page 758.8*

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." *Romans 8:37-39*. W.*SITI December 14, 1888, page 758.9*

"A Presbyterian on Spiritualism" The Signs of the Times, 14, 48.

E. J. Waggoner

In a recent sermon upon Spiritualism, Rev. Dr. Gibson, of the First United Presbyterian Church, San Francisco, said:-*SITI December 14, 1888, page 758.10*

"We see modern Spiritualism coming to the front under the garb of religion, with deceptions and impostures, the enormity of which we can scarcely realize; it makes us shudder to think that it dares to assume the holy raiment of religion. Yet such is the case, for it claims to be a religion, and is deceiving a great many under this cloak, and it is therefore the duty of every minister in the land to tear away the veil and expose the evil beneath the covering...*SITI December 14, 1888, page 758.11*

"I charge it with being a curse to moral and social relations and conditions. It is sundering the ties which bind families together. The very foundations of society are being shattered, the sanctity of our homes destroyed, by the degrading influence of the system. It destroys the mind, the body, and the soul. It so acts upon the nerves that harmony of the body is destroyed. As to the mind, go to

our asylums and you will see evidences of its work, while it ruins and kills the soul. I tell you that when a person puts his foot inside a séance room he is half an infidel, and when under Spiritualistic influences is wholly one, and he goes to these creatures, who, if not themselves deluded, are ready to delude, and he is destroyed.” *SITI December 14, 1888, page 758.12*

This is putting it none too strong; Spiritualism is a monstrous evil; it is imposture and imposition from beginning to end, but not in the sense the Doctor imagines. His idea is that the whole system is one of trickery and sleight-of-hand; whereas the Scriptures teach that it is the work of evil spirits. “They are the spirits of devils, working miracles,” says the divine word, and implicit faith in that word is the only safeguard against their Satanic influences. The churches and ministers may denounce Spiritualism as much as they please; they may point out the evils which attend it; they may show that in many cases it destroys its votaries soul and body, making them not only mental but physical wrecks; but so long as they uphold the doctrine of the immortality of the soul, and deny the inspired statement that “the dead know not anything,” just so long will they oppose in vain the progress of this blighting error. *SITI December 14, 1888, page 758.13*

Dr. Gibson asks, “What are we to do to meet it?” and then answers his own question thus: “Why hold up the blessed word of God, and people will not want to go elsewhere for consolation, for that lies in the divine word of God. The guiding, the comfort you need, is found in the illumination of the word of God, and not in the sayings and teachings of these debasing creatures, who seek to dupe and lead you to your destruction.” The answer is good so far as it goes, but in applying the remedy the Doctor, as well as thousands of others, stops far short of the root of the matter. *SITI December 14, 1888, page 758.14*

The apostle says, “I would not have you to be ignorant, brethren, concerning them which are asleep,” that is, concerning the dead, and it is to a knowledge of the teachings of the Scriptures regarding the dead, as well as concerning the duties of the living, that we must look for that which will arm us against Spiritualistic influences. *SITI December 14, 1888, page 758.15*

No man who rejects the plain testimony of the word of God concerning the dead, and in its stead clings to the vain traditions of men, to the teachings of heathen philosophy, has any reasonable assurance that he will not sometime become a Spiritualist. Says the psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." And the only safety for any is to believe just what this text says, and to reject the popular idea that the dead know much more than the living, and that they are hovering around watching over their friends and guarding their interests.*SITI December 14, 1888, page 758.16*

"Anarchists in Chicago" The Signs of the Times, 14, 48.

E. J. Waggoner

When the five Anarchist conspirators were hanged in Chicago on the 11th of November, 1887, it was generally taken for granted that Anarchy had received its death blow in that city, if not in the entire country. Subsequent events have not, however, shown that to be the case. Indeed, it is asserted by the *Chicago News* of the 30th ult., that upon the day of the execution of the Anarchists a small band of their friends met in a basement under a saloon not far from Parson's old home, where they swore to avenge the execution of their leaders, and that ever since these desperate men have been maturing plans for this revenge.*SITI December 14, 1888, page 760.1*

Last July a conspiracy was discovered to blow up a number of prominent men concerned in prosecuting the Haymarket murderers; a little later regularly organized Anarchist Sunday-schools were discovered, and a late dispatch states that these still exist. Only a few days since one of these schools was found to contain one hundred and twenty children, ranging from five to fourteen years of age, seated on long benches, listening intently to what the teacher was explaining to them about Johann Most. They were told that Spies and Parsons had been murdered by capitalists, and the teachers referred to the dead Anarchists as martyrs.*SITI December 14, 1888, page 760.2*

The day following the discovery of this school of crime, the Executive Committee of the newly organized local Anarchist society, known as the Arbiter Band, issued a circular calling a large mass-meeting for the purpose of devising means by which to found Anarchist schools for children throughout the city. The circular was widely distributed. As the meeting was held on the 2nd inst., the day of closing this paper, we cannot give the results. *SITI December 14, 1888, page 760.3*

The same day that the circular was distributed, the Anarchists and their sympathizers had a meeting in the suburb of Lake View, which had been advertised as a free entertainment. After gymnastic exercises and singing, the curtain over the stage went up, disclosing tableaux. A prominent feature was a white bust of Spies. In the rear was a female personating the Goddess of Liberty. To her right was another representing Justice, with sword and scale in hand, but her arm was held by a little girl, who sneeringly pointed at the Goddess of Liberty. Next was a man in black representing Law. His hands were thrown up, and a typical Anarchist held a sword to his breast. In front was another Anarchist, armed with an ax. Beneath his feet were the stars and stripes, and over his head waved the crimson flag. Several citizens of Lake View manifested their disapproval of the tableaux, and left the hall, but the majority of those present applauded wildly. *SITI December 14, 1888, page 760.4*

Certainly Anarchism is far from being dead in Chicago, and there are good reasons for believing that the condition of affairs is not much better in a number of other large cities in various parts of the country. *SITI December 14, 1888, page 760.5*

“European War-cloud” The Signs of the Times, 14, 48.

E. J. Waggoner

It is only a few weeks since the world was assured that the war-cloud which for some time had been hanging like a dark pall over Europe had been lifted, and that there was a great probability that a general disarmament would soon take place. Now, however, there has been a change, and men are again discussing with the utmost

sang-froid the possibilities of a conflict, which, when it comes, must in the very nature of things be the most terrible which the world has ever witnessed. *SITI December 14, 1888, page 760.6*

A few days since, after referring to demands of the Austrian Government for increased appropriations for military purposes, to the sums required for a like purpose in Belgium, to the increased activity in military preparations in France, to the increasing enlistments in Germany, and to the new vessels which are commenced to be built for the navy in Great Britain, a secular paper said:-*SITI December 14, 1888, page 760.7*

“With all these things in view we may well ask, What is to be the end of all this? It is not credible that these powers should go on accumulating military stores, raising the size of their armies, making ready for mobilization of reserves, making new and improved cannon and small arms, simply for the purpose of having them. There must come a time, and that soon, when the people will demand from their respective Governments a reason for all this military and naval preparation, and to such a demand there can be but one answer.” *SITI December 14, 1888, page 760.8*

“This activity in preparing for war does not necessarily imply that war is imminent. Still, all this must come to an end, and it must end in one of two ways, war or disarmament. Of the two, a general war is the more probable.” *SITI December 14, 1888, page 760.9*

Yes, from a human standpoint war “is the more probable,” and we *know* from the sure word of prophecy that it is certain to come, and that long ere this the conflict would have begun had it not been for the restraining power of God. The fiat has gone forth, “Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” And until that work has been accomplished, the ambition of grasping ... will be curbed; but when the winds are loosed, when the passions of wicked men are no longer restrained by the power of God, not all the statecraft in the world can avert the terrible catastrophe for a single day. *SITI December 14, 1888, page 760.10*

“School Meetings on the Sabbath” The Signs of the Times, 14, 48.

E. J. Waggoner

A correspondent asks: "What is a Sabbath-keeper's duty where they hold school meetings upon the Sabbath? We hold that it is lawful to do good on the Sabbath, and as our children's interests are involved, why is it not right to attend such meetings even on the Sabbath?" *SITI December 14, 1888, page 761.1*

It is not for us to say what is right or what is wrong; the law of God must settle all such questions, and it would seem that that law does answer this question in no uncertain way. "Remember the Sabbath day to keep it holy," is the divine command, and it ought not to be difficult for those who profess to honor the Sabbath to decide whether attending school meetings would be keeping it holy or not. If the interests of one man's children require him to attend to such business on the Sabbath, why may not the interests of another man's children require that he work upon the Sabbath in order that they may be as well fed and as comfortably clothed as his neighbor's children? In short, what should be the standard of our actions, self-interest or the law of God? *SITI December 14, 1888, page 761.2*

It is safe to say that no Sabbath keeper can attend a school meeting upon the Sabbath, and retain either the approval of his own conscience or the respect of his Sunday-keeping neighbors-two very important things, the first because if his own heart condemn him he knows that God is greater than his heart and will condemn him also (*1 John 3:20*); the second, because our influence for good is dependent upon the respect in which we are held by those who know how our lives correspond with our profession. *SITI December 14, 1888, page 761.3*

"Future Probation" The Signs of the Times, 14, 48.

E. J. Waggoner

Bishop Taylor, of Africa, whose work among the heathen enables him to speak with the assurance of positive knowledge, preached a discourse recently in Dr. Talmage's Church, Brooklyn, N.Y., in which he showed not only from Scripture, but from the facts as they

exist, the absurdity of the idea of a future probation for the heathen, on the ground that in this life they have not had a chance. The *Independent* says:-*SITI December 14, 1888, page 761.4*

“He spoke of the readiness of the heathen in Africa to listen to Christian teachings, and of the remarkable evidence given by this unenlightened race of the prevailing belief, among all the tribes there, in a ‘great ruler’ and ‘creator,’ to whom they must give an account at death. These poor heathen, he declared, had sufficient light to teach them that right living would meet with a reward in the future, and wrong-doing with severe punishment. He gave some remarkable instances illustrating the correctness of this assertion. He denounced the doctrine of future probation, and declared there was no Scripture foundation for it.”*SITI December 14, 1888, page 761.5*

“The true Light, that lighteth every man that cometh into the world” (*John 1:9*), enables every creature to know that some things are right, and that others are wrong, and to have the approval of conscience when they do the right, and a sense of shame or fear when they do wrong. See *Romans 2:14, 15*. This life is every man’s chance; and he who does not improve it will find that his only chance has gone. God has no other plan of salvation for those who reject this.*SITI December 14, 1888, page 761.6*

“The Commentary. Second Epistle of Peter, 2 Peter 3:13-18” The Signs of the Times, 14, 48.

E. J. Waggoner

(Lesson 10. Sabbath, Dec. 29.)

1. Give a statement of some of the things that will take place in the day of the Lord.*SITI December 14, 1888, page 761.7*

2. To what condition will the earth be reduced?*SITI December 14, 1888, page 761.8*

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works

that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 *Peter 3:10-12.SITI December 14, 1888, page 761.9*

3. Notwithstanding this, for what may we confidently look?*SITI December 14, 1888, page 761.10*

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." *Verse 13.SITI December 14, 1888, page 761.11*

4. Where is this promise recorded?*SITI December 14, 1888, page 761.12*

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." *Isaiah 65:17.SITI December 14, 1888, page 761.13*

5. What is said of the beauty of the new earth?*SITI December 14, 1888, page 761.14*

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." *Isaiah 51:3.SITI December 14, 1888, page 761.15*

6. What class of people shall live in it?*SITI December 14, 1888, page 761.16*

"Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." *Isaiah 60:21.SITI December 14, 1888, page 761.17*

“Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness.” 2 *Peter* 3:13.*SITI December 14, 1888, page 761.18*

7. How long will they possess it?*SITI December 14, 1888, page 761.19*

“Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.” *Isaiah* 60:21.*SITI December 14, 1888, page 761.20*

“The righteous shall inherit the land, and dwell therein forever.” *Psalms* 37:29.*SITI December 14, 1888, page 761.21*

“But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.” *Daniel* 7:18.*SITI December 14, 1888, page 761.22*

8. Will they be troubled by disease?*SITI December 14, 1888, page 761.23*

“And the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.” *Isaiah* 33:24.*SITI December 14, 1888, page 761.24*

9. What change will be wrought in the righteous ones who now are afflicted?*SITI December 14, 1888, page 761.25*

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.” *Isaiah* 35:5, 6.*SITI December 14, 1888, page 761.26*

10. What is said of the peace and quiet of that land?*SITI December 14, 1888, page 761.27*

“And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.” “When it shall hail, coming down on the forest; and the city shall be low on a low place.” *Isaiah* 32:17, 19.*SITI December 14, 1888, page 761.28*

“And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.” *Isaiah 54:13, 14.SITI December 14, 1888, page 761.29*

“Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.” *Isaiah 60:18.SITI December 14, 1888, page 761.30*

11. How will the people stand related to the great Source of wisdom and peace?*SITI December 14, 1888, page 761.31*

“And all thy children shall be taught of the Lord; and great shall be the peace of thy children.” *Isaiah 54:13.SITI December 14, 1888, page 761.32*

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” *Revelation 21:3, 4.SITI December 14, 1888, page 761.33*

“And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads.” *Revelation 22:3, 4.SITI December 14, 1888, page 761.34*

12. Seeing we look for such glorious things when Christ comes, what should we do?*SITI December 14, 1888, page 761.35*

“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.” *2 Peter 3:14.SITI December 14, 1888, page 761.36*

13. How should we regard the fact that God has so long delayed the great consummation?*SITI December 14, 1888, page 761.37*

“The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” “And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.” *Verses 9, 15.SITI December 14, 1888, page 761.38*

14. What apostle besides Peter has said much about the second coming of Christ? *Verse 15, last part.SITI December 14, 1888, page 761.39*

15. How extensively does Peter say that Paul has spoken of these things?*SITI December 14, 1888, page 761.40*

“As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.” *Verse 16.SITI December 14, 1888, page 761.41*

16. Is there one of Paul’s epistles which does not refer to the second coming of Christ and the Judgment?*SITI December 14, 1888, page 761.42*

17. What epistles contain a mention of this event in every chapter? *-The epistles to the Thessalonians.SITI December 14, 1888, page 761.43*

18. In view of the glorious future that is promised to the righteous, and the great wickedness that will prevail just before the Lord comes, of what should we beware?*SITI December 14, 1888, page 761.44*

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.” *Verse 17.SITI December 14, 1888, page 761.45*

19. In view of the failure of God’s people in the past, what warning is given us?*SITI December 14, 1888, page 761.46*

“Wherefore let him that thinketh he standeth take heed lest he fall.”
1 Corinthians 10:12.SITI December 14, 1888, page 761.47

20. How alone can we keep from being led away by the error of the wicked?*SITI December 14, 1888, page 761.48*

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.” 2
Peter 3:18.SITI December 14, 1888, page 761.49

21. To whom and for what should we ascribe glory?*SITI December 14, 1888, page 761.50*

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.” *Jude 24, 15; 2 Peter 3:18.SITI December 14, 1888, page 761.51*

NOTES

In the epistles of Paul there are “some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.” Notice that it is not said that there is anything in Paul’s epistles that is impossible to be understood. It is only “hard to be understood.” But that which is hard to be understood may be understood by hard study. Moreover it is only the unlearned and unstable that wrest them to their own destruction. The double-minded, or unstable, will take the strongest statements concerning the law and the gospel, and will construe them so as to make them teach the abolition of the law and consequently of the gospel. It is only the “unlearned,” those who do not look beneath the surface, who do this. Those who delight in the law of God, and who know Christ, “in whom are hid all the treasures of wisdom and knowledge,” have a key with which they may unlock any of the mysteries of that most profound writer. Notice further, also, that those who wrest the words of Paul out of their legitimate meaning, do the same thing also to the other scriptures.*SITI December 14, 1888, page 762.1*

“But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” This text is misquoted in two ways. A very common misquotation is, “Grow in... knowledge of the truth.” There is no such text to be found in the Bible, although this text amounts to the same thing, because Christ is the truth, as well as the way and the life. *John 14:16*. The poet says of Christ:—*SITI December 14, 1888, page 762.2*

“In thy life the law appears

Drawn out in living characters.”*SITI December 14, 1888, page 762.3*

He was the law personified. If one wishes to know just how much righteousness the law of God requires, he has only to study the life and character of Christ. All the beauty and holiness of Christ were simply the manifestation of the law of love which prompted every act. It is in the life and death of Christ that we can get more exalted ideas of the holiness and majesty of God’s law. If we do not grow in knowledge of Christ, we can never have the law written in our hearts, for it is only in him that we can be made the righteousness of God. *2 Corinthians 5:21*.*SITI December 14, 1888, page 762.4*

Another misquotation is sometimes heard in prayers to Christ, that we may “grow in grace and in thy knowledge.” The idea seems to be that we must grow in the knowledge that Christ has, so as to approach him in wisdom. But this is not the proper idea. We are simply and literally to grow in the knowledge of Jesus Christ. We must know him intimately. He must sup with us, and we wit him; but he must be a constant companion, and not a transient guest. And in proportion as we know him intimately, know him as a friend, loving and true, know him as the “chiefest among ten thousand, and the one altogether lovely,” we shall develop that purity of heart which will enable us to see God; for Christ cannot be comprehended except as we become like him.*SITI December 14, 1888, page 762.5*

“Back Page” The Signs of the Times, 14, 48.

E. J. Waggoner

As this paper goes to press, blank petitions to both Houses of

Congress, asking them not to pass any bill concerning a day of rest and worship, are being circulated. Letters explaining how to use the petitions are being sent with them, so that all who receive them will know just what to do. The friends of true liberty ought not to let Congress legislate on matters of religion, without making a protest. When the petition comes to you act at once. If you do not receive any, write to Pacific Press, Oakland, Cal., or *Review and Herald*, Battle creek, Mich., asking for one. *SITI December 14, 1888, page 768.1*

The secular papers tell of a man in San Luis Obispo County, this State, who won at a church raffle which was represented as a Jersey cow. The animal proved, however, to be only common stock, and so old as to be almost worthless. The man it seems feels that he was imposed upon, and he is getting considerable sympathy from some quarters. But it is not easy to see that he is entitled to any pity whatever. The man who gambles must expect to be cheated, whether he takes his chances in a dive or in a church. Gambling is no better in the latter place than in the former, and if there is any difference, the gambler who wears the cloak of religion is a more dangerous person than the one who makes no such profession. *SITI December 14, 1888, page 768.2*

Many newspapers are little more than gossip mongers, and it is but natural that they should be such, since gossip forms the bulk of ordinary conversation, and newspapers are just like the people who make and read them. The London *Star* recently excused itself for printing a bit of baseless scandal, by saying: "No confirmation is at hand; so we give publicity to the rumor, so that if it is false it may be checked before it spreads any further." That is to say, We think that this thing is not true, and so we circulate it, in order that somebody may have an opportunity of contradicting it. Doubtless many people who like to persuade themselves that their vices are virtues, will be glad to learn of this way of relieving their minds of any possible qualms. *SITI December 14, 1888, page 768.3*

The real object of the Blair Sunday Bill may be learned from the following remark by W. F. Crafts, before the Illinois Conference, recently in session in Chicago:- *SITI December 14, 1888, page 768.4*

“The post-office is open at the very hour of church; and a man must choose between going to church and going to the post-office to get his mail.”*SITI December 14, 1888, page 768.5*

So a law is designed that will compel that post-office to be closed on Sunday, in order that the people may attend church. Thus it appears that the desired law is wholly in the interest of church attendance on Sunday; and if that law should fail to fill the churches, then the next thing would be a law to compel the indifferent ones to go to church. The National Reformers and their allies are determined that this shall be a “Christian nation.”*SITI December 14, 1888, page 768.6*

The publisher of a Spiritualistic infidel paper writes to us to know how he may find out what is the word of God. He professes to have great difficulty because there are so many translations, differing, he claims, materially. We have to say simply this: The various translations of the Bible are not materially different. The differences are mainly differences of expression, and are no more than would be expected in translation from one language into another by different persons, when several different words expressing different shades of meaning may be used in the rendering of a single word in the original. Then there is one thing more that is essential, and that is that the reader must have a sincere desire to worship God rather than himself; for “if any man do his will, he shall be known of the doctrine.”*SITI December 14, 1888, page 768.7*

We would again call attention to the pamphlet containing the Sabbath-school lessons for the Senior Division for the first six months of 1889. It is a neat pamphlet of sixty-four pages, and will prove we think, a great convenience to the Sabbath-school scholars.*SITI December 14, 1888, page 768.8*

One great advantage of having the lessons in pamphlet form is that the student can so readily review previous lessons at any time. In a series of Bible lessons this is of the greatest value, since the study of any one lesson often throws light on some preceding lesson, making it profitable and even necessary to re-study that lesson. Knowing this, we have made arrangements that we can furnish not only the lesson pamphlet for the first six months of 1889, price 10

cents. but can also furnish, in any quantity, the two pamphlets containing the lessons for 1888. Price for the two, 25 cents. taken together they contain a great amount of light on some most important subjects.*SITI December 14, 1888, page 768.9*

The *Christian Nation* that was issued the day before Thanksgiving said that for the first time in the history of the day the Catholics would join in the observance of Thanksgiving. It adds: "Official circulars were sent out to this effect, and of course it was not done without the knowledge and consent of the Pope. This event is worth considering. What does it mean?"*SITI December 14, 1888, page 768.10*

It is indeed worth considering; but few of those who consider it will realize what it means. It means a coming together of Protestant and Catholic. It means that the time is fast approaching when the Catholic Church will be generally considered as the true church of Christ, and the honored mother of the Protestant churches of Christendom. It means, in short, the approach of the time when there will be no Protestant churches, except perhaps in name, and when it will be thought heretical to speak against the Catholic Church, and when the Reformation will be called a burst of fanaticism.*SITI December 14, 1888, page 768.11*

In a recent Illinois Sunday Convention, Dr. Herrick Johnson, in a speech against Sunday newspapers and special Sunday trains, exclaimed: "Oh, for the breath of the Puritan! Oh, for a little of the Puritan Sabbath!" When it is remembered that in the days of the Puritans everybody was compelled to attend church on Sunday, it will be seen that our conclusion that the Blair Sunday Bill is in reality a bill to increase the attendance at church, is fully warranted. The following items from the laws of the Puritans of Connecticut will show what may be expected when the churches, under the leadership of such men as Dr. Johnson and Dr. Crafts, combine to revive Puritan customs and the Puritan Sabbath:-*SITI December 14, 1888, page 768.12*

"No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this dominion."*SITI December 14, 1888, page 768.13*

“No man shall hold any office who is not sound in the faith and faithful to this dominion; and whoever shall give a vote to such a person shall pay a fine of one pound. For a second offense he shall be disfranchised.”-*Clarke’s History of Intolerance*. *SITI December 14, 1888, page 768.14*

That is a picture of the final result of the legislation which Senator Blair has introduced; the people who read this will not have to live many years before they see the reality. *SITI December 14, 1888, page 768.15*

The Rev. W. F. Crafts has received a letter from Cardinal Gibbons indorsing heartily the great petition to Congress for a law forbidding Sunday work in the mail and military service and inter-State commerce. The Cardinal’s position virtually places the entire Catholic Church in the United States on the side of the Sunday law, and the names of all of its communicants will doubtless be added to the six and a quarter millions that have already been affixed to the petitions. The Catholic Church usually succeeds in whatever political scheme it sets itself to carry out; and with even its tacit approval of a measure that is backed by the most popular Protestant churches, and labor organizations, there is certainly great cause for fear that Senator Blair’s bill may soon become laws. Let those lovers of truth and liberty who read this know that now it is high time to awake out of sleep. *SITI December 14, 1888, page 768.16*

A writer in the *Christian Nation* of November 8, in describing the “native” preachers among the mountains of the South, says that many of them “are the blindest leaders of the blind. I think a majority of them cannot read, and those who can are densely ignorant and totally unfitted to give their people any kind of instruction. They inculcate as doctrines the absurdist superstitions, and their practices are such as bring discredit upon the true type of the gospel minister that “is now inflicted upon not less than two millions of the native-born population in the very heart of our country.” The query forces itself upon us, How are these any worse off than another class who as blindly follow those who are wise above what is written, who in the wisdom of the world know not God? Both cases are pitiable; it is difficult to say which is more so. As a

consequence of both, it can truly be said, "My people are destroyed for lack of knowledge." *Hosea 4:6.SITI December 14, 1888, page 768.17*

"Do you approve of Adventists celebrating Christmas by family gatherings and Christmas trees and giving presents?" is a question which comes to us from one of our readers. For an answer we can do no better than to refer to *1 Corinthians 10:31*. If these things can be done to the glory of God they are proper for Christians, but not otherwise. Feasting and gormandizing are not to be indulged in at any time, and they are generally connected with "Family gatherings," especially upon holiday occasions. If presents are given at all, they should be wisely chosen, so that they shall not minister to depraved appetites, nor to the pride of the natural heart. It would certainly be much better if instead of following the example of the world, and devoting the holiday season to festivities, we should set our hearts the more earnestly to seek God. We should hold ourselves in readiness at all seasons to give to the cause of God and to the needy around us as we are able, and not wait till Christmas, and then spend in useless gifts means which might better be devoted to spreading the truth or to feeding the hungry and clothing the naked.*SITI December 14, 1888, page 768.18*

We have received from a physician the following letter, which explains itself:-*SITI December 14, 1888, page 768.19*

"EDITOR SIGNS OF THE TIMES: I saw in your last paper a editorial notice of incestuous marriages authorized by the head of the Romish Church, and that someone in Baltimore denies that such things are done. We had here in Phoenix, Arizona, thirteen years ago, an old Spanish gentleman who was married to his brother's daughter on a dispensation from the Pope."*SITI December 14, 1888, page 768.20*

It would be interesting to know the consideration for which Pius IX. (for it must have been he who granted the dispensation) sanctioned the abomination referred to by our correspondent. The price paid only a few months since by the Duke of Aosta to Leo XIII. for a similar privilege (?) was, we believe, \$20,000. It seems, however, that the amount of gold required to gild sin depends somewhat

upon the state of the Papal treasury and the wealth of the party seeking the indulgence.*SITI December 14, 1888, page 768.21*

December 21, 1888

“The Defeat of Justice” *The Signs of the Times*, 14, 49.

E. J. Waggoner

Defeats of justice have become so common nowadays that they excite little or no remark except in extreme instances. Especially is this true in criminal cases, though even in civil suits it is difficult for one who has not an abundance of money to get justice. Why this is so is well told in the following extract from an editorial in the *Oakland Enquirer* of November 28:-*SITI December 21, 1888, page 773.1*

“The curse of the legal profession, in respect to the habit of mind fostered in lawyers, is that most of the time the best lawyers are employed against the State instead of for it. The lawyers who are able to make the largest incomes from their practice will not accept moderate salaries paid to public prosecutors, and it is not often that they care to assume the dignities of a judgeship. Thus it comes that many lawyers spend their lives in trying to beat the civil and criminal laws of the Government under which they live, and it is sometimes surprising that they do not despise themselves for the uniform success of their attempts. It is unquestionably true that every accused person has the right to have the best presentation of his defense which the facts admit of, and that defending criminals is reputable business for lawyers, when it is reputably conducted. But twenty or thirty years of this, unmixed with any experience of public advocacy, will certainly narrow and dwarf the mind, if anything can, and stifle all generosity of sentiment.*SITI December 21, 1888, page 773.2*

“In other words, a lawyer is not a good citizen when he subordinates everything to his profession and cares not whether the laws be good or bad so long as he makes his fees. We need only look at the history of San Francisco in California to be satisfied that many of the leading lawyers of the past thirty years have been men of this class. If it is true that the law is a noble profession the nobility of it must be sought in something else than in breaking of public statutes which were drawn for the public good but without sufficient

skill, or in fighting legal battles with absolute disregard of the right or wrong, justice or injustice, involved. Cases of this sort are inseparable from the practice of law, but the lawyer who does not rise high enough in sentiment to feel at all times of the laws ought to be executed alike upon the rich and the poor, and the statutes should be made strong enough to withstand the attacks of millionaire criminals, is really no ornament to society. The responsibility of the lawyer for the perfection of the law is of no ordinary kind, because he spends his life in studying it and commenting on it; therefore, if he is not willing to give of his knowledge and his experience for the benefit of the public, the loss is a very sensible one.”*SITI December 21, 1888, page 773.3*

The design of the law, and of courts of law, is to guarantee to every man his rights, to protect life, person, and property, and it ought to be the purpose of every member of every court to carry out fully the spirit of a law; but such is seldom the ruling principle in the legal breast. Lawyers undertake cases not simply with the determination that their clients shall have their rights, but that they shall have all the advantage which can possibly be gained for them by whatever means. The legal profession needs renovation, but there is small hope that it will ever be better than it is now. So long as Mammon holds sway in the hearts of men, lawyers will work, not for right and justice, but for money, for place, and for power. *SITI December 21, 1888, page 773.4*

“How to Become New Men” The Signs of the Times, 14, 49.

E. J. Waggoner

The following is from one of Talmage’s sermons, and is one of the truest things he ever said. Those who will read the fifty-eighth chapter of Isaiah will find the divine authority for the statements here made:-*SITI December 21, 1888, page 773.5*

“O ye overweighted, successful business men, whether this sermon reach your ear or your eye, let me say that if you are prostrate with anxieties about keeping or investing these tremendous fortunes, I can tell you how you can do more to get your health back, and your spirits raised from, than by drinking gallons of bad-tasting water at

Saratoga, Hamburg, or Carlsbad,-give to God and humanity the Bible, and ten per cent. of all your income, and it will make a new man of you, and from restless walking of the floor at night you shall have eight hours, sleep without the help of bromide or potassium; and from no appetite you will hardly be able to wait for your regular meals, and your wan cheeks will fill up; and when you die the blessings of those who but for you would have perished, will bloom all over your grave with violets if it be spring, or gladiolas if it be autumn.”*SITI December 21, 1888, page 773.6*

“A Sign of the Times” The Signs of the Times, 14, 49.

E. J. Waggoner

The *Christian Statesman* of November 29 has an article copied from the *Christian Intelligencer*, about the amount of business done by photographers on Sunday. Following are a few paragraphs from it, which will serve to show the drift of sentiment in regard to such labor:-*SITI December 21, 1888, page 774.1*

“It is hardly probable that the Christian people of this city are aware of the extent to which the Sabbath is violated by the photographers. Many of the principal galleries are filled with waiting patrons, and their largest business is done on the Sabbath.”*SITI December 21, 1888, page 774.2*

“The famous galleries, although not exactly open to the public, are ready to make appointments, and prefer that day to execute the pictures of the popular actors, singers, etc.”*SITI December 21, 1888, page 774.3*

“And most of the small places, after passing a dull week, expect to make up on the Sunday business enough to give them a profit over the week’s expenses.”*SITI December 21, 1888, page 774.4*

“There is a wholesome law against this transacting business on the holy day, but it is not enforced.”*SITI December 21, 1888, page 774.5*

“A few years ago an attempt was made to close up the violators of the Sabbath, but it was not successful, and several of the prominent men in that effort, seeing no remedy, now keep open, and find their

purses better filled, their bank account much larger, and their credit much better with the stock dealer. Now in view of this truthful statement, what is the duty of the Christian public in this matter?" *SITI December 21, 1888, page 774.6*

The article carries with it its own answer to the last question, that is from the standpoint of the *Statesman* and the *Intelligencer*. The plainly implied demand is that such business should be stopped by law. And this indicates to what lengths the instigators of the Sunday-law movement will go, when they have secured the legislation which they want, and have the power in their hands. It shows that a system of *espionage* will be inaugurated, and that nobody's privacy will be sacred from the prying intrusion of the minions of such an iniquitous law. *SITI December 21, 1888, page 774.7*

There is no business that is conducted with more quietness than the business of photography. Nothing is less calculated to disturb public worship or private devotion. Even a monk in his cloister could not be disturbed by the business of a photographer next door if he were not informed of its proximity. *SITI December 21, 1888, page 774.8*

When the photographer may be arrested for quietly conducting his work in an upper room on Sunday, then no person will be exempt. Some zealous individual, anxious for political preferment, will find out that the merchant is in his private office on Sunday, looking over his ledger, and forthwith the merchant will be arrested. The lady who takes in sewing may be arrested for making button-holes, or fitting a garment in her back parlor on Sunday. The literary man who writes for hire may be arrested for quietly working at his desk on Sunday. In short, from such a wholesale stoppage of Sunday work as is desired by the *Statesman*, the *Intelligencer*, and all who may be classed as National Reformers, it will be but a step to the arresting of every citizen who is found away from church on Sunday, unless detained by sickness. *SITI December 21, 1888, page 774.9*

That this is not an exaggerated conclusion is evident from the statement of Dr. Herrick Johnson, that he longed for the breath of

the Puritan, for the Puritan Sabbath, and this is just what was done in the days of the Covenanters and Puritans. Robert Wodrow, a Scotch ecclesiastical historian, of whom it is said that his “veracity was above suspicion,” and of his writings, that “no historical facts are better ascertained than the accounts... to be found in Wodrow,” makes the following statement concerning the methods used to secure attendance at church:-*SITI December 21, 1888, page 774.10*

“It is thocht expedient that ane Baillie with tua of the session pas throw the towne everie Sabbath day, and nott sic as they find absent fra the sermons ather afoir or efter none; and for that effect that they pas and *scrsche sic houses as they think maist meit.*”—*Selections from the Records of the Kirk Session, Presbytery, and Synod of Aberden .SITI December 21, 1888, page 774.11*

In modern English this is as follows:-*SITI December 21, 1888, page 774.12*

“It is thought expedient that any bailiff with two of the session pass through the town every Sabbath day, and note such as they find absent from the sermons either before or after noon; and for that effect that they pass and search such houses as they think most meet.”*SITI December 21, 1888, page 774.13*

In his “Collections” he says: “The session allows the searchers to go into houses, and apprehend absents from the kirk.” Now when one of the great cries for a Sunday law is because people do not go to church, and when the only ground for stopping a photographer from working in the seclusion of his own room, could be that he was staying from church and at least inviting others to do so, the conclusion is inevitable that when the clamorers for a Sunday law get what they want, they will make no scruple of going into any house where they have reason to suspect that anybody is working on Sunday, and arresting the occupants.*SITI December 21, 1888, page 774.14*

Are we not warranted in saying that the liberties of the American people are in danger? Is it not high time that people were awakening to the alarming growth of the religious legislation evil?

Who will protest against the degeneracy of Protestantism? W.*SITI*
December 21, 1888, page 774.15

“Him Only Shalt Thou Serve” *The Signs of the Times*, 14, 49.

E. J. Waggoner

A brother writing from Nebraska wishes to know it, in case a law were made compelling everybody to keep Sunday, it would be wrong for one who has kept the Sabbath day according to the commandment, to rest upon Sunday also. He asks if the fourth commandment obliges us to work six days in the week, as well as to rest on the Sabbath.*SITI December 21, 1888, page 774.16*

This is a question that is frequently asked, and may very easily be answered. In the first place, the fourth commandment does not oblige us to work six entire days of every week. The idea of the commandment is, that we shall do all of our work in the six days which are given for that purpose, and that the seventh must be kept sacred. In the six days we may work; in the seventh day we may not work. This is God's order; and no earthly power has any right to command us to rest on any of the six days which God has given us for labor, any more than it has to command us to work on the day which God has made sacred to himself. But while the statement that in the seventh day we shall not work, prohibits us from doing any secular work on that day, the statement that in the six days we shall do all our own work, does not compel us to work every minute of those six days.*SITI December 21, 1888, page 774.17*

Must we then conclude that it would be all right for us to rest upon the first day if we were commanded by the Government to do so, provided we had previously rested upon the Sabbath? By no means. We could not in that way keep the Sabbath “according to the commandment;” for the commandment recognizes no authority to appoint rest days but Jehovah himself. The granting to us of six days in which to work, is sufficient proof that no earthly power has any right to appoint a rest day. Now if we, in compliance with the command of any earthly power, do rest upon any of the six working days, we recognize that power as of equal authority with God; and that would nullify our keeping of the seventh day, by showing that

we did not do it as an act of worship to the only God. In short, our act would show a divided allegiance, fear, and not love, being at the bottom of it. It would show that we kept the seventh day for the same reason that we kept the first, namely, to escape the penalty pronounced upon the violators. Such service God cannot accept. *SITI December 21, 1888, page 774.18*

Sunday as a religious institution is a child of the Papacy-the badge of authority of that power. Whoever having the fourth commandment before him, and understanding and acknowledging its claims, should keep the first day in deference to the command of any earthly power, would be, in the plainest manner possible, showing deference to the Papacy, and would be far more culpable than the one who should keep the day supposing it to be the true Sabbath. The fact that he had previously rested on the seventh day, would only make his culpability the greater, by showing that he was deliberately, on account of slavish fear, placing the decrees of men on a level with the commandment of God. Such a time-serving policy, while it might secure the person freedom from molestation for a time, would be found to be most disastrous in the end; for "he that findeth his life shall lose it." W. *SITI December 21, 1888, page 774.19*

"Subjection to the Powers that Be" The Signs of the Times, 14, 49.

E. J. Waggoner

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." *Romans 13:1, 2. SITI December 21, 1888, page 774.20*

This text of Scripture has been the cause of a great deal of controversy concerning the scope of civil governments, and the relations which Christians should sustain to them. There are a great many people who take the extreme view that whatever civil governments enact should be scrupulously obeyed, no matter how much it may conflict with the will of God, as revealed in the Bible. They seem to imagine that God has delegated all power to men,

and that he waives to the claims of men his right to govern in matters of morals. They virtually say that the inspired command to be subject to the higher powers absolves people from direct allegiance to their Creator. The very statement of the case should be enough to show anybody the absurdity of such a view. *SITI December 21, 1888, page 774.21*

The thirteenth chapter of Romans affords, in itself, ample proof that the powers that be are ordained of God only in matters that pertain to the outward peace of society. But we wish to bring a few other scriptures to bear, to show just how we are to be subject to earthly powers, and at the same time be subject to the highest power of all. *SITI December 21, 1888, page 774.22*

The seventh verse of the same chapter says: "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Render "honor to whom honor" is due, is a part of this command. Now it is beyond question that honor is due to God, for the Lord himself says that he will honor only those who honor him. *1 Samuel 2:30*. And that this tribute and honor which are due to God are entirely different from those which are due to earthly governments, is evident from the words of Christ to the Pharisees, which are exactly parallel with those of Paul to the Romans: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's." *Matthew 22:21*. Thus we see that while we are to be subject to the earthly powers, that subjection must in nowise conflict with our subjection to God. *SITI December 21, 1888, page 774.23*

That inspiration does not teach that men are in duty bound to obey every edict of earthly powers, but that they are to disobey every enactment which conflicts with the law of God, is very plain. Take the case of the three Hebrew children at the court of Nebuchadnezzar. They were as truly bound to be subject to him as ever any men were to an earthly ruler, for Nebuchadnezzar was king by God's own appointment (*Jeremiah 27:4-7*), and they had by the same power been placed under him. Yet when the king commanded them to worship an image which he had set up, they absolutely refused to do anything of the kind. For their stubbornness, as the king doubtless thought it, they were cast into a

fiery furnace; yet God, who commands us to be subject to the powers that be, showed his approval of their course in the most marked manner.*SITI December 21, 1888, page 774.24*

Take the case of Daniel in the court of Darius. That king made a decree that for thirty days no man should make a request of any god or man except himself, under penalty of being cast into a den of lions. But Daniel paid no manner of attention to the decree. When he knew that the writing was signed, "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." *Daniel 6:10*. Like his three fellows, he made no secret of his disobedience to the king's order. Yet the same God who commands us to be subject to the powers that be, showed his approval of Daniel's course, by delivering him from the lions, and honoring him before the whole empire.*SITI December 21, 1888, page 774.25*

The apostles afford another case in point. An express injunction was laid upon them by the Jewish Sanhedrim "not to speak at all nor teach in the name of Jesus." *Acts 4:17, 18*. The apostles, however, refused to keep silence, saying, "We cannot but speak the things which we have seen and heard" (*verse 20*), and they went right on teaching as though the rulers had said nothing. When they were again brought before the council, and reminded of the injunction which had been laid upon them, they boldly replied, "We ought to obey God rather than men." *Acts 5:29*. All these cases, and especially this last, show that the command to be subject to the powers that be does not mean that we should obey them when obedience to them involves disobedience to God.*SITI December 21, 1888, page 775.1*

Now the question arises, Were these men subject to the Governments under which they lived? Can men be subject to the powers that be, and yet not obey them in every particular, no matter what they command? We answer that men can be subject to the powers that be, and still disobey them when their decrees conflict with the laws of God; and the record shows most clearly that Daniel and his fellows, and the apostles, were subject to the powers that existed in their time.*SITI December 21, 1888, page 775.2*

A passage from the writings of one of the men who refused to obey men when to do so involved disloyalty to God, will make this matter clear. We quote from *1 Peter 2:17-29*:-*SITI December 21, 1888, page 775.3*

“Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”*SITI December 21, 1888, page 775.4*

The command to “honor the king” shows this to be a parallel passage to *Romans 13:1, 2*. Here, as there, we are exhorted to be subject to rulers, even though they be not good. But that this does not mean that we should in so doing disobey God, is evident from *verse 19*: “For this is thank-worthy if a man for conscience toward God endure grief, suffering wrongfully.” The fact that he is called upon to suffer wrongfully, and that he is buffeted because he does well, shows that his doing right has been in direct opposition to the commands of his master. He suffers “for conscience toward God.” That is, his conscience will not allow him to disobey God’s commandment in obedience to the powers that be, and so he patiently suffers for it. And although he cannot obey the master’s command, his patient acceptance of the threatened punishment shows his subjection to the power.*SITI December 21, 1888, page 775.5*

So we see that being subject to the powers that be means simply that we are to obey them when their commands are right, and to disobey them when they conflict with those of God, and meekly to take the consequences. This is just what Daniel and his fellows and the apostles did. They did not resist, but they did not obey an unrighteous commandment. Now turn again to *Romans 13, verse 2* and *5*, and you will see that is just what is taught. We quote:-*SITI December 21, 1888, page 775.6*

“Whosoever therefore resisteth the power, resisteth the ordinance

of God; and they that resist shall receive to themselves damnation. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.”*SITI December 21, 1888, page 775.7*

The Bible everywhere teaches respect for authority. Anarchists can find no warrant in the Bible for any of their contempt for authority. Rebellion against authority is not countenanced under any circumstances. Every soul must be subject to the powers that be, and that subjection consists in willing, prompt obedience to all their laws when they do not require disregard of God’s law, and as willing an acceptance of the penalty for disobeying laws that do contravene the laws of God. An example of this is found in the early Christians, who took joyfully the spoiling of their goods. *Hebrews 10:34*. Where there cannot be obedience, there must not be resistance. David would not lift his hand against the king of Israel, even though that king was most unjustly seeking his life; Paul would not knowingly speak ill of the high priest, although that priest was a wicked hypocrite. He counseled the Christians to be subject to the powers that were, even while he was daily violating the laws of the most wicked ruler; and he showed his subjection to a power which was despicable because of its moral rottenness, by willingly yielding up his life as the price of his necessary disobedience. W.*SITI December 21, 1888, page 775.8*

“The Essence of Spiritualism” The Signs of the Times, 14, 49.

E. J. Waggoner

Quite a stir has been made over the publication of the fact that the poet Tennyson is a Spiritualist. In a letter which he recently wrote to a friend, in which he shows that he is his own medium, he said:-*SITI December 21, 1888, page 775.9*

“I have never had any revelations through anesthetics, but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve, and fade away into boundless being, and this not a confused state, but the

clearest of the clearest, the sweetest of the sweetest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life.”*SITI December 21, 1888, page 775.10*

This, which must surely be called the sublimity of egotism, is the very essence of Spiritualism. It is the beginning and end of the doctrine of the natural immortality of the soul, for that doctrine begins and ends with self. It was by causing Eve to think of herself, and instilling into her mind an exaggerated sense of her own importance, that Satan secured her fall. The doctrine of the natural immortality of the soul grows out of the idea so natural to man, that he is of such transcendent importance that God could not get along without him; and the next step to that is the idea that man himself is a god.*SITI December 21, 1888, page 775.11*

Is it not strange that professed Christians will cling to a doctrine which makes man everything, and ignores Christ as the Author of life? And who cannot see that a doctrine which make it unnecessary to come to Christ for life, must necessarily tend to immorality, since it depreciates, and causes men to slight, the only source of purity?*SITI December 21, 1888, page 775.12*

“Mammon of Unrighteousness” The Signs of the Times, 14, 49.

E. J. Waggoner

A correspondent wishes an explanation of *Luke 16:9*, which reads, “And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.”*SITI December 21, 1888, page 775.13*

This text presents the lesson that our Saviour would have us learn from the preceding parable, that just as the unjust steward had used the riches of this world to provide for himself a home in old age among those he had helped, so the children of light should use the riches of this world to provide for themselves everlasting habitations. It is parallel to *Matthew 5:20*: “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” Jesus does not

mean that we can purchase Heaven by anything we can do; the only price acceptable is that paid by our Lord Jesus Christ. But the way we use the riches of this world is the evidence of the work wrought within. Often the Lord accepts an individual who has a covetous nature, but who does not know it until subsequent trials reveal it. The sure way for him to then overcome is to use in the cause of God the riches he has gathered, to lay up treasure in Heaven, to make friends of God, Christ, and the angels, and thus crucify and overcome his covetous nature, making sure his reception into everlasting habitations. Neither are we to say, as many thoughtlessly do, "The riches of the universe belong to God, he does not need any means," and so do nothing. It is true, God does not need our means, but he demands them in order to develop within us that unselfish love which will fit us to dwell in the everlasting habitations. We must all learn the lesson, "It is more blessed to give than to receive." *Acts 20:35. SITI December 21, 1888, page 775.14*

"The Promise to Abraham" The Signs of the Times, 14, 49.

E. J. Waggoner

A reader of the SIGNS asks: "Why was it that two and a half tribes of the children of Israel remained on the east side of Jordan? I understand that Canaan was typical of our heavenly rest; why then did some remain outside of that land?" The questioner's supposition evidently is that the territory to the east of the Jordan was not a part of the promised land, but that this is a mistake is evident from *Joshua 1:4*: "From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." But aside from this scripture we know that not only the land of Canaan proper, but also the whole earth, was promised to Abraham and to his seed. See *Romans 4:13*. And had Abraham's descendants been faithful to God, they would long ere this have subdued all nations and filled the earth. The name Canaan no more limited the promise to the valley of the Jordan-from which the name was derived-than did the necessarily short range of human vision limit the promise to just what Abraham could see, when the Lord said unto him: "Lift up now thine eyes, and look from the place

where thou art northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever.”*SITI December 21, 1888, page 775.15*

“The Great Mistake of Protestantism” The Signs of the Times, 14, 49.

E. J. Waggoner

Rev. H. H. Hinman has an article in a recent number of the Christian sinners are, in which he writes thus concerning Christmas:-*SITI December 21, 1888, page 776.1*

“If we may adopt religious institutions of mere human devising, and arbitrarily appoint days for their celebration, there is no limit to what man may do in creating religious institutions. There is quite as much reason for the adoration of her who was the most blessed among women, as for the unauthorized celebration of the birth of her son. The great mistake of the Papacy has been the substitution of human inventions, of which Christmas is manifestly a sample. If we admit these interpolations in religion, we cannot stop short of entire conformity to all that is laid upon us. We must either cease our protest against the worship of the bread and wine in the mass, and to the confessional, or stop doing religious duties that have no higher authority than man. The road leads to Rome, and there is no stopping-place but at the end. We shall find enough to do in keeping divinely-appointed institutions in their true spirit, without turning aside to the commandments of men.”*SITI December 21, 1888, page 776.2*

Whatever may be the merits or demerits of Christmas as a mere human holiday, it certainly has no just claims as a religious institution. Few comparatively are so ignorant as to suppose that it is indeed the anniversary of the birth of our Lord; and if it were, there is certainly no divine warrant for its observance. But in that respect it does not stand alone; Sunday keeping is equally without divine precept; and yet in the paragraph following the one quoted, Mr. Hinman calls that day “the Christian Sabbath.” Certainly if the practice of celebrating Christmas is reprehensible (and we do not say that it is not), Sunday keeping is doubly so, for whereas Christmas antagonizes no divine institution, Sunday stands

opposed to the Sabbath of Lord, the day commanded in the fourth precept of the decalogue. True it is that the great mistake, yea, the great sin, “of the Papacy has been the substitution of human inventions” for the divinely-appointed institutions of the gospel; and it is no less true that the great mistake of Protestantism has been in adopting these substitutes, thus making void the commandments of God by Papal traditions. *SITI December 21, 1888, page 776.3*

“Sunday Harvesting” The Signs of the Times, 14, 49.

E. J. Waggoner

One of the Presbyterian synods of Scotland has recently been discussing the matter of Sunday observance. That which gave rise to the discussion was the fact that members of that church had been engaged in Sunday harvesting. Such work was condemned by the chairman of the Committee of Sabbath Observance, for the reason that “the circumstances of the present season did not warrant Sunday harvesting.” This language seems to convey the idea that in a less favorable season than the one just past, Sunday work would be justifiable; and according to the London *Christian World*, such seems to have been the view taken by the synod. This, to say the least, is a strange position for Scotch Presbyterians to take. Presbyterians universally profess to regard Sunday as the Sabbath, and to rest its observance upon the fourth commandment; how, then, can they make exceptions not made in that commandment, or, indeed, anywhere else in all the Scriptures? Of the Sabbath, the fourth commandment says: “In it thou shalt not do any work;” not even in harvest, for in *Exodus 34:21* we read, “in earing [sowing] time and in harvest thou shalt rest.” Of course these texts have not the slightest application to Sunday, but the Presbyterians, and notably the Scotch Presbyterians, teach that they have, though down in their inmost souls they know that Sunday is not the Sabbath; hence the admission that under some circumstances harvesting may be done upon that day. *SITI December 21, 1888, page 776.4*

“A New Religion Wanted” The Signs of the Times, 14, 49.

E. J. Waggoner

Something of a sensation has been made by the Rev. Heber Newton, pastor of All Souls' Episcopal Church, New York, who declared in a recent sermon that the need of the present age is a new religion. He said that Christianity in its present form does not satisfy the present progressive spiritual aspirations of humanity. For our part we can heartily agree with Mr. Newton. We think he is doubly right. In the first place the aspirations of humanity in general can be satisfied only by a fashion-plate, a fancy ball or party, a base-ball game, or a slogging match; and even "Christianity in its present form" cannot satisfy all these longings. And in the second place "Christianity in its present form" is so far removed from primitive Christianity that if the Christianity of Christ and his apostles were taught and lived out, it would be indeed a new religion. That is what the present age needs. Such Christianity will satisfy all the real needs of humanity. Says Christ, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." *Matthew 11:28, 29*. God is able to make all grace abound, and to do "exceeding abundantly, above all that we ask or think." He is able to satisfy the highest aspirations of the human heart. But the thoughts and longings of the mass of mankind are too low, and too nearly "only evil continually," to be satisfied by the pure gospel of Christ. *SITI December 21, 1888, page 776.5*

"No Boasting" The Signs of the Times, 14, 49.

E. J. Waggoner

The true soldier of Christ, be he ever so faithful, will never feel to boast of his attainments of character or holiness of life. As he gets nearer Jesus, he comprehends more of the infinite perfection of the Master, and sees less to be praised in himself. He may not have been guilty of conscious sin during a certain period, yet when he reviews that period side by side with the life of the great Example, how imperfect it seems. Like Daniel he feels that his comeliness is turned into corruption. *Daniel 10:8*. The infirmities of our fallen natures are manifested at almost every step, and the tendencies of sinful flesh and confirmed habits have, in unguarded moments, often unconsciously marred the work we were doing for the Master. God accepts the work because it is wrought in love, through grace,

by a heart which is set to do the whole will of God; but he does not condone our faults. These we are to “mortify,” “crucify,” “keep under,” “put off.” The graces are to “increase,” the love to “abound more and more.” There will ever be growth till imperfection reaches perfection, till the babe in Christ reaches the fully-developed man. Then with Paul let the child of God say, “Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” *SITI December 21, 1888, page 777.1*

“What More Can Be Asked?” The Signs of the Times, 14, 49.

E. J. Waggoner

The *Christian Nation* of December 5 reports that “the committee appointed at the last synod [of the Reformed Presbyterians] to circulate petitions seeking a Christian Amendment to the Constitution, to be signed by those who refuse to accept it in its present form, sent out blank forms to all the congregations of the church during the month of August.” They say that “those who did not on November 6 send men to swear to the Constitution should now take opportunity of recording their vows for the amendment.” What ails the Constitution now? It grants to all men the privilege of living or refusing to live Christians. So does Christianity. “Whosoever will” may come. *Revelation 22:17*. The Constitution does not *compel* men to accept any religion. Neither did Christ. “Knowing therefore the terror of the Lord, we *persuade* men.” *2 Corinthians 5:11*. What more can be asked? He who asks for that which will discriminate between men, seeks to build up tyranny and oppression. His object is wholly selfish; and selfishness has not part in the religion of Christ. The so-called Christian Amendment to the Constitution will unjustly discriminate between individuals whose only difference before the amended Constitution will be their religious belief or non-belief. Therefore it is not Christian; it is *anti* christian. *SITI December 21, 1888, page 777.2*

“No Practical Difference” The Signs of the Times, 14, 49.

E. J. Waggoner

A recent proposal and the French Chamber of Deputies, to abolish the embassy to the Vatican, was rejected by a vote of 307 to 217. On that occasion Prince Goblet made the following speech, for which he was applauded:-*SITI December 21, 1888, page 784.1*

“As long as we live under the regime of the concordat, it is necessary to maintain relations with the Vatican for the training of the clergy and the appointment of bishops and cardinals. The importance of our protectorate in Eastern countries, also, requires the maintenance of friendly relations with the Vatican. Rival powers dispute our protectorate. The friendship of the Pope is, therefore, precious, the Pope already has his bitternesses. Is it for us to increase them? It has been said recently that the Pope could no longer count upon any country but France. That does not mean that France will intervene to restore his temporal power; but the more the Pope is deprived of that power the more France ought to honor him by curtailing nothing of her respect for the high authority he represents.”*SITI December 21, 1888, page 784.2*

The present Pope may be trusted to make himself indispensable to the Governments of Europe. It matters little whether he has temporal power or not, so long as he practically controls the movements of the great powers. In this connection it may be noted that the Pope has recently received a letter from the Czar, accepting the Vatican’s proposals, and promising to restore diplomatic relations between the Russian government and the Vatican at an early date.*SITI December 21, 1888, page 784.3*

“The Commentary. Shrinking from Duty” The Signs of the Times, 14, 49.

E. J. Waggoner

OLD TESTAMENT HISTORY.
(Lesson, Sabbath, Jan. 5.)

1. Under what circumstances did the Lord appear to Moses at Horeb?*SITI December 21, 1888, page 777.1*

“And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And

he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.” *Exodus 3:4-6.SITI December 21, 1888, page 777.2*

2. For what purpose did the Lord appear to him?*SITI December 21, 1888, page 777.3*

“And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.” *Verses 7-10.SITI December 21, 1888, page 777.4*

3. By what name did the Lord say he would be known?*SITI December 21, 1888, page 777.5*

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations.” *Verses 13-15.SITI December 21, 1888, page 777.6*

4. What is the significance of this name?–*The One who is; the self-existence and eternal One.SITI December 21, 1888, page 777.7*

5. What similar terms do we find in the New Testament?*SITI December 21, 1888, page 777.8*

“John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.” *Revelation 1:4.SITI December 21, 1888, page 777.9*

“Jesus Christ the same yesterday, and to-day, and forever.” *Hebrews 13:8.SITI December 21, 1888, page 777.10*

6. What sign was given to Moses, by which the Israelites might know that the Lord had appeared to him?*SITI December 21, 1888, page 777.11*

“And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand; that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.” *Exodus 4:1-5.SITI December 21, 1888, page 778.1*

7. What additional sign was given?*SITI December 21, 1888, page 778.2*

“And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.” *Verses 6, 7.SITI December 21, 1888, page 778.3*

8. What further sign was Moses to give in case the Israelites should not believe the first two?*SITI December 21, 1888, page 778.4*

“And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land.” *Verse 8.SITI December 21, 1888, page 778.5*

9. What excuse did Moses then make?*SITI December 21, 1888, page 778.6*

“And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue.” *Verse 10.SITI December 21, 1888, page 778.7*

10. What rebuke and encouragement did the Lord give him?*SITI December 21, 1888, page 778.8*

“And the Lord said unto him, Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” *Verses 11, 12.SITI December 21, 1888, page 778.9*

11. What reply did Moses make?*SITI December 21, 1888, page 778.10*

“And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.” *Verse 13.SITI December 21, 1888, page 778.11*

12. With what did Moses thus indirectly charge God? See note.*SITI December 21, 1888, page 778.12*

13. How did the Lord regard this?*SITI December 21, 1888, page 778.13*

“And the anger of the Lord was kindled against Moses.” *Verse 14, first clause.SITI December 21, 1888, page 778.14*

14. What further encouragement did he give Moses?*SITI December 21, 1888, page 778.15*

“And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.”
Verses 14-16.SITI December 21, 1888, page 778.16

15. What practical lesson may we learn from this occurrence? See note.*SITI December 21, 1888, page 778.17*

NOTES

When Moses said to the Lord, “Send, I pray thee, by the hand of him whom thou shouldst send,” he indirectly charged God with not knowing who he ought to send. If the Lord had not seen that Moses was the best man for the place, he would not have selected him. While God does not want a man to run when he has not been sent (see *Jeremiah 23:2*), he does want a man to go when he sends him. If God indicates that he wants a man to do a certain work, that is sufficient evidence that he will sustain him in that work. It is a terrible thing to refuse to obey the Lord. To beg off from labor to which one has been appointed, is not always humility. It may be an evidence of pride or stubbornness. This case under consideration may naturally call to the minds of many the case of Jonah, although Jonah was not like Moses except in that he did not want to do what the Lord wanted him to do. The motives of the two men were different. The teacher, however, who exhausts the lesson before the allotted time has expired, will do well to call attention to the case of Jonah, and of others that come to his mind, as different phases of this shrinking from duty.*SITI December 21, 1888, page 778.18*

Very often people who plead inability to do a certain work in the church or Sabbath-school, to which they are called, think that their refusal is an evidence of their humility, when, in fact, it is an evidence of nothing but pride. They fear that if they should take hold of it, they might make mistakes, and that people might not think so much of them in consequence. And so, in order to avoid possible

criticism by men, they are content to be drones, and to risk the displeasure of God. That is one of the worst kinds of pride.*SITI December 21, 1888, page 778.19*

“Believe God’s Promises” The Signs of the Times, 14, 49.

E. J. Waggoner

We should believe God. All that he has said he will make good. He will reproduce his words in facts. His great promises are fulfilled with as much ease as the last ones. He can make an ocean as readily as a dew-drop. He can give you a large blessing as readily as a small one; only give him room in your faith.*SITI December 21, 1888, page 779.1*

“Back Page” The Signs of the Times, 14, 49.

E. J. Waggoner

By comparing the reports concerning the Sunday-law petition to Congress, it will be seen that the number of petitioners has suddenly jumped from six million to fourteen million. This is evidently due to the letter of Cardinal Gibbons to Mr. Craft endorsing the movement. It is easy work securing signers to a petition when eight million names can be added by a stroke of the pen.*SITI December 21, 1888, page 784.1*

The theological faculty of the University Giessen has conferred on Prince Bismarck the title of Doctor of Divinity! Just what moved them to do this we do not know, but we imagine that it was because they are tinctured with the National Reform idea that men may go up to the polls to worship God. When politics and religion are one, we can see no incongruity in making every statesman a Doctor of Divinity.*SITI December 21, 1888, page 784.2*

Two hundred and twelve thousand copies of the *October Sentinel* extra, besides the regular issue, were printed and sent out, and already a good effect of that movement can be seen. The January number ought to have fully as wide a circulation, and to insure this the publishers offer to furnish them to Tract Societies at the rate of

\$10 per thousand copies, in lots of not less than 5,000. Extra plates will be made, so that orders can be filled at any time.*SITI December 21, 1888, page 784.3*

The *Union Signal* has this to say of the proposed Sunday law: "Labor unions are now united with the churches in demanding such legislation. Our wheelbarrow Government never does anything without pushing; but with the churches pushing with all their might at one handle of the wheel barrow, and the Labor unions doing the same at the other, it must move and carry its load-Sunday observance-along with it." When Pilate and Herod were made friends, Christ had to be crucified.*SITI December 21, 1888, page 784.4*

In the *Chronicle's* report of the San Francisco Methodist Preachers' Meeting, last Monday, we find the following item:-*SITI December 21, 1888, page 784.5*

"Mr. Van Blarcom urged the importance of work for securing a Sunday law from the coming Legislature. Dr. Dwinelle said the only hope of getting one was in a union with the Catholics for the object. He thought they would unite to that end. Others expressed the same opinion."*SITI December 21, 1888, page 784.6*

Of course they will unite to that end. But let them be assured that the Catholic Church never makes any alliance except to its own advantage. And we would like to have these ministers consider whether they can unite with Catholics and still continue to be Protestants.*SITI December 21, 1888, page 784.7*

A Washington dispatch of the 11th inst. mentions the opening of the National Sunday Convention in that city, and says:-*SITI December 21, 1888, page 784.8*

"A feature of the decorations was festoons of petitions to Congress, from every part of the country, urging the passage of the Sunday Rest Bill introduced last session. The petitions were attached to a seemingly endless broad scarlet ribbon, which reached several times around and across the great auditorium of the church. They contained, approximately, 6,000,000 names."*SITI December 21, 1888, page 784.9*

That to which we wish to call special attention is the color of the ribbon on which these Sunday-law petitions were hung. It was a “seemingly endless broad *scarlet* ribbon.” Inasmuch as the Sunday institution is the child of the woman arrayed in “purple and scarlet color,” which sat upon the “scarlet-colored beast” (see *Revelation 17:3-6*), and has shed the blood of so many saints, it is highly fitting that that color should be prominent in connection with the Sunday-law petitions. We are glad that our National Reform friends have an eye to the fitness of things. They choose to array themselves with the trappings of the beast, they have the privilege; but we will have nothing to do with this mark.*SITI December 21, 1888, page 784.10*

Another evidence, or rather admission, that all Sunday legislation is religious legislation, is found in the remarks of Dr. Goodwin, of Chicago, in presenting to the ministers’ meeting the resolutions prepared by Dr. Herrick Johnson in regard to Sunday newspapers and Sunday observance. The Doctor said that “to strike at the Christian Sabbath is to strike at the very corner-stone of all our Christian institutions.” Therefore a law in favor of Sunday, the so-called Christian Sabbath, is a law in favor of the Christian religion; and since no open law breaker can hope to be elected to public office, it follows that the enactment of Sunday laws is squarely opposed to that part of the Constitution of the United States which says that no religious test shall ever be required as a qualification to any office or public trust under the United States.”*SITI December 21, 1888, page 784.11*

The January number of the *American Sentinel* promises to be one of the best ever issued. From present prospects we may say that we don’t know how it could very well be any better than it will be, unless there were more of it. And it seems that by some means the people are anticipating what it will be, for already the publishers have received, by telegraph, orders for many thousand extra copies. Perhaps others can say that the publishers would be very willing to print two hundred thousand of the January number. If twice as many are ordered, they will not complain. Among the interesting live matter that the January *Sentinel* will contain, will be reports of the Illinois “Sabbath Association” meeting in Chicago, and of the National Convention in Washington, December 11-13.*SITI December 21, 1888, page 784.12*

It is said that “a sensation has been caused by the refusal of the Pope to bless a lot of metals and reliquaries sent to Rome by an Irish priest, who intended them for distribution in Ireland. The Pope sternly says: ‘I cannot bless them. The people of Ireland are disobedient. They seem to prefer the gospel of Dillon and O’Brien to the gospel of Jesus Christ.’” *SITI December 21, 1888, page 784.13*

It remains to be seen whether the people of Ireland can survive this cruel blow. Possibly they may manage to get along without the silly baubles over which the Pope refused to mumble a blasphemous jargon, miscalled a blessing. Probably the blow will fall most heavily upon the unfortunate priest, who no doubt expected to reap a golden harvest from the sale of his medals and reliquaries. Certain is that the poor people of Ireland have lost nothing but the withholding of the Papal benediction. *SITI December 21, 1888, page 784.14*

The *Independent* of November 29 had the following note:-*SITI December 21, 1888, page 784.15*

“It is significant that the first article in this our Thanksgiving number is a recognition by the presiding Cardinal Archbishop of the Roman Catholic Church in America, of the value of the day of thanksgiving and praise appointed by the President of the United States. Our Catholic fellow-citizens have been slow to adopt this New England institution, but now the same Cardinal Gibbons has directed it to be observed in the churches under his authority. So we agree in bidding all our people, Protestants and Catholics, now for the first time, to celebrate this national holiday.” *SITI December 21, 1888, page 784.16*

Indeed it is significant, and significant of far more than the *Independent* imagines. It is significant of the rapidity with which Catholicism and professed Protestantism are coming together. Last spring the majority of Protestant churches and many large cities observed “holy week,” in accordance with Catholic customs; and it is but a slight return for their obsequiousness for the Catholics to observe Thanksgiving-day, in accordance with Protestant custom, especially since the observance consists chiefly in gormandizing. *SITI December 21, 1888, page 784.17*

The Chicago *Advance* of December 6, in an article on the reasons why fewer men than women attend church, shows the fallacy of the explanation that men are too tired to attend church on Sunday, by saying that "laboring men's organizations are quite commonly holding their meetings on Sunday. They do not seem to be too tired for that." And then it continues:-*SITI December 21, 1888, page 784.18*

"It is also plain that the men who do not come to churches include that constantly increasing class who are secularizing Sunday, and making it another work-day. Nothing can be more clear than the fact that the only way to have Sunday a rest day is to keep it a religious day." *SITI December 21, 1888, page 784.19*

And so, "by the same token," it appears that every law for the observance of Sunday is a law in favor of religion; and therefore to make laws compelling people to keep Sunday is to make laws to compel them to be religious, and it should need no argument to convince anybody who has ever read the Bible that such a proceeding is directly opposed to the Spirit of Christ and the gospel. *SITI December 21, 1888, page 784.20*

The San Francisco County Sunday-school Association was organized last week, and a brief report in the *Chronicle* reveals the fact that there is at least one man in San Francisco who has a level head. The report says:-*SITI December 21, 1888, page 784.21*

"Mrs. Gray, of the Woman's Christian Temperance Union, one of the society to take hold of a petition to the Legislature urging it to pass a Sunday law, and a law prohibiting the sale of tobacco to children; but no action was taken in the matter, Chairman Anthony stating that he had no confidence in the average legislator doing anything to promote godliness." *SITI December 21, 1888, page 784.22*

If Mr. Anthony had only said that he had no confidence in any legislator doing anything in his official capacity to promote godliness, he would have been exactly right. Godliness is obedience to God, and not to man. Human laws concerning religion can never make man godly, nor can they have any tendency in that direction; but if they are severe enough, and are rigidly enforced,

they can make first-class hypocrites.*SITI December 21, 1888, page 784.23*

We heartily indorse the following from the *Sunday School Times*, in answer to the question if the Jews in compassing the city of Jericho seven days did not thereby violate the Sabbath:-*SITI December 21, 1888, page 784.24*

"The record stands that they compassed the city six days, and that on the seventh day they compassed it seven times. This leaves no room for questioning that one of those seven days was the Sabbath. The rabbinical tradition is that the marching began on the first day of the week, and that therefore the last day of the siege was the Sabbath. However this may be, there is nothing in the record that is inconsistent with the true observance of the Sabbath by the Israelites on every one of the seven days. Were they doing their own work on those days? By no means. They were simply following the ark of the Lord; and that is good business for any believer on the Sabbath, or on any other day of the week. The work of destruction in Jericho did not, probably, begin until sundown of the seventh day. In fact, the siege of Jericho was simply a protracted meeting of seven days, with extra services on the last day of the week."*SITI December 21, 1888, page 784.25*

That last sentence has the flavor of originality.*SITI December 21, 1888, page 784.26*

December 28, 1888

“Truth and Its Importance” *The Signs of the Times*, 14, 50.

E. J. Waggoner

When Jesus stood before Pilate, accused as a malefactor, he vindicated his character by these simple words: “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.” *John 18:37*. Pilate, unconscious of the fact that Jesus had already given the substance of the best definition of truth, asked, “What is truth?” and immediately went out. His question, and the fact that he did not seem to expect an answer, would indicate that he did not believe in the existence of such a thing as truth. *SITI December 28, 1888, page 790.1*

There have always been, and are still, many, many people in the same condition as Pilate. There are many who affect to disbelieve in the existence of truth and goodness. The reason for this is plain. Their own hearts are corrupt, and they have naturally sought the association of those of like character, until they know nothing of truth. The licentious man, who has always associated with men and women of low and depraved tastes, does not believe that there is such a thing as virtue. The knave thinks all men can be bought, providing the price is fixed high enough. Pharaoh, who knew nothing by experience of real worship directed to a God who could discern the motives, did not believe that there existed any such being. Only the man whose heart is pure, or who has longings for purity of soul, can know and appreciate the truth; for it is only the man who will do God’s will who shall know of the doctrine. *John 7:17. SITI December 28, 1888, page 790.2*

When Jesus said that he came into the world to bear witness of the truth, and that everyone that is of the truth would hear his voice, he expressed in another form what he had already told his disciples: “I am the way, the truth, and the life.” *John 14:6*. He is the one that is holy and true, “the faithful and true witness.” One of the definitions of truth is, “Exact accordance with that which is, or has been, or shall be.” This exactly agrees with what is revealed of Jesus. He is

“the same yesterday, and today, and forever,” Jehovah, “the one which is, and which was, and which is to come.” *SITI December 28, 1888, page 790.3*

In his prayer for the disciples Jesus told what truth is, and what it will do. Said he: “Sanctify them through thy truth; thy word is truth.” *John 17:17*. But Jesus is the Word of God, the one through whom alone the character, and attributes, and power of God are made known to men. The law of God, the ten commandments, is declared to be the truth, as the psalmist says: “Thy righteousness is an everlasting righteousness, and thy law is the truth;” and, “Thou art near, O Lord; and all thy commandments are truth.” *Psalms 119:142, 151*. These commandments were spoken by the voice of God upon Mount Sinai, and “he added no more,” so that they are, in an eminent degree, the truthful word of which Christ spoke in his prayer, yet it was the voice of the Son of God, the divine Word, who uttered them, so that the commandments of God are inseparably connected with our Lord Jesus Christ. They proceeded from him, being an expression of his own righteousness. *SITI December 28, 1888, page 790.4*

That this is so is shown still farther by the words of the prophet concerning Christ: “The Lord is well pleased for his righteousness’ sake; he will magnify the law, and make it honorable.” *Isaiah 42:21*. There cannot be the slightest doubt that this chapter is a prophecy of the Messiah, and the law is expressly declared to be his righteousness. So when the prophet David spoke by inspiration in Christ’s stead, he said: “I delight to do thy will, O my God; yea, thy law is within my heart.” Now take these facts, together with Christ’s words, “Everyone that is of the truth heareth my voice,” and we have the most positive evidence that the keeping of the commandments of God and the faith of Jesus are inseparably connected. No one can keep the commandments without faith in Jesus, and no one ever has real faith in Jesus except as he is driven to it by the terms of the violated law, and by a sincere desire to have the righteousness of the law fulfilled in him. The righteousness which is “through the faith of Christ, the righteousness which is of God by faith” (*Philippians 3:9*), is the only righteousness that will secure one a dwelling-place in the new earth, wherein righteousness shall dwell. *SITI December 28, 1888,*

The importance of this truth is shown by what it will do for us. Christ showed in his prayer that it will sanctify us. The apostle Peter writes: "Seeing ye have purified your souls in obeying the truth through the Spirit," etc. *1 Peter 1:22*. And Christ, who declared himself to be the embodiment of the truth, said to the Jews who believed in him: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." *John 8:31, 32*. But the same apostle who wrote, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith.*" *Acts 15:8, 9*. *SITI December 28, 1888, page 790.6*

From these texts which we have just grouped together, we learn that the law of God is the truth that makes men free, and purifies the heart, but that it is not the law in the abstract that does this, but "the law of the Spirit of life in Christ Jesus," and that this is effected by "the Spirit of truth." The law of God is called a "law of liberty," and so it is, but only to those who obey it; and none can obey it except as they yield to the striving of the Holy Spirit, and come to Christ. *SITI December 28, 1888, page 790.7*

The truth which makes free is not an outward compliance with the ten commandments. The Pharisees outwardly appeared righteous unto men, yet they were in the worst kind of bondage. David says: "Behold, thou desirest *truth in the inward parts*; and in the hidden part thou shalt make me to know wisdom." *Psalms 51:6*. And speaking of the man who shall abide in the holy hill of the Lord, who shall be "delivered from the bondage of corruption, into the glorious liberty of the children of God," he says that it is the one that "walketh uprightly, and worketh righteousness, and speaketh *the truth in his heart.*" *Psalms 15:2*. The man who does that is one with Christ, even as he was one with the Father, because Christ had the law in his heart. *SITI December 28, 1888, page 790.8*

The keeping of the commandments of truth is all that God requires of man. Says Solomon: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the

whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” *Ecclesiastes 12:13, 14*. There can be nothing more required of man than to do this; but it cannot be done except by faith in Christ. This does not mean a passive assent to the principles of the Christian religion, but such faith as brings Christ to dwell in the heart, so that he can work in us that which is good. *SITI December 28, 1888, page 790.9*

The comprehensiveness of the law of truth is shown by the text last quoted. It is the whole duty of man, and by it every work, with every secret thing, shall be brought into Judgment. This shows that the commandments of God are that word of God which is “quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.” *Hebrews 4:12*. Keeping the commandments is something more than a form. It consists in having every act, every word, and every thought just such as they would be if Jesus were dwelling within the man, acting and speaking and thinking through him. It consists in acting and speaking in every instance just as Jesus would act or speak under the same circumstances. Surely this cannot be done unless Christ dwells in the heart. *SITI December 28, 1888, page 790.10*

Who, then, has outgrown the ten commandments? Are they of a lower grade of morality than is required of Christians in this age? Nay, verily. Let no one say that to exalt the law of God is to deny Christ; for in no other way can we so exalt Christ, and so appreciate the necessity of having his continual presence with us, as by exalting the breadth and holiness of the law. *SITI December 28, 1888, page 790.11*

But will there ever be any people on the earth who will have attained to that perfection of character? Indeed there will be. Says the prophet: “The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth.” *Zephaniah 3:13*. When the Lord comes there will be a company who will be found complete in him,” having not their own righteousness, but that perfect righteousness of God which comes

by faith of Jesus Christ. To perfect this work in the hearts of individuals, and to prepare such a company, is the work of the Third Angel's Message. That message, therefore, is not a mass of dry theories, but is a living, practical reality. *SITI December 28, 1888, page 790.12*

Happy will those persons be who form the remnant of Israel, in whose hearts the righteousness of God's law of truth is perfected. For them mansions will be prepared in that glorious city wherein there shall in nowise enter anything that defileth, "neither whatsoever worketh abomination, or maketh a lie." *Revelation 21:27*. And as they approach that great and strong city, the walls and bulwarks of which are everlasting salvation, the cry will be raised. "Open ye the gates, that the righteous nation which *keepeth the truth*, may enter in" (*Isaiah 26:1, 2*); and as the everlasting doors are lifted up, they will enter, with the King of glory at their head, and they shall henceforth have a right to the tree of life, and dwell in his presence forever. W. *SITI December 28, 1888, page 790.13*

"The Cause of Apostasy" The Signs of the Times, 14, 50.

E. J. Waggoner

The apostle Peter, speaking of an apostasy of false teachers in the Christian church, and to be especially abundant in the last days, says of them: "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." *2 Peter 2:18. SITI December 28, 1888, page 790.14*

There is here the expression of a most important fact, and one which, if overlooked, will cause the ruin of many. That is, that the false teachers of the last days will allure believers into the acceptance of false doctrines, not by directly preaching those errors, but by the seductive influence of the lusts of the flesh. The situation as indicated by the apostle is this: Here are some who are "clean escaped from them who live in error." They have accepted the truth concerning the Sabbath of the Lord, the nature of man, the ministration of angels, the coming of the Lord, and the inheritance

of the saints, and are free from the gross errors that have been handed down to the popular churches as a legacy from the Catholic Church. And now these false teachers come around, and by acting as the devil's agents in appealing to the lusts of the flesh, they accomplish the ruin of those souls, and cause them to deny the truth which they once held.*SITI December 28, 1888, page 790.15*

This proves again the truth that infidelity is not a thing of the intellect, but of the heart and life. Many men have apostatized from Christianity as a whole, and others from what is known as the Third Angel's Message, ostensibly because they found it impossible any longer to hold to the doctrine. But if the inner life, the secret thoughts, of those men were known, it would be found in every instance that the cause of their unbelief was impurity of thought and life. The cherished lusts of the flesh will be found to be the worm at the root, which destroys the vitality of the plant, and makes it impossible to maintain its position in the soil of faith.*SITI December 28, 1888, page 790.16*

It is a universal truth that, "if any man will do His will, he shall know of the doctrine." That is, if any man has a sincere desire to have the will of God wrought in him, to deny ungodlienss, and worldly lusts, God will reveal to him in some way what is truth. And the man who has some truth, who is in that condition, will not only have no difficulty in retaining his faith, but will receive greater light of the same kind. "Light is sown for the *righteous*," and "the path of the *just* is as the shining light, that shineth more and more unto the perfect day."*SITI December 28, 1888, page 791.1*

It is a very common saying that the man who holds the Bible doctrine of the soul, and the condition of man in death, can never be a Spiritualist. That is true, providing he *retains* his belief in the Bible doctrine of the soul, and of the condition of man in death. But if he lets go his hold on that doctrine, he has no safeguard whatever against that great masterpiece of deception. The question, then, is, How can he continue to believe the Bible doctrine, so as to be safe from that deception? The answer, and the only answer, that can be given is that he can hold to his belief only by living a pure life, by cleansing the soul from every defilement, by being pure in heart. The man who fails to live such a life, who regards iniquity in his

heart, who loves sensual pleasures, and who indulges in impure imaginings, will surely fall away from the truth, and no power can prevent him; while the man who has true charity, godliness, temperance, patience, virtue, etc., can never fall. *SITI December 28, 1888, page 791.2*

Paul says that when Satan works with “all power and signs and lying wonders, and with all deceivableness of unrighteousness,” he will cause the ruin of those who “received not the love of the truth.” He does not say that those are deceived who received not the truth, but who received not *the love* of the truth, intimating that many who have received the truth may be led captive by the deceptions of Satan. The love of the truth is to be distinguished from love *for* the truth. The “love of the truth” is the love of God, the love which brought the truth to man, a portion of the same love which God has in his heart for man, in which is no trace of impurity; for “the truth” of God is nothing else but the wisdom which is from above, and that is “first pure.” The man who has not “the love of the truth,” might as well be destitute of the form of the truth. “Blessed are the pure in heart, for they shall see God.” This is a truth that applies to this present life as well as to the future. It is true that when we reach the heavenly Jerusalem, we shall see God face to face, with no evil between; but all who share that inestimable blessing must in this life have, like Moses, “endured, as seeing Him who is invisible.” The soul that is as pure as the sunlight may enjoy the closest communion with God, and has a hold that will keep it when others fall around him. There shall in nowise enter into the New Jerusalem “anything that defileth, neither whatsoever worketh abominations,” but only those who have washed their robes of character, and made them *white* in the blood of the Lamb. W. *SITI December 28, 1888, page 791.3*

“How to ‘Christianize the Masses’” The Signs of the Times, 14, 50.

E. J. Waggoner

The Philadelphia *Times* has the following pertinent remarks relative to “Christianizing the Masses,” a question which is now being generally discussed by both press and pulpit:—*SITI December 28, 1888, page 791.4*

“The first and essential step toward Christianizing the masses in our centers of population is to Christianize the Christians. Until that is done, nothing else can be done that will be effective. While the churches remain pleasant and fashionable, Sunday clubs, whose sittings are sold to the highest bidders, and in which the worship is conducted in a fashionable manner, that says to the poor, “These are no places for you,” the poor will stay away. Until Christians are willing to make their religion one of self-sacrifice-willing to worship on equal terms with the masses-they will have little influence in the way of inducing them to come into the churches.... The great wall which riches and social distinction have raised between the Protestant church and the masses must be broken down, or, in spite of all, the proportion of church goers to population in our large cities will continue to decrease.”*SITI December 28, 1888, page 791.5*

The *Times* is not, we believe, a religious journal, but it has stated this matter much more aptly than even many of the ministers who have but little power for good, and before they can reach the masses they must gain the experience for which David prayed. “Restore unto me the joys of thy salvation,” he cried, “and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.” Truly, “the first and essential step toward Christianizing the masses, is to Christianize [convert] the Christians.”*SITI December 28, 1888, page 791.6*

“The Book of Romans” The Signs of the Times, 14, 50.

E. J. Waggoner

With the next issue we begin a series of articles of a practical nature upon the book of Romans, designed to aid the Bible-reader to a better understanding of that portion of God’s word, that he may read and study it with more pleasure and profit. Our plan is to make each article distinct and complete in itself as far as possible, so that whoever has only a single number of the paper, may read with profit the article which it contains; and yet, from the very nature of the case, many of the articles will depend much upon what has gone before. Under the heading of each article will appear the chapter and verse of Romans which is the subject of comment, so that all

who desire to do so may keep the connection of thought.*SITI December 28, 1888, page 791.7*

Quite often a single sentence will furnish the basis for an entire article, and around it will be gathered other passages of Scripture relating to the same topic, so that as the thoughtful reader peruses the book of Romans each verse may teem with suggestions of deep spiritual truths. It is very true, as Chalmers says, that “people, in reading the Bible, are often not conscious of the extreme listlessness with which they pass along the familiar and oft-repeated words of Scripture, without the impression of their meaning being at all present with the thoughts,-and how, during the mechanical currency of the thoughts through their lips, the thinking power is often asleep for whole passages together.” One object of these articles will be to make this impossible to the reader of the book of Romans, by linking so many thoughts with each passage that they will involuntary come to his mind as he reads it.*SITI December 28, 1888, page 791.8*

Very little heed will be given to the varying opinions of the numerous commentators, our object being to lead the mind of the reader directly to the truth contained in the sacred word, and help him to draw from it for himself some of its wealth. Questions which any who read this may wish to ask upon any portion of the epistle, will be thankfully received, and will be considered in their proper order.*SITI December 28, 1888, page 791.9*

As to the time and place of the writing of this epistle, there is little doubt. When the apostle wrote it, he had never visited Rome, but was planning to do so. *Romans 1:10, 11; 15:23-25*. From this last text we learn that he was just about to visit Jerusalem, with the contributions which the Gentile Christians had made for the support of the poor saints in that city. Now this contribution was taken on Paul's last visit to Jerusalem. *Acts 20:2, 3; 24:17*. On this trip he was accompanied by certain brethren whose names are mentioned in the first epistle to the Corinthians, some of whom undoubtedly lived there; and the letter itself commends, and was evidently delivered by, Phebe, “a servant of the church which is at Cenchrea” (*Romans 16:1*), the port of Corinth. The epistle to the Romans was, therefore, undoubtedly written from Corinth, about 58 A.D.*SITI*

There is probably no other epistle of Paul to which Peter's words (*2 Peter 3:16*) have more special application than to the epistle to the Romans. In it there are "some things hard to be understood," and thousands of unlearned and unstable souls have wrested them to their own destruction. But the apostle does not say that there are things in Paul's writings that cannot be understood. That there are some things in the book of Romans, as well as in other portions of the Bible, that no man does fully understand cannot be doubted. Yet no one will wrest these things to his own destruction, unless he has previously done so to the other portions of Scripture, which are more plain. That is, the man who has a sincere desire for truth, and who reverently accepts and firmly holds to those portions of Scripture which are comparatively simple, will not be harassed by doubts as to those things which seem utterly to baffle his comprehension. Believing that "all Scripture is given by inspiration of God," he will know that the more obscure parts cannot conflict with any other part and so will possess his soul in patience until prayerful study, or the arising of the Day-star, shall lighten up the whole. *SITI December 28, 1888, page 791.11*

That the epistle to the Romans is not a book for learned theologian alone, but that the common people may understand it, will be evident to all who think for a moment of the persons to whom it was written. It was written as a letter to the church in Rome. Although Rome was the metropolis of the world, it is not at all to be doubted that the apostle could have written to them as he did to the church in the proud and opulent city of Corinth: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." *1 Corinthians 1:26*. The church in Rome was doubtless principally composed, as most of the true churches of Christ have been in all ages, of the laboring classes, those whose station in life was lowly, and who had not enjoyed the advantages of what is known as a "liberal education." There were carpenters, and blacksmiths, and masons, and shop-keepers, and shoe-makers, and tent-makers, and gardeners, and housekeepers, among those to whom Paul wrote, and doubtless they formed the majority. Nevertheless the apostle wrote to them, expecting them to understand his letter. The apostle who wrote, "In the church I had

rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 *Corinthians* 14:19), could not write an epistle in language impossible to be understood by the common people which composed the church. Of course they needed to receive and study it in the spirit in which it was written. They needed the aid of the Spirit of God, in order to understand it. But we have the promise of the same Spirit if we but ask for it, and so we may understand it as well as they. Surely the Spirit which indited the epistle can make it plain to those who humbly put themselves on the way of being guided by it. On this point, the following remarks by Dr. Albert Barnes, in the introduction to his comments on this epistle, are most pertinent:-*SITI December 28, 1888, page 791.12*

"It cannot be denied that one reason why the epistles of Paul have been regarded as so difficult, has been an unwillingness to admit the truth of the plain doctrines which he teaches. The heart is by nature opposed to them, and comes to believe them with great reluctance. This feeling will account for no small part of the difficulties felt in regard to this epistle. There is one great maxim in interpreting the Scriptures, that can never be departed from. It is, that men can never understand them aright, until they are willing to suffer them to speak out their fair and proper meaning. When men are determined *not* to find certain doctrines in the Bible, nothing is more natural than that they should find difficulties in it, and complain much of its great obscurity and mystery." *SITI December 28, 1888, page 792.1*

"Perhaps, on the whole, there is no book of the New Testament that more demands an humble, docile, and prayerful disposition in its interpretation than this epistle. Its profound doctrines; its abstruse inquiries; and the opposition of many of those doctrines to the views of the unrenewed and unsubdued heart of man, make a spirit of docility and prayer peculiarly needful in its investigation. No man ever yet understood the reasonings and views of the apostle Paul but under the influence of elevated piety. None ever found opposition to his doctrines recede, and difficulties vanish, who did not bring the mind in an humble frame to receive *all* that has been revealed; and that, in a spirit of humble prayer, did not purpose to lay aside all bias, and open the heart to the full influence of the

elevated truths which he inculcates. Where there is a willingness that God should reign and do all his pleasure, this epistle may be in its general character easily understood.”*SITI December 28, 1888, page 792.2*

Olshausen, also, after giving an analysis of the epistle, says:-*SITI December 28, 1888, page 792.3*

“Such being the nature of the contents of the epistle to the Romans, it may be understood why it is usually regarded as very difficult. Indeed, it may be said that where there is wanting in the reader’s own life an experience analogous to that of the apostle, it is utterly unintelligible. Everything in the epistle wears so strongly the impress of the greatest originality, liveliness and freshness of experience; the apostle casts so sure and clear a glance into the most delicate circumstances of spiritual life in the regenerate; he can with such admirable clearness resolve the particular into the general, that the reader who occupies the low and confined level of natural worldly knowledge, now feels his brain reel as he gazes at those stupendous periods of development in the universe disclosed by Paul, and now finds his vision fail as it contemplates the minute and microscopic processes which Paul unveils in the hidden depth of the soul. Where, however, analogous inward experience, and the spiritual eye sharpened thereby, come to the task, the essential purport of the epistle makes itself clear, even to the simplest mind.”*SITI December 28, 1888, page 792.4*

We believe that both of these writers have stated the exact truth. A study of the epistle, with a prayerful, sincere desire to know and do God’s will, and to have him work his own will in the soul, will lead to a general understanding of it, and will aid in giving the spiritual experience of which it treats. But when the Spirit has performed its work so that the individual can exclaim, Oh, the blessedness of the man whose transgression is forgiven, whose sin is covered! Oh, the blessedness of the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile! he will study the epistle with an enjoyment so much more intense that it will seem as though he never before knew anything about it.*SITI December 28, 1888, page 792.5*

That the Holy Spirit, which is given to guide us into all truth, may so soften our hearts as to make them easily susceptible to its influence; that we may have such a longing desire and determined purpose to do the will of God, that he may cause us to know of the doctrine; and that so we may find in this epistle that reproof, correction, and instruction in righteousness, which shall make us perfect, "thoroughly furnished unto all good works," is the sincere prayer of the writer. W.*SITI December 28, 1888, page 792.6*

"How It May Be Accomplished" The Signs of the Times, 14, 50.

E. J. Waggoner

The *Interior* has in its November supplement some extracts from what purport to be the Scriptures of the most ancient Egyptians, and in commenting on them it takes occasion to eulogize to some extent the Egyptians sun-god, Osiris, contrasting him with Baal and Dagon, the Asiatic conceptions of Deity. It then says:-*SITI December 28, 1888, page 792.7*

"The Christian would have no difficulty in worshiping Osiris. Osiris was God. Osiris was to God what the sun shining through a murky haze is to the sun rising in unclouded splendor. His outlines and attributes, and his attitude toward man as Creator, Father, Saviour, and righteous Judge, are all there, and not so very dimly, either. The obscuring veil between Ptah-hotep and God was a good deal more transparent than that which hangs before the devotee in every Roman Catholic fane. Abraham came out of Ur into a theological sunrise. God unveiled himself, and Abraham became the apostle of the monotheistic reformation, which restored the primitive church. If we are going to allow Romanism to stand in our view as a Christian church, despite its corruptions, we will find it hard to exclude Ptah-hotep and his fellow-worshippers of Osiris. There is a shorter drop between the Jehovah of the first of Genesis and the Osiris of Egypt than there is between the Christ of the gospels and the Christ of the Vatican. If we count as Christian the worshipers of Mary, and admit that they have enough of truth to save them, we shall certainly find no difficulty in including among the elect the followers of Ptah-hotep and Zoroaster, and other sages of the ancient world who worshiped God."*SITI December 28, 1888, page 792.8*

It then goes on, consistently with the above, to deny that Abraham was “the sole and solitary member of the church living on earth during his time,” and claims that from all the heathen nations there was “a mighty flood pouring into the golden city.” The *Interior’s* position is consistent. If the Catholic Church be a Christian church, then it is certain that the worshipers of Osiris and of Apollo cannot be barred from the list. But when that is granted, it must also be claimed that it was unnecessary for the Lord to bring Abraham out of Ur of the Chaldees, and a mistake to deliver the Israelites from Egypt, in order that they might serve him. Straws show which way the wind blows; and the indications are that the long-dreamed-of temporal millennium, when all the world shall be converted, will be brought about by the acknowledgment of not only Catholics, but Mohammedans, Buddhists, and the most enlightened heathen nations as Christians. If the Catholic Church is to be acknowledged as Christian there is no reason why the heathen religion should not be called Christian also. *SITI December 28, 1888, page 792.9*

“What of the Cities?” The Signs of the Times, 14, 50.

E. J. Waggoner

“What of the Cities?” is the title of an article in the *New York Observer* of December 13, in which the needs of the cities, as set forth in a conference held recently in Chickering Hall, New York, is discussed at considerable length. Some of the facts brought out were the same as those presented at the Syracuse convention, referred to in these columns last week, under the title, “Iniquity Abounding,” but some are both new and startling, and relate not alone to New York, but also to other large cities in various parts of our country. “It appears,” says the *Observer*, “that while in the whole country one in five is a member of some evangelical church, in New York there is only one in thirteen; in Chicago, one in twenty-one; in Cincinnati, one in twenty-three; in San Francisco, one in thirty-seven.” *SITI December 28, 1888, page 792.10*

It was to consider these and other facts of a like nature, especially as relating to New York, that the conference was convened; and the paper previously quoted says: “It was undenominational, and met to consider the gospel needs of the city. It met none too soon. We

have no more burning question to meet and solve than this." "There are great masses of humanity in our great cities that are Christless. Could all the church bells in Christendom be rung at one time, these masses would be unmoved. The present means of sowing the gospel seed is utterly inadequate. Learned divines may thunder away at these non-church goers as sternly as they please. The church goers listen and approve, but the thunderbolts never reach their intended victims. They never come where the preachers are." "They are just as likely to come into our churches as the heathen of the Congo, and no more. They must be reached in the same way. Somebody must take the gospel to them, and preach Jesus to them, or they will live and die ignorant and indifferent, indifferent became ignorant." *SITI December 28, 1888, page 792.11*

Again the *Observer* says: "The saloon is rightly given as one of the antagonistic forces. New York has twenty saloons to one Protestant church, while San Francisco has sixty-five places for the sale of liquor, to one evangelical church. Multiply the sixty-five saloons of San Francisco by the number of hours per week they ply their business; then take the sum of hours per week in which the churches are in use, and the contrast is too painfully impressive." *SITI December 28, 1888, page 792.12*

Such is the condition of so-called Christian cities; and it was plainly stated in the Syracuse Convention, before referred to, that "the proportion of non-church goers is as great in the country as in the city;" and yet we are asked by some to believe that the world is rapidly growing better, that the world will soon be conquered for Christ, and the millennium ushered in! But the facts do not warrant the belief that the world is improving in morals. On the contrary, the evidences thicken on every hand which show that we are even now in the last days, when the Scriptures assure us that iniquity shall abound. Surely iniquity does abound, and on every hand the hearts of thoughtful men are "failing them for fear, and for looking after those things which are coming upon the earth." *SITI December 28, 1888, page 792.13*

"The Sure Word Cannot Fail" The Signs of the Times, 14, 50.

E. J. Waggoner

The psalmist, speaking of the heavens and the earth, says: "They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Now read the following from "A Bird's-eye View of the World," by the eminent French geographer, Onesime Reclus, and you will see how facts sustain the prophecy:-*SITI December 28, 1888, page 793.1*

"In three or four generations the year 2000 will dawn on men dismayed at the sight of exhausted continents, worn-out islands, rivers run dry, forests consumed, the world ripe, and famine at the gates. The planet will be old, but, more than that, it will be mutilated." *SITI December 28, 1888, page 793.2*

He has put the time off too long, but he shows the fact that the world is getting old and worn out. This one fact is sufficient to show that the end cannot be far off. The sure word of prophecy cannot fail. Soon the time will come when this old earth, the scene of so many bloody wars, will be renewed, and made to blossom as the rose; and then "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." *SITI December 28, 1888, page 793.3*

"The Commentary. Resisting the Truth" The Signs of the Times, 14, 50.

E. J. Waggoner

**OLD TESTAMENT HISTORY.
(Lesson 2, January 12, 1889.)**

1. When Moses and Aaron delivered their message to Pharaoh, what answer did they get? *SITI December 28, 1888, page 794.1*

"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." *Exodus 5:1, 2. SITI December 28, 1888, page 794.2*

2. Of what did Pharaoh accuse them? *SITI December 28, 1888,*

page 794.3

“And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.” *Verses 4, 5.SITI December 28, 1888, page 794.4*

3. What additional burden was placed on the Israelites in consequence?*SITI December 28, 1888, page 794.5*

“And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.” *Verses 6-9.SITI December 28, 1888, page 794.6*

4. When Moses the second time repeated God’s promise to the Israelites, how did they receive his words?*SITI December 28, 1888, page 794.7*

“And Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.” *Exodus 6:9.SITI December 28, 1888, page 794.8*

5. How did this make Moses feel about going again before Pharaoh?*SITI December 28, 1888, page 794.9*

“And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?” *Verse 12.SITI December 28, 1888, page 794.10*

6. What assurance did the Lord give him?*SITI December 28, 1888, page 794.11*

“And the Lord said unto Moses, See, I have made thee a god to

Pharaoh; and Aaron thy brother shall be thy prophet.” *Exodus 7:1.SITI December 28, 1888, page 794.12*

7. What was meant by this?*SITI December 28, 1888, page 794.13*

“Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.” *Exodus 7:2.SITI December 28, 1888, page 794.14*

“And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.” *Exodus 4:16.SITI December 28, 1888, page 794.15*

8. What was Moses told to do when Pharaoh should ask for a miracle?*SITI December 28, 1888, page 794.16*

“When Pharaoh shall speak unto you, saying, Show a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.” *Exodus 7:9.SITI December 28, 1888, page 794.17*

9. When this miracle was performed, what did Pharaoh’s sorcerers do?*SITI December 28, 1888, page 794.18*

“And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron’s rod swallowed up their rods.” *Verses 10-12.SITI December 28, 1888, page 794.19*

10. What manifestation of God’s power followed this act of the magicians?*SITI December 28, 1888, page 794.20*

“But Aaron’s rod swallowed up their rods.” *Verse 12, last clause.SITI December 28, 1888, page 794.21*

11. What effect did the rejection of this evidence have upon

Pharaoh?*SITI December 28, 1888, page 794.22*

“And Pharaoh’s heart was hardened, and he hearkened not unto them; as the Lord had spoken.” *Verse 13, see Revised Version.SITI December 28, 1888, page 794.23*

12. What were Moses and Aaron told to do next?*SITI December 28, 1888, page 794.24*

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.” *Verse 19.SITI December 28, 1888, page 794.25*

13. What was the result?*SITI December 28, 1888, page 794.26*

“And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.” *Verses 20, 21.SITI December 28, 1888, page 794.27*

14. What destroyed the effect of this miracle upon Pharaoh?*SITI December 28, 1888, page 794.28*

“And the magicians of Egypt did so with their enchantments; and Pharaoh’s heart was hardened, neither did he hearken unto them; as the Lord had said.” *Verse 22.SITI December 28, 1888, page 794.29*

15. What plague was next threatened, if the king should refuse to let the people go?*SITI December 28, 1888, page 794.30*

“And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs.” *Exodus 8:1, 2.SITI December 28, 1888, page*

16. Was this done?*SITI December 28, 1888, page 794.32*

“And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.” *Verses 5, 6.SITI December 28, 1888, page 794.33*

17. How severe was this plague?*SITI December 28, 1888, page 794.34*

“And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs; and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.” “And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.” *Verses 3, 4, 6.SITI December 28, 1888, page 794.35*

18. What did the magicians do?*SITI December 28, 1888, page 794.36*

“And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.” *Verse 7.SITI December 28, 1888, page 794.37*

19. What request and promise did Pharaoh then make?*SITI December 28, 1888, page 794.38*

“Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.” *Verse 8.SITI December 28, 1888, page 794.39*

20. Why did not his magicians and sorcerers remove the plague? See note.*SITI December 28, 1888, page 794.40*

21. What is a magician?-"One skilled in magic; one who practices the black art; an enchanter, a necromancer; a sorcerer or sorceress."-Webster. See also definition of "magic."SITI December 28, 1888, page 794.41

22. What is sorcery?-"Divination by the assistance or supposed assistance of evil spirits; or the power of commanding evil spirits; magic; enchantment; witchcraft."-Webster. See also definition of "witchcraft" and "enchantment."SITI December 28, 1888, page 794.42

23. Whom did the heathen worship?SITI December 28, 1888, page 794.43

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 1 Corinthians 10:20.SITI December 28, 1888, page 794.44

24. Then on whose side were Pharaoh and his magicians?SITI December 28, 1888, page 794.45

25. What does the Bible say is Satan's sole work?SITI December 28, 1888, page 794.46

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.SITI December 28, 1888, page 794.47

(Concluded next week.)

NOTES

If in our version the word "Jehovah" were allowed to appear wherever it does in the corresponding place in the Hebrew, the sense would often appear more clearly. "Jehovah" is the distinctive title of the one true God. Paul says, "There be gods many, and lords many; but to us there is but one God." He is the one who made all things, and who exists by his own power. This God, Pharaoh did not know. When Moses and Aaron said, "Thus saith Jehovah, the God of Israel, Let my people go," he rudely exclaimed, "Who is Jehovah,

that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go.” If Moses had said, as our version indicates, “Thus saith the *Lord*,” it would not have been distinctive, for the sun-god, which Pharaoh worshiped, corresponded to the Canaanitish Baal, which means “lord.” Pharaoh knew many lords and gods, and one above all, the sun-god, which was known as “*the lord*,” he knew Ra, and Osiris, and Isis, and Phthah, and Set, but he did not know Jehovah, the only Lord. He might have known God, but, like the other heathen, he did not like to retain God in his knowledge. Still God gave him this opportunity to know and to recognize him; and when Pharaoh haughtily said, “I know not Jehovah,” the Lord brought judgments upon him until he was forced to confess his power. *SITI December 28, 1888, page 794.48*

“And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works?” The word “let” is used in its primitive sense of hindering, or causing to cease. That this is so, is shown by the next verse, where the king continues, “Behold, the people of the land now are many, and yet make them *rest* from their burdens.” Whatever opinion may be held as to the reason, this much is certain, that in consequence of the coming of Moses and Aaron, and what they had said, the Israelites had to some extent ceased from their work. This is still further shown by the fact that Pharaoh said of them, “They be idle” (*verse 8*), and to them, “Ye are idle, ye are idle” (*verse 17*). It was because of this that the king increased their task, compelling them to make brick without straw. *SITI December 28, 1888, page 794.49*

To the Jews Jesus once said, “Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you.” *John 12:35*. Nothing is more evident than that when a person turns away from the light he goes into darkness. Light and darkness are opposite conditions, so that if a man is not in the light he is in the dark. That proposition needs no argument. It was on this principle that Pharaoh’s heart was hardened. Ample evidence of the superiority of God’s power over that of Satan, as exhibited through the magicians, was given to Pharaoh, but when he refused to accept it, that very rejection was a hardening of his heart. The light which, if it were accepted, would acquaint him with God, was rejected, and by thus shutting himself farther away from God,

hardness of heart and blindness of mind necessarily followed. For this no one was to blame but Pharaoh himself. The Revised Version renders *Exodus 7:9* thus: "And Pharaoh's heart was hardened." *SITI December 28, 1888, page 794.50*

The only reason that can be given why the magicians did not remove the plague of frogs, is that they could not. That they would gladly have done everything in their power to destroy the effect of the miracle upon the mind of Pharaoh, and to make him believe that the power that was with Moses was no greater than that with them, there is no reason to doubt. It is most reasonable, also, to conclude that as the king had called the magicians to his assistance for the purpose of withstanding Moses, he would first call upon them to remove the plague. But they could not. The fact that Pharaoh was obliged to call upon Moses and Aaron to remove the plague, was an additional humiliation, and emphasized the fact that the power that was with them was greater than the power that was with the magicians. *SITI December 28, 1888, page 794.51*

"Back Page" The Signs of the Times, 14, 50.

E. J. Waggoner

The *Advance* says that this is the time when many are tempted to indulge in what are known as "questionable amusements," such as attendance at theaters, or dance, or play cards?" the writer replies that it is a matter for one's own conscience. So is everything a matter for one's own conscience, but the conscience needs to be well instructed. Our reply to the question, "Can a Christian do these things?" would be, Yes, he can, but he will cease to be a Christian. If he wishes to retain his spiritual life, he must keep away. *SITI December 28, 1888, page 800.1*

One of the subjects under discussion at the Baptist Congress recently held in Richmond, Va., was "Education," which was taken up under the questions, "How Far Shall the State Educate?" and "Common *versus* Parochial Schools." On the first, Professor Puryear, of Richmond College," held that the State should educate only the children of the poor, and that only in the rudiments of knowledge; and that it could not give any religious instruction

without violating the rights of conscience.” With the latter part of this view especially, we most heartily agree, and we are sorry to learn from the *Independent’s* correspondent, that “this very conservative view is now held by only a minority in the South.” It is the only view that will preserve religious freedom in this country. *SITI December 28, 1888, page 800.2*

The best things are not always the best known. Quite recently we noticed in the account of the opening of a training school for male nurses, at Bellevue Hospital, New York, the statement that “there is no other school of its kind in America.” But we know that there is. the Medical and Surgical Sanitarium, at Battle Creek, Mich., has a training school for both male and female nurses, which has been in successful operation for about three years. Each student has a two years’ drill in practical nursing, and the vast number of patients and the variety of diseases treated at the Sanitarium, make the facilities for practical instruction unsurpassed in this country. Besides this, regular lectures are given throughout the entire course, and the students are thoroughly drilled in physiology, hygiene, and all the principles underlying the proper care of the sick, and the treatment of ordinary diseases. We had the pleasure of being present at the exercises when one class was graduated last month, and learned something of the readiness with which the students could meet emergencies. The school has not been boomed by a big endowment, but the Sanitarium nurses are already in great demand. The school has a good patronage, but there are yet scores and hundreds of young people who ought to avail themselves of its advantages. *SITI December 28, 1888, page 800.3*

The apostle states in *1 Corinthians 10:20*, “that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God.” The gods of the heathen were supposed by them to have once lived on this earth. Great men and mighty warriors were deified, or made gods. Such were Jupiter, and Saturn, and Mars, and Venus, and Diana, and all the multitude of false gods. So when the Bible says that the children of Israel joined themselves to Baal-peor and ate the sacrifices of the dead, it means that they ate the sacrifices offered to dead heroes, whom the idols of the heathen were made to honor. So those who paid homage to the idols, or deified dead, really worshiped devils, through whom were wrought all the

wonders ascribed to these powers. *Psalm 105:28, 36, 37*. This is just what modern Spiritualism is doing today. *SITI December 28, 1888, page 800.4*

The *Catholic Home*, a paper published in Chicago, referring to the movement which is getting under headway in that city, "to abolish the Sunday slavery, and to suppress Sunday crime," says that Catholic sentiment in that city, which has lain so long dormant under flagitious outrage, is now awakening and is anxious to do battle for home and altar, and declares that new vigor will now be put into the struggle of good citizenship against anarchy. The statement that the movement *is* for the suppression of "Sunday crime" shows what their idea of good citizenship is. It is strange that they cannot see that such a movement, instead of being against anarchy, is in reality in favor of disregard to the laws; for by their opposition to "Sunday crime" they give tacit leave to criminals to break the laws on other days with impunity. *SITI December 28, 1888, page 800.5*

The pastors and officers of thirty-three German Evangelical Churches in New York and Brooklyn, met one evening last week and formed an organization which, it is said, "may lead to important political results." One of the leading ministers stated that its objects is "to maintain and defend the civil and religious liberty" of this country, whenever it seems to be in danger. He said that it was proposed to break the power of the Roman Catholic Church in the United States. This latter they will find an impossibility, and the probabilities are that this league will simply try to substitute one ecclesiastical domination for another, or else will think to purify Catholicism by a union with it; and either plan would only make a bad matter worse. There is always danger when ministers and church people organize to effect "important political results," no matter how good their intentions may be. *SITI December 28, 1888, page 800.6*

On Sunday evening of last week a mass-meeting in the interest of city missions was held in the place of the regular services at the First Baptist Church, San Francisco, at which one of the most prominent lawyers in the city was present, and spoke as follows:-*SITI December 28, 1888, page 800.7*

“We hear a great deal of heathenism in foreign lands, and recently a missionary came here and raised \$75,000 for the benefit of the ignorant. We ought to send missionaries to foreign lands to raise money to teach the people in this city. There is no place under the canopy of heaven where there is so much sin, so much wickedness, crime, and riot as right here in this city of San Francisco. We need the missionaries here, and we need them badly. To-night there are 40,000 young men, and many young women, in saloons and places of a like nature because they have nowhere else to go.”*SITI December 28, 1888, page 800.8*

This is undoubtedly true, yet we do not regard it as a reason why missionary work should not be done in foreign lands. If the gospel had to convert the entire world, then it might be well to have all the people in one country converted before beginning to evangelize those of another; but since the gospel is to be “preached in all the world for a *witness* unto all nations,” the more widely it can be spread at once the better. In spite of all the effort put forth, there will be millions of heathen in the United States when the end comes.*SITI December 28, 1888, page 800.9*

One of the most common and most hurtful practices among those who have named the name of Christ, is that alluded to in *2 Corinthians 10:12*. Says the apostle: “We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.” Christ is the great example, the only perfect pattern, and the Christians can follow others only as they follow Christ.*SITI December 28, 1888, page 800.10*

Said the apostle: “Be ye followers of me, even as I also am of Christ.” But in thus following Paul, they would really have followed Christ, and they were to follow the apostle only as he followed the Master, and thus the life of Christ, not that of his apostle, was the pattern.*SITI December 28, 1888, page 800.11*

It is not enough that we should be as good as our neighbor. “Every man,” says the apostle John, “that hath this hope [the Christian hope] in him, purifieth himself,” not as his brother in the church is

pure, not as his minister is pure, but “even as he [Christ] is pure.” “By beholding we become changed,” and if we behold Christ we shall at last bear his divine image; but if we behold our imperfect brethren we shall bear with us to the Judgment their imperfections, which instead of serving to excuse us, as we once fondly imagined they would, will serve only to sink us in perdition. *SITI December 28, 1888, page 800.12*

The New York *Tribune* reports a prominent Hebrew gentleman of that city as saying that “the time is not far distant when Hebrews, as well as Christians, will worship on the first day of the week. “The Jewish press,” said he, “are working to bring about the change, and it is a reform greatly to be desired.” *SITI December 28, 1888, page 800.13*

“Strength Instead of Weakness” The Signs of the Times, 14, 50.

E. J. Waggoner

Physiologists tell us that a well-set broken bone of a healthy person becomes stronger than before it was broken. The new process which unites the part is stronger than the parts united. There is a precious thought here for those struggling against special sins. That sin may be born in a man, inherited from a long list of ancestors; its power in him may be made strong by yielding to it, till by it Satan leads him captive at will. It is the man’s weak point. The disposition which leads to the commission of the sin is the weakness of his otherwise strong character. It is not the sin which weakness; it is the disposition, the underlying selfishness, from which the sin springs. Realizing this, knowing by the law and Spirit of God and our own repeated failures our own weakness, our broken character, we can come boldly to the great Physician, place our case entirely in his hands, and “out of weakness” be “made strong.” *Hebrews 11:24*. The weak point in our characters can through grace become our strong one. The hatred of all sin will be more fully developed when the power of the besetting sin is seen; and God’s grace will never seem so precious, nor his love so strong, as when viewed from the victor’s side of vanquished sin. Therefore “brethren, be *strong in the Lord* and the *power of his might*.” *SITI December 28, 1888, page 800.14*

